



SOURCE TRANSCRIPTION

## Wycliffite Manuscript

### The New Testament

England, 1400–1450

Transcriptions by David Sullivan for Octavo.

#### The Transcriptions

There are two transcriptions in this Octavo Edition: a Source transcription and a Reading transcription. The Source transcription forms the basis for the Reading transcription. Included in both transcriptions are the New Testament text, book incipits and explicits, the prologues of Jerome, and the corrections to the original manuscript in the margins. Not included are transcriptions of the brief Latin annotations on the first few leaves, the marginal notes by later hands, and the instructions on planting times and methods on the final leaves. There is a single transcription of the list of readings for the days of the church calendar and other occasions, which appears after the main text of the New Testament.

■ [View the Reading Transcription](#)    ■ [View the Source Transcription](#)

#### The Source Transcription

The Source transcription follows the manuscript text with the following modernizations and stylistic consistencies:

- The manuscript's three-level system of punctuation is transcribed as follows: *punctus elevatus* as space-period-space; *punctus cum virgula* as a semi-colon; and a *virgula* as a virgule; question marks, used rarely, are transcribed as such.
- Abbreviations and other marks of suspension or contraction, as well as sacred names, such as "ihc" for "ihesus" and "yrael" for "ysrael," are silently expanded.
- Thorn (Þ) is everywhere transcribed as *th*.
- Yogh is transcribed as *ȝ*.

- The classical sign for *et* (and) is similar to a crossed minuscule *i* and is transcribed as &.
- Word division across lines is indicated by a hyphen.
- Interlinear additions are indicated by italics.
- Marginal notes are set in the far right column with an asterisk indicating their insertion point in the text.
- Expunctuated words are indicated as struck-through.
- Words written in red are set in bold face type.
- Variations in the numbers of slashes around headings have been standardized.

### **Using Octavo Transcriptions**

This Source transcription is divided into pages with a single column of the Wycliffite text on each; since the Wycliffite manuscript is not foliated nor are the gatherings signed, the first column of the first page of the New Testament is indicated as “page 1r, column 1.” The larger left column contains the transcribed text; the narrow right margin contains the manuscript’s page references, thumbnail views of the manuscript, and marginal notes when appropriate. The page references indicate views from the Octavo Edition; clicking on a reference (displayed in red) or on the thumbnail will open that view in the Read file.

This transcription file has been designed to be printed on letter-size paper.

//Here bigynneth the newe testament//  
 Matheu of Iewerie //prolog on math .//  
 born as he is putt first in ordre,  
 so first he wroot the gospel in Iew-  
 is langage, whos cleping to god was  
 fro pupplicants dedis, he takinge bi-  
 fore the bigynyngis of tweyne, A-  
 braham & dauith in generacioun of crist:  
 of oon that is abraham of the which the  
 firste circumcisioun was in fleisch of  
 anoithir dauith whos eleccioun was afir  
 herte; of bothe fadris forsothe crist was  
 born. & so the noumbre of fourtene thri-  
 es putt, he strecching forth the bigyn-  
 nyng fro the feith of beleuyng that was  
in abraham into the tyme of chesyng  
that was in dauith. & dressyng fro chesing,  
 anoon into the day of transmygracioun; &  
 diffyinge fro the day of transmygracioun,  
 anoon into crist, he schewith the generaci-  
 oun of the comyng of crist, fulfild ethir  
 passinge in rennyng that he makinge go-  
 od bothe to the noumbre & to the tyme bo-  
 the schulde schewe him silf what he we-  
 re, and in hym silf mynistringe the  
 werk of god also in hem whos kyn-  
 rede he putte of schulde not denye  
 the witnesse of crist, worchinge fro the  
 bigynnyng of alle, whiche thingis the  
 tyme the ordre the noumbre the dispo-  
 sicioun ethir the resoun is that crist is god,  
 that is necessarie to the feith the whi-  
 ch was maad of awomman maad vn-  
 dir lawe, born of amayde suffride  
 in fleische al thing ficchid in the cross  
 that he ouercomynge thilke thingis in hym  
 silf rysinge in body bothe the name  
 of the fadir in faddris to the sone; &  
 the sones name to the fadir, restorin-  
 ge in sones withoute bigynnyng with-  
 oute endyng schewyng the fadir

page 1r column 1



to be oon with him / for he is oon in the w-  
 hich gospel it is profitable to me de-  
 siringe god so to knowe the firste the  
 mydmeste othir the laste that thei redinge  
 bi alle thingis vndirstonde bothe the  
 cleping of the apostle & the werk of the  
 gospel & the loue of god kennyng in fle-  
 isch; and thei biknowe in hym in the wh-  
 ich thei beth knowe & desirith to knowe  
 to us forsothe it was to studie of pre-  
 uynge bothe to take the feith of thing do .  
 & not to be stille to men sechinge bisy-  
 liche the ordynaunce of god, worchinge  
 to be vndirstonde. //Here endith the  
**prolog; & bigynneth the gospel of math//**  
 The book of the generacioun of ihesus  
 crist; the sone of dauith  
 the sone of Abraham/ A-  
 braham gendride or bigat Isa-  
 ac/ Isaac forsothe bygaat Iacob/ Ia-  
 cob forsothe bygaat Iudas & his  
 britheren/ Iudas forsothe bygaat pha-  
 res and zaram of thamar/ ffares for-  
 sothe bygaat esrom/ Esrom forso-  
 the bygaat aram/ Aram forsothe  
 bygaat aminadab/ Aminadab for-  
 sothe bygaat naason/Naason for-  
 sothe bygaat salmon/ Salmon forsothe  
 bigaat booz of raab/ Booz forsothe  
 bigaat obeth of ruth/ Obeth forso-  
 the bigat iesse/ Iesse forsothe bigat da-  
 uith the kyng/ dauith forsothe the king  
 bigat salomon of that womman that was  
 vries wyf/ Salomon forsothe bigaat  
 roboam/ Roboam forsothe bigat aby-  
 as/ Abias forsothe bigat asa/ Asa for-  
 sothe bigat Iosaphath/Iosaphath forso-  
 the bigat ioram/ Ioram forsothe bigat  
 osias/ Osias forsothe bigat ioathan/  
 Ioathan forsothe bigat achaz/ Achaz

forsothe bigat esechie/ Esechie for-  
 sothe bigat manasses/ Manasses for-  
 sothe bigat amon/ Amon forsothe bi-  
 gat iosias/ Iosyas forsothe bigat ie-  
 conyas & hise britheren into the trans-  
 migracioun of babiloyne/ and aftir  
 the transmigracioun of babiloyne;  
 Ieconyas bigat salatiel/ Salatiel  
 forsothe bigat zorobabel/ zorobabel  
 forsothe bigat abyut/ Abyut for-  
 sothe bigat elyachym/ Elyachym for-  
 sothe bigat asor/ Asor forsothe bigat  
 sadoc/ Sadoc forsothe bigat achym/  
 Achym forsothe bigat elyut/ Elyut for-  
 sothe bigat eleasar/ Eleasar forsothe  
 bigat mathan/ Mathan forsothe by-  
 gat Iacob/ Iacob forsothe bigat Ios-  
 eph the hosebonde of Marie . of which  
 Marie iesus was born . that is clepid crist/  
 Therefore alle generaciouns from abraham  
 til to dauith . ben fourtene genera-  
 ciouns/ & from dauith til to *the* transmigra-  
 cioun of babiloyne; ben fourtene ge-  
 neraciouns/ and fro the transmigraci-  
 oun of babiloyne til to crist; ben for-  
 tene generaciouns/ forsothe the genera-  
 cioun of crist was thus/ ¶ Whanne ma-  
 rie his modir was spousid to Ioseph;  
 bifore that thei camen to gidre . she was  
 founden havynge of the hooly gost in  
 the wombe/ Ioseph forsothe hir hose-  
 bonde whanne he was iust man or  
rightful & wolde not pupplische hir;  
 wolde pryveli forsake hir/ sotheli  
 while he thouyte thes thingis: lo the aun-  
 gel of the lord . apperide in sleep  
 to hym & seide/ Ioseph the sone of da-  
 uith; nyle thou drede to take Marie thi  
 wyf/ for that this that is born in hir;  
 is of the hooly gost/ sotheli she schal  
 bere a sone; & thou schalt clepe his  
 name ihesus/ ~~for he schal make his~~



~~name ihesus~~/ for he schal make his  
 peple saf fro her synnes/ forsothe  
 al this thing was don . that it schulde be  
 fulfillid that was seid of the lord bi a  
 prophete seiyinge/ lo a virgyn schal ha-  
 ue in wombe & she schal bere a sone  
 & thei schulen clepe his name ema-  
 nuel . that is interpreted or expowned  
 god with us/ sotheli Ioseph roos fro  
 sleep & dide as the aungel of the lord  
 comaundide hym . & took Marie his  
 wyf/ and he knew hir not til she  
 hadde born hir firste gendrid sone  
 & clepid his name ihesus //c. ii.//  
 Therfore whanne ihesus was bo-  
 run in betleem of Iuda . in  
 the dayes of king eroude;  
 loo kyngis or wyse men camen fro  
 the eest to ierusalem & seiden/ where is he that  
 is born king of Iewis/ for we han  
 seyn his sterre in the eest; & we comen  
 for to worschipe hym/ sotheli king  
 eroude herde & was turblið; & al  
 ierusalem with hym/ and he gedride to gy-  
 dre alle the princes of prestis & scribis  
 of the peple; & enqueride of hem  
 where crist schulde be born/ & thei sei-  
 den to hym/ in betleem of Iuda/  
 for so it is writun bi a profete/ & thou  
 betleem the lond of Iuda . art not  
 the leeste in the prinsis of Iuda/ for of  
 thee a duke schal gon out; that schal  
 gouerne my peple of israel/ thanne e-  
 roude despide privyly the kingis & ler-  
 nede bisyli of hem the tyme of the  
 sterre that apperide to hem/ & he sente  
 hem into betleem; & seyde/ go 3e &  
 axe 3e bisyli of the child/ & whanne ye  
 han foundun . telle a3en to me; that &  
 I come & worschipe hym/ whiche  
 whanne thei hadden herd the kyng;  
 wenten away/ and lo thee sterr' which

thei sayȝen in the eest . wente bfore hem;  
 til it cam & stood above where the child  
 was; forsothe thei syȝen the sterre;  
 and ioyeden with a ful greet ioye/ and thei  
 entriden into the hous; & founden  
 the child . with marie his modir/ & thei  
 felden doun; & worschipide hym/ &  
 whanne thei hadden openyd her tre-  
 sours; thei offriden to him ȝiftis gold en-  
 cense & mirr/ & whanne thei hadden  
 take answer in sleep . that thei schul-  
 den not turne aȝen to eroude; thei tur-  
 neded aȝen aȝen bi another weye into  
 her cuntre/ and whanne thei hadden gon  
 away; lo the aungel of the lord apperide  
 in sleep to Ioseph/ & seide/ ryse up  
 & take the child & his modir & flee  
 into egipt/ & be thou there . til that I seie  
 to thee/ for it is to come; that eroude  
 seke the child for to leese hym/ which  
ioseph roos; & took the child & his  
 modir bi nyȝt . & wente into egipt/  
 & he was there til to the deeth of erou-  
 de/ that it schulde be fulfillid that was  
 seid of the lord bi the prophete seiynge  
 fro egypt; I have clepid my sone/  
 thanne eroud seiynge . that he was stor-  
 nyd or disseyued of the kingis; was  
 greetly wrooth/ & he sende & slowȝ  
 alle the children that weren in betleem  
 & in alle the endis of it . fro two ȝeer  
 age & withynne . aftir the tyme that he  
 hadde souȝt out . of the kingis/ thanne  
 it was fulfillid that was seid bi ie-  
 remye the profete seiynge/ a vois is  
 herd an hiȝ weping & moche weiling .  
 rachel by wepinge hir sones . & she  
 wolde not be coumfortid for thei ben  
 not ¶ Sotheli whanne eroud was de-  
 ed; lo the aungel of the lord apperide  
 in sleep to Ioseph in egipt . & seide/ ry-  
 se up & take the child & his modir;  
 & go into the lond of israel/ for thei

that souȝten the lyf of the child; ben deed/  
 which Ioseph roos & took the child &  
 his modir . & cam into the lond of is  
 rael/ forsothe he herde that archelaus  
 regnede in Iude for eroude his fa-  
 dir . & dredde for to go thidur/ and  
 he was monestid in sleep; & wen  
 te into the parties of galilee/ & he  
 cam & dwelte in a citee that is clepid  
 nasareth/ that it schulde be fulfillid  
 that was seid bi profetis . forwhi he  
 schal be clepid nasarey //c. iii.//  
 In the ilke dayes Iohn baptist  
 cam; & prechide in the desert  
 of Iude . & seide/ do ȝe penaun-  
 ce . for the kingdom of heuenes schal  
 neiȝe or came nyȝ/ for this is he of  
 whom it is seid bi Isaie the profete  
 seiyinge/ a vois of a criere in desert/  
 make ȝe redi the weyes of the lord;  
 make ȝe riȝtful the pathis of hym/ for-  
 sothe thilke iohn hadde a cloth of the hee-  
 ris of camels; & a girdil of skyn  
 aboute his lendis/ sotheli his me-  
 ete was locustis of the wode & hony/  
 thanne ierusalem wente out to hym  
 & al Iudee . & al the cuntre aboute Ior-  
 dan; & thei weren waischun of him in iordan .  
 & knowlechiden her synnes/ sotheli he  
 siȝ manye of farisees & of sadu-  
 cees . comynge to his baptem; & sei-  
 de to hem/ generaciouns of eddris;who  
 schewide to ȝou . for to fle fro wrath-  
 the to come/ therfore do ȝe worthi fru-  
 tis of penaunce; & nyle ȝe seie with  
 inne ȝou . we han the fadir abraham/  
 for I seye to ȝou . that god is myȝty  
 to reyse up . of thes stoones . the  
 sones of abraham/ for now the ax  
 is put to the roote of the tree/ so-  
 thely every tree that makith not  
 good fruit; schal be kitt down &  
 schal be sent into fier/ forsothe



I waische 3ou in watir; into penaunce/  
 but he that schal come aftir me . is str  
 ongere than I; whos schoon I am not  
 worthi to ber'/ he schal baptise or cristne  
 3ou in the hooly gost/ & fier/ whos wy  
 newing cloth or fan is in his hond . & he schal  
 fully clense his corn floor/ & schal  
 gader' his whete into his berne; but  
 chaffis he schal brenne with fier unquen-  
 chable or that never schal be quenched/  
 ¶ thanne ihesus cam fro galile into Iordan  
 to Iohn; for to be cristened of hym/ sothe-  
 li . Iohn forbeed hym & seide/ I owe forto  
 be cristenid of thee; & thou comest to  
 me?/ forsothe ihesus answeyde ; & seide  
 to hym/ suffer now/ for so it bicometh  
 us to fulfille al ri3tfulnesse/ thanne  
Iohn leet hym or suffride him/ forsothe  
 ihesus was cristened & stei3 up anoon fro  
 the watir/ and lo heuenes weren o-  
 penid to hym; & he si3 the spirit of god  
 comynge down as a culver/ & comyn-  
 ge on hym/ & lo a voys fro heuenes;  
 seiyinge/ this is my loved sone; in whi-  
 ch I have plesid to me //c. iiiii.//  
 Thanne ihesus was led of a spi-  
 rit into desert; that he schul-  
 de be temptid of the deuy/ & whan-  
 ne he hadde fastid fourty day-  
 es . & fourty ny3tis; aftirward  
 he hungride/ & the tempter; cam ny3;  
 & seyde to hym/ if thou art godis sone;  
 seye that thes stoones be maad looues//  
 which answeride & seide to hym/ it  
 is writun/ a man lyueth not in breed al-  
 oone; but in euery word that cometh  
 forth fro the mouth of god/ thanne the  
 deuy took him into an hooly citee; &  
 settide him on the pynacle of the tem-  
 ple & seide to him/ if thou art godis so-  
 ne; sende thee down/ for it is writun/ for  
 to his aungelis he comaundide of thee;  
 & thei schulen take thee in hondis .



lest peraventur' thou hirte thi foot at  
 a stoon/ eftsoone ihesus seide to hym/ it is  
 writun/ thou schalt not tempteth thi lord god/  
 eftsoone the deuyl took him into a ful  
 hiȝ hil . & schewide to hym alle the rew-  
 mes of the world . & the glorie of hem;  
 & seide to hym/ alle thes thingis I schal  
 ȝyue to thee; if thou falle doun & worschi-  
 pe me/ thanne ihesus seide to him/ go satha-  
 nas/ for it is writun/ thou schalt wor-  
 schipe thi lord god; & to him aloone thou  
 schalt serue/ thanne the deuyl lefte him/  
 and lo aunglis camen nyȝ; & seruede  
 to him ¶ Sotheli whanne ihesus hadde he-  
 rd . that iohn was takun; he wente into  
 galile/ & he lefte the citee of nasareth  
 & cam & dwelte in the citee of cafar-  
 naum bisyde the se . in the endis of sabu-  
 lon & nepthalym/ that it schulde be  
 fulfillid that was seid by Isaye the  
 profete/ the lond of sabulon & the lond  
 of neptalym . the weye of the see . ouer  
 Iordan . of galile of hethen men . the pe-  
 ple that walkide in derknessis; syȝ greet  
 liȝt/ and while men saaten in the cuntre  
 of schadewe of deeth; liȝt roos to hem/  
 fro thennis forth ihesus bigan to preche  
 & seye/ do ȝe penaunce; for the kingdom  
 of heuenes schal come nyȝ ¶ Sothe-  
 ly ihesus walkide bisydis the see of ga-  
 lile; & siȝ twey brithren . symount that  
 is clepid petre . & andrew his brothir .  
 puttinge nett into the see/ for thei we-  
 ren fiȝscheris/ & he seide to hem/ co-  
 me ȝe aftir me; & I schal make ȝou  
 to be maad fiȝscheris of men/ & anoon  
 thei forsoken her nettis; & sieden  
 hym/ & he ȝede forth fro that place; &  
 syȝ tweyne other brithren . Iames of  
 sebede & Iohn his brother . in the schip .  
 with sebede her fadir . makinge aȝen  
or beetinge her nettis/ & he clepide hem/  
 sotheli anoon thei forsoken the nettis

& the fadir; & sieden him/ and ihesus enuy-  
 rowned al galilee; techinge in the  
 synagogis of hem . & preching the  
 gospel of kyngdom & heeling al  
 sorw or ache . & al sykenesse in the  
 peple/ & his opinyoun or fame; wen-  
 te into al sirie/ & thei brouȝte to him  
 alle men havynge yuel takun with  
 dyverse sorwis & turmentis . & hem  
 that hadden deuelis . & lunatyk men  
 & men in palasie; & he heelde hem  
 and there sieden him many cumpanies  
 of galile & of decapoly . & of ierusalem .  
 & of Iudee & of biȝonde Iordan/  
 ihesus forsothe siȝ cum- //c. v.//  
 panyes; & wente up . into an hil/  
 and whanne he hadde sete; hise disci-  
 plis camen nyȝ to hym/ & he openyde  
 his mouth & tauȝte hem & seide/ bles-  
 sid be the pore in spirit; for the king  
 dom of heuenes is hern/ blissid be  
 mylde men; for thei schulen welde the  
 erthe/ blessid be thei that mornen for  
 thei schulen be coumfortid/ blessid be  
 thei that hungren & thirsten riȝtwys-  
 nesse; for thei schulen be fulfillid/ bles-  
 sid be merciful men; for thei schulen  
 gete mercy/ blessid be thei that ben of  
 clene herte; for thei schulen se god/  
 blessid be pesible men; for they schu-  
 len be clepid the sones of god/ bles-  
 sid be thei that suffren persecucioun  
 for riȝtfulnesse; for the kingdom of he-  
 uenes is hern/ ȝe schulen be blessid  
 whanne men schulen curse ȝou . & schu-  
 len pursue ȝou . & schulen seye al yuel  
 aȝens ȝou . & lye for me/ Ioye ȝe with  
 inne . & glade ȝe withoute forth; for ȝou-  
 re mede is plenteous in heuenes/  
 for so thei han pursued also profetis  
 that weren bfore ȝou ¶ ȝe ben salt of  
 the erthe/ that if the salt vanysche away .  
 wher inne schal it be saltid/ to no thing

it is worth euer; no but that it be cast  
 out & be defoulid of men ¶ 3e ben lizt  
 of the world/ a citee put on an hil;  
 may not be hid/nether men tenden a  
 lanterne . & putten it vndir a buschel .  
 but on a candilsticke/ that it 3yue lizt  
 to alle that ben in the hous/ so schyne  
 3oure lizt bifore men; that thei se 3oure  
 goode werkis . & glorifie 3oure fadir  
 which is in heuenes ¶ Nyle 3e gesse  
or deme that I cam to vndo or distrye  
 the lawe or profetis/ I cam not to vn-  
 do the lawe; but to fulfille/ forsothe  
 I seie to 3ou treuthe . til heuene & er-  
 the passe . oon I that is the leeste lettre .  
 or o titl . schal not passe fro the lawe;  
 til alle thingis be don/ therfore he that vn-  
 doth or brekith oon of thes leeste maun-  
 dementis . & techith thus me; schal be  
 clepid the leeste in the rewme of he-  
 uenes/ forsothe this that doith & techith;  
 schal be clepid greet in the kingdom of  
 heuenes ¶ Forsothe I seie to 3ou that  
 no but 3oure riztfulnesse be more  
 plenteuous . than of scribis & farisees .  
 3e schulen not entr' into kingdom of  
 heuenes/ 3e han herd that it was seid  
 to elde men thou schalt not sle/ forso  
 the he that sleeth; schal be gilty of dom/  
 but I seie to 3ou for ech man that is  
 wroth to his brother; schal be gilty of  
 dom/ forsothe he that seith to his brother  
 raca that is a word of scorn; schal be  
 gilty of counceil/ sotheli he that seith fool .  
 schal be gilty of the fyer; of helle/ ther-  
 fore if you offrist thi 3ifte at the auter  
 & ther' bithenkest . that this brother hath sum  
 what a3en' thee; leef ther' thi 3ifte bi-  
 fore the auter . & go first for to be  
 recouncelid to thi brother or acordid/ &  
 thanne thou schalt come ; & schalt of  
 fre thi 3ifte ¶ be thou consentinge to  
 thi adversarie soone the while thou

art in the weye with him; lest perauen-  
 ture thin aduersarie take thee to the  
 domesman/ & the domesman take thee  
 to the mynystr'; & thou be sent into  
 prisoun/ trewli I seie to thee . thou schalt  
 not go out from thennis; til thou zelde the  
 laste ferthing ¶ 3e han herd that it was  
 seid to elde men . thou schalt not do lecche-  
 rie/ but I seye to 3ou. that euery man that  
 seeth a womman for to couette hir;  
 hath now do leccherie bi hir. in his her-  
 te/ that if thi riȝt y3e slaundre thee; pul-  
 le it out . & cast fro thee/ for it is be-  
 tre to thee . that oon of thi membris per-  
 ische; than that al thi body go into helle/  
 and if thi riȝthond slaundre thee; kitt  
 it away & cast fro thee/ for it is bettr'  
 to thee that oon of thi membris perische;  
 than that al thi body go into helle ¶ for-  
 sothe it is seid/ who euer leeueth his  
 wyf; 3yue he to hir a libel that is a litil  
book of forsaking/ sotheli I seye to  
 3ou that euery man that leeveth his wyf .  
 but takun cause of fornicacioun; ma-  
 keth hir to do leccherie/ and he that we-  
 ddith the forsakun wyf; doith auoutrie  
 ¶ Eftsoone 3e han herd that it was seid  
 to elde men . thou schalt not forswer'/  
 sotheli to the lord thou schalt zelde thin oothis/  
 but I seie to 3ou . to swer' not in al  
 maner/ nether bi heuene; for it is the  
 trone of god/ nether bi the erthe; for it  
 is the stool of his feet/ nether bi iersusalem;  
 for it is the citee of a greet kyng/  
 nether thou schalt not swer' bi thin heed;  
 for thou maist not make oon heer  
 whit or blac; but be 3our word . 3he  
 3he . nay nay/ forsothe that that is  
 more than these; is of yuel ¶ 3e han  
 herd that it is seid . y3e for y3e & tooth  
 for tooth/ but I seie to 3ou . to not aȝen  
 stonde yuel/ but if ony smyte thee  
 on the riȝt cheke; 3yue to hym also



thetothir/ & to him that wole stryue with  
 thee in dom . & take away thi coote;  
 leeue thou also thin ouer cloth/ and who euer  
 constreyneth thee a thousynd pacis;  
 go thou with hym other tweyne/ for-  
 sothe ȝyue thou to him that axith of thee;  
 & turne not away fro him that wole  
 borwe of thee ¶ ȝe han herd that it is  
 seid/ thou schalt loue thi neizbore &  
 hate thin enemye/ but I seie to ȝou/  
 loue ȝe ȝour' enemies do ȝe wel to  
 hem that haten ȝou . & preye ȝe for  
 men pursuyng & falsly calenginge  
 ȝou . that ȝe be the sones of ȝour fadir that  
 is in heuenes that makith his sunne  
 to ryse on goode & yuele men; & rey-  
 neth on iust men & vniust men/ for if  
 ȝe louen hem that louen ȝou; what me-  
 ede schulen ȝe have? whether & puppli-  
 cans doen not this thing? And if ȝe gre-  
 ten or saluen ȝoure brithren oonly;  
 what more ouer schulen ȝe do? whe-  
 thir & paynmys doen not this thing?  
 therfore be ȝe parfyt; as & ȝoure he-  
 uenli fadir is parfit //c. vi.//  
 'Take ȝe hede lest ȝe do ȝour'  
 riȝtfulnesse bifore men; that  
 ȝe be seyn of hem/ ellis ȝe  
 schulen not haue mede at ȝoure  
 fadir that is in heuenes/ therfore whan-  
 ne thou doist almes; nyle thou singe  
 bifore thee with a trumpe as ypocritis  
 doen in synagogis & streetis . that thei  
 be worschid of men/ forsothe I seie  
 to ȝou; thei han ressyued her mee-  
 de/ but whanne thou doist almes . knowe  
 not thi left hond . what thi riȝthond  
 doith . that thin almes be in hidlis / & thi  
 fadir that seeth in hidlis schal ȝelde  
 to thee/ & whanne ȝe schulen preye; ȝe  
 schulen not be as ypocritis/ whiche  
 stondinge louen to preye in syna-  
 gogis & corneris of streetis that

thei be seyn of men/ treuli I seie to  
 3ou . thei han resseyued her mede/  
 but whanne thou schalt preye; en-  
 tre into thi cowche & whanne the dore  
 is schitt preye thi fadir in hidlis/ & thi  
 fadir that seeth in hidlis; schal zelde  
 to thee/ sotheli 3e preiyng nyle spe-  
 ke moche as hethen men doen/ for thei  
 gessen that thei ben herd in her moche  
 speche/ therfore nyle 3e be maad lyk  
 to hem/ for 3our' fadir woot what  
 is nede to 3ou bifore that 3e axen hym/  
 for thus 3e schulen preye/ Our' fadir  
 that art in heuenes halewid be thi na-  
 me/ thi kingdom come/ be thi wille don;  
 as in heuene & in erthe/ 3yue to us  
 this day our' breed ouer othir substaun-  
 ce/ & for 3yue to us our' dettis as &  
 we for 3yuen to our' dettours/ & lede  
 us not into temptacioun but delyuer  
 us from yuel amen/ that is so be it/ for  
 if 3e for 3yue to men her synnes; & 3our'  
 heuenli fadir . schal for 3yue to 3ou  
 3our' trespassis/ sotheli if 3e for 3yuen  
 not to men; nether 3our' fadir schal for  
 3yue to 3ou 3our synnes ¶ but whan  
 ne 3e fasten; nyle 3e be maad as ypo-  
 critis sorewful/ for thei putten her  
 facis out of kyndely teermes that  
 thei seme fastinge to men/ treuly I  
 seie to 3ou; thei han resseyued her  
 meede/ but whanne thou fastist anoyne  
 te thin heed & waische thi face/ that thou  
 be not seyn fastinge to men . but to  
 thi fadir that is in hidlis/ & thi fadir that  
 seeth in hidlis schal zelde to thee ¶ Ny  
 le 3e tresour' to 3ou tresours in  
 erthe; where rust & mou3te distri-  
 eth . & wher' theuys deluen & ste-  
 len; but tresour' 3e to 3ou tresours  
 in heuene; where nether rust ne mo-  
 u3te distrieth & where theuys deluen  
 not out or vndirmynen not ne ste-

len/ for wher' thi tresour is; ther' & thin  
 herte is ¶ the lanterne of thi body; is  
 thi y3e/ if thin y3e be symple; al thi bo-  
 dy schal be liztful/ but if thin y3e be  
 weyward; al thi body schal be derk-  
 ful/ therfore if the lizt that is in thee . be  
 derknessis; hou grete schulen thilke  
 derknessis be ¶ No man may serue  
 to twey lordis/ for ether he schal hate  
 theton & loue thetothir ether he schal  
 susteyne theton . & dispise thetother/ 3e  
 mowen not serue to god & richessis/  
 therfore I seie to 3ou . that 3e be not bisy  
 to 3oure lyf what 3e schulen ete . nethir  
 to 3our' body with what 3e schulen  
 be clothid/ wher lyf is not more than  
 mete; & the body more than cloth?/  
 biholde 3e the fleyng fous of the eir . for  
 thei sowen not nether repen nether gade-  
 ren into bernis; & 3our' fadir of  
 heuene fedith hem/ wher 3e ben not  
 more worthi than thei?/ but who of  
 you thenkinge . may putte to to his  
 statur' o cubite? & of clothinge what  
 ben 3e bisy? biholde 3e the lilies of  
 the feeld how thei wexen/ thei traue-  
 len not . nether spynnen/ treuli I seie  
 to 3ou nethir salomon in al his glorie  
 was keuerid as oon of these/ for if  
 god clothith thus the hey of the feeld .  
 that to day is & to morwe is sent into  
 an ouene; how moche more 3ou of  
 litil feith?/ therfore nyle 3e be bisy sei-  
 ynge/ what schulen we ete or what  
 schulen we drynke; or with what  
 thing schulen we be keuerid? for the  
 hethen men seken alle thes thingis/ treu-  
 ly 3our' fadir woot that 3e han nede  
 to alle thes thingis/ therfore seke 3e first  
 the kingdom of god & his riztfulnes  
 se; & alle thes thingis schulen be cast  
 to 3ou/ therfore nyle 3e be bisy into the  
 morwe/ for the morwe day . schal



be bisy to hym silf/ sotheli it suffi-  
 cith to the day . his malice that is travel  
 Nyle 3e deme; that //c. vii.//  
 3e be not demyd/for in what  
 dom 3e demen; 3e schulen  
 be demed/ & in what mesure 3e me-  
 ten; it schal be metun a3en to 3ou/ but  
 what seest thou a festu or litil mote in  
 the y3e of thi brother . & thou seest not a be-  
 em in thin owne y3e/ or what maner  
 seist thou to thi brother . brother suffr'  
 I schal caste out a festu fro thin y3e .  
 & lo a beem is in thin owne y3e?/ Ipo-  
 crite cast out first a beem of thin y3e;  
 & thanne thou schalt se . for to caste out  
 a festu of the y3e of thi brother ¶ Ny-  
 le 3e 3yue hooly thing to houndis; ne-  
 thir sende 3e 3our' margaritis or pre-  
ciouse stoones bifore swyn/ lest per-  
 auentur' thei defoulen hem with her  
 feet; & lest thei turned to gidre al  
 to breke 3ou ¶ Axe 3e & it schal be  
 3ouun to 3ou/ seke 3e & 3e schulen fyn-  
 de knocke 3e & it schal be openyd to  
 3ou/ for ech that axith; takith/ & he that  
 sekith; fyndith/ & it schal be opened  
 to aman knockynge/ ether who of 3ou  
 is aman whom if his sone axe breed;  
 wher he schal dresse to hym a stoon?  
 ether if he axe a figsch; wher he schal  
 dresse to hym a serpent?/ therfore if 3e  
 whanne 3e ben yuele men kunnen 3yue  
 goode 3iftis to 3our' sones; hou mo-  
 che more 3our' fadir that is in heue-  
 nes schal 3yue goode thingis to men  
 axynge hym?/ therfore alle thingis what  
 euer thingis 3e wolen that men do to 3ou;  
 & 3e do to hem/ for this thing is the lawe  
 & profetis ¶ Entre 3e bi the streit  
 3ate; for the 3ate that ledith to perdi-  
 cioun or dampnacioun is large/ & the weie is bro-  
 od; & ther ben manye that entren  
 bi it/ hou streit is the 3ate & narw3



the weye that ledith to lyf; & ther ben  
 fewe that fynde it ¶ perseyue 3e  
 & fle fro false profetis . whiche co-  
 men to 3ou in clothingis of scheep;  
 but with inne thei ben rauyschinge  
 wolues/ of her frutis 3e schulen  
 knowe hem/ whether men gadren gra-  
 pis of thornes; or fygis of breis?  
 so euery good tree; makith goode frui-  
 tis/ sotheli an yuel tre; makith yue-  
 le fruitis/ a good tre . may not ma-  
 ke yuele fruytis; nether an yuel tree  
 make goode fruytis/ everi tre that  
 makith not good fruyt; schal be kitt  
 down . & schal be sent into the fier/ ther  
 fore of her fruytis 3e schulen kno-  
 we hem ¶ Not ech man that seith to me lord  
 lord; schal entre into the kingdom  
 of heuenes/ but he that doith the wil-  
 le of my fadir that is in heuenes; sch-  
 al entre into the kingdom of heue-  
 nes/ many schulen seye to me in that  
 day . lord lord whether we han not pro-  
 fecied in thi name . & han cast out de-  
 uelis in thi name . & han don many  
 vertues in thi name?/& thanne I schal  
 knowleche to hem that I knew 3ou  
 neuere/ departe away fro me; 3e that  
 worchen wickidnesse/ therfore ech man  
 that heerith thes my wordis & doith hem;  
 schal be maad lyk to a wyse man that  
 hath bildid his hous on a stoon/ & reyn  
 cam down . & floodis camen . & wyndis  
 blewen . & ruscheden into that hous; &  
 it felde not down/ for it was foundid  
 on a stoon/ and euery man that hee-  
 rith thes myn wordis & doith hem not;  
 is lyk to aman fool . that hath bildid  
 his hous on grauel/ & reyn cam  
 down & floodis camen . & wyndis ble-  
 wen; & thei hurleden into that hous .  
 & it felde down . & the falling down therof  
 was greet/ & it was maad . whanne

ihesus hadde endid thes wordis; the cum-  
 panyes wondriden on his teching/ for  
 he tauȝthe hem as aman hauynge po-  
 wer; & not as the scribis of hem  
 & farisees //c. viii.//  
 Forsothe whanne ihesus hadde  
 comun doun fro the hil; ma-  
 ny cumpanyes folewiden him' & so  
 a leprous man cam; & worschipide him  
 & seide/ lord if thou wolt; thou maist  
 make me clene/ & ihesus heeld forth  
 the hond; & touchide hym & seide/I wole;  
 be thou maad clene/ & anoon the lepre  
 of hym was clensid/ & ihesus seide to him .  
 se: seye to no man; but go . schewe  
 thee to prestis . & offre  
 that ȝifte that moyses comaundide in  
 to witnessing to hem ¶ Sotheli whanne  
 he hadde entrid into cafarnaum; cen-  
 turio neiȝede to him preyinge hym & seiyn-  
 ge/ lord my child liyth in the hous . syk  
 on the palesie; & is yuel turmentid/  
 & ihesus seide to him/I schal come & schal  
 heele him/ & centurio answeride; &  
 seide to him/ lord I am not worthi/ that  
 thou entre vndir my roof/ but oon-  
 ly seie thou bi word; & my child sch-  
 al be heelid/ forwhi & I aman ordey-  
 ned vndir power & haue knyȝtis  
 vndir me/ & I seie to this . go; & he  
 goith/ & to another . come thou; & he cometh/  
 & to my seruaunt do thou this thing . &  
 he doith/ sotheli ihesus herde thes thingis  
 & wondride & seide to men suyng him/  
 treuly I seie to ȝou; I fond not so  
 greet feith in israel/ sotheli I seie to  
 ȝou . that manye schulen come fro the  
 eest & west; & schulen reste with a-  
 braham & Isaac & Iacob in the kingdom  
 of heuenes/ forsothe the sones of the  
 rewme schulen be cast out into  
 vtmer' derknessis/ ther' schal be we-  
 pyng; & betyng togidre of teeth/

and ihesus seide to centurio/ go; & as thou  
 hast bileued . be it don to thee/ & the ch-  
 ild as heelid fro that our ¶ And whan-  
 ne ihesus hadde come into the hous of  
 petre; he syȝ his wyues modir lig-  
 gynge & schakun with feueris/ & he tou-  
 chide hir hond; & the feuer lefte hir/  
 & she roos & seruyde hem/ sotheli whan-  
 ne the euentyd was maad; thei brouȝ-  
 ten to hym manye hauynge deuelis/  
 and he castide out spiritis by word . &  
 heelide alle hauynge yuele. that it schul-  
 de be fulfillid . that was seid by Isaye the  
 profete seyyinge/ he took our' infirmy-  
 tes . & bar our' syknessis ¶ Sotheli  
 ihesus syȝ many cumpanyes aboute him;  
 & bad his disciplis go ouer the water/  
 & o scribe or man of lawe neizede; &  
 seide to hym/ maister; I schal suwe thee  
 whidur euer thou schalt go/ & ihesus seide  
 to hym/ foxis han dychis or borowis  
 & briddis of the eyr han nestis; but  
 mannis sone hath not wher' he schal  
 reste his heed; sotheli another of his  
 disciplis seide to him/ lord suffre me  
 to go furst & birie my fadir/ forso-  
 the ihesus seide to hym/ suwe thou me; &  
 lete deed men birie her deedmen/ and  
 whanne ihesus stiȝede into a litil schip;  
 hise disciplis sueden hym/ & lo a greet  
 stiring was maad in the see; so that  
 the litil schip was hilid with wawis/  
 but he slepte/ & hise disciplis ca-  
 men nyȝ to hym; & reisien hym & seiden/  
 lord saue us; we perischen/ & ihesus  
 seide to hem/ what ben ȝe of litil feith  
 agast; thanne he roos & comaundide  
 to the wyndis & the see; & a greet  
 pesiblenesse was maad/ forsothe  
 men wondriden seyinge/ what maner  
man is he this; for the wyndis & the  
 see obeischen to him?/ and whanne ihesus  
 hadde comme ouer the watir into the

cuntre of men of gerasa; twey men ha-  
 uyng deuelis runnen to him & ȝeden out  
 fro biriels & weren ful feers or wic-  
kid so that no man myȝte passe bi that  
 weye/ & lo thei crieden seiynge/ what  
 to us & to thee ihesus the sone of god?/ ha-  
 st thou comun hidur bifore the tyme  
 for to turmente us?/ Sotheli a flok  
or droue of many hoggis lesewin-  
 ge was not fer fro hem/ but the  
 deuelis preieden him & seiden/ if thou cas-  
 tist out us fro hennis; sende vs in  
 to the droue of hoggis/ and he seide  
 to hem/ go ȝe/ & thei ȝeden out & wenten  
 into the ~~droue~~ of hoggis/ & so in a  
 greet bir' . al the droue wente heed  
 lynge into the see; & thei weren deed  
 in watris/ forsothe the heerdis fled  
 den away; & thei camen into the cite  
 & telden alle thes thingis . & of hem that  
 hadden the fendis/ & lo al the cite  
 wente out aȝens ihesus/ & whanne thei  
 hadden seyn hym . thei preieden hym  
 that he wolde passe fro her coostis/  
 And ihesus wente //c. ix.//  
 up into aboot; & passide  
 ouer the watir . & cam into  
 his citee/ and lo thei brouȝte to him  
 aman syk in palesie; liggyge in a  
 bedd/ forsothe ihesus syȝ the feith of hem;  
 & seide to the man syk in palasie/ so  
 ne haue thou trist; thi synnes ben  
 forȝouun to thee/ & lo summe of the  
 scribis; seiden with inne hem silf/  
 this blasfemeth/ and whanne ihesus had  
 de seyn her thouȝtis; he seide/ wher-  
 to thenken ȝe yuele thingis in ȝour'  
 hertis?/ what is it liȝter' to seye  
 thi synnes ben' forouun to thee; ether to seye .  
 ryse thou & walke?/ forsothe that ȝe wite that  
 mannes sone hath power . to forȝyue  
 synnes on erthe/ thanne he seide to the sy-  
 ke man in palesye/ ryse up & take thi  
 ¶ bed . & go into thi hows/

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and he roos; & wente into his how  
 s/ sotheli the cumpanyes syȝen & dred-  
 den & glorifieden god that ȝaf such  
 power to men ¶ And whanne ihesus pa-  
 sside fro thennis; he syȝ aman mattheu  
 by name sittinge in a tolbothe/ &  
 he seide to hym/ suwe thou me and  
 he roos & folewide hym/ & it was don  
 the while he saat at the mete in the hous;  
 lo many pupplicans & synful men  
 camen & saten at the mete with ihesus  
 & hise disciplis/ and farisees syȝen;  
 & seiden to hise disciplis/ whi etith  
 ȝour' maistir with pupplicans & syn  
 ful men?/ & ihesus herde & seide/ a leche  
 is not nedeful to men that  
 faren wel; but to men hauynge yue-  
 le/ but go ȝe & lerne what it is . I  
 wole mercy & not sacrifice/ for I  
 cam not to clepe riȝtful men; but  
 synful men ¶ thanne the disciplis of  
 Iohn camen nyȝ to hym & seiden/ whi  
 we & farisees fasten ofte; but thi  
 disciplis fasten not?/ and ihesus seide  
 to hem/ whether the sones of the spou-  
 se or hosebonde mown weile or mor-  
ne; as longe as spouse is with hem,  
 sotheli dayes schulen come; whan-  
 ne the spouse schal be takun away  
 fro hem; & thanne thei schulen faste/  
 sotheli no man sendith a medlyng  
 of rude or newe cloth into an old/  
 for he takith away . the plente of  
 it fro the cloth; & a werse kittyng  
 is maad/ nether men senden newe  
 wyn into olde vessels/ ellis the wyn  
 vessels ben frokun; & the wyn is sche-  
 ed out & the wyn vessels perischen/  
 but men senden newe wyn into ne-  
 we wyn vessels; & bothe ben kept  
 ¶ whanne ihesus spak thes thingis to hem;  
 lo o prince cam . & worschypide him  
 & seide/ lord my douȝtir is now

deed; but come thou & putte thin  
 hond on hir . & she schal lyue/ &  
 ihesus roos & suwede him; & hise disci-  
 plis sueden/ and lo awomman that suf-  
 fride flux or rennyng of blood tw-  
 elue ȝeer; neizede bihynde & tou-  
 chide the hem of his cloth/ for she sei-  
 de with inne hir silf/ If I schal tou-  
 che oonly the clothis of hym; I schal  
 be saaf/ & ihesus turnyde & syȝ hir;  
 & seide/ douȝtir haue thou trist . thi  
 feith hath maad thee saaf/ & the wom-  
 man was maad saaf fro that our/ &  
 whanne ihesus cam into the hous of the  
 prince . & syȝ mynstrels & the cumpa-  
 ny makinge noyse; he seide/ go ȝe  
 away/ for the wenche is not deed;  
 but slepith/ & thei scorneden hym/  
 and whanne the company was cast  
 out; he entride . & heeld hir hond/  
 & the wenche roos up/ and this fa-  
 me wente out into al that lond ¶ &  
 whanne ihesus passide fro thennis tway blyn-  
 de men crynge sueden hym & seiynge/ thou  
 sone of dauith haue mercy on us/ so  
 theli whanne he cam into the hous; the  
 blynde men camen nyȝ to him/ & ihesus  
 seide to hem/ what wolen ȝe that I do  
 to ȝou/ & thei seiden lord; that our' yȝen  
 be openyd/ & ihesus seide/ bileuen ȝe; that  
 I may do this thing to ȝou?/ thei seiden  
 to hym/ ȝhe lord/ thanne he touchide  
 her yȝen; & seide/ up ȝour' feith; be  
 it don to ȝou/ & the yȝen of hem weren  
 openyd/ & ihesus thretenyde hem; & seide/  
 se ȝe that no man wite/ but thei ȝeden  
 out & deffamyden him thorw al that lond/  
 sotheli whanne thei weren gon out; lo  
 thei brouȝten to hym a doumb man hauyn-  
 ge a deuel/ & whanne the deuel was  
 cast out; the doumb man spak/ & the  
 companyes wondriden seiynge' it  
 apperide neuer so in israel/ but the fa

risees seiden/ in the prince of deuelis  
 he castith out deuelis/ And ihesus cum-  
 passide aboute alle sitees & castelis;  
 techinge in synagogis of hem/ & pre-  
 chinge the gospel of kyngdom . & hee-  
 linge al langwisching or ache & al sy-  
 kenes/ forsothe ihesus sy3 cumpanyes &  
 hadde reuthe on hem; for thei weren  
 trauelid & liggynge . as scheep not  
 hauynge a scheparde/ thanne he seide  
 to hise disciplis/ sotheli there is moche  
 rype corn; but fewe werkmen/there  
 fore preie 3e the lord of the rype corn;  
 that he sende werkmen into his rype  
 corn //c. x.//

And whanne hise twelue dis-  
 ciplis weren clepid to gi-  
 dre; he 3af to hem power of vnclene  
 spiritis . that thei schulden castehem out .  
 & that thei schulden heele al ache & al  
 syknesse/ forsothe thes ben the na-  
 mes of twelue apostlils/ the firste  
 Symount that is seid petre & andrew  
 his brother/ James of sebede; & iohn  
 his brother/ philip & bartholomew .  
 thomas & matheu puppican . & Ia-  
 mes alfey & tadee . symount cana-  
 ne & Iudas scarioth which bitray-  
 ede crist/ ihesus sente thes twelue . & co-  
 maundide to hem & seide/ go 3e not  
 into the weye of hethen men . & entr'  
 3e not into the citees of samari-  
 tans; but rathir go 3e to the scheep  
 of the hous of ysrael that perisheden/  
 sothely 3e goynge preche . seiynge .  
 for the kingdom of heuenes schal nei3e/  
 heele 3e syke men . reyse 3e deed men .  
 clense 3e mesels . caste 3e out deue-  
 lis/ freli 3e han takun; frely 3yue  
 3e/ nyle 3e welde gold . nethir siluer-  
 ne money in 3our' girdlis . not a  
 scrip in the weye. nethir twey cootis .  
 nethir schoon nether a3erde/ for a werk



man is worthi his mete/ into what  
 euer citee or castel 3e schulen en-  
 tre; axe 3e who ther inne is worthi . &  
 ther' dwelle 3e til 3e go out/ forso-  
 the 3e entringe into an hous. gree-  
 te or salute 3e it & seye . pees to  
 this hous/ & sotheli if thilke hous  
 be worthi; 3oure pees schal come  
 on it/ forsothe if that hous be not  
 worthi; 3oure pees schal turne a-  
 zen to 3ou/ & who euere resseyueth  
 not 3ou . nether heerith 3our' wordis;  
 3e goynge forth fro hous or citee .  
 smyte away the dust fro 3our' feet/  
 treuly I seye to 3ou . it schal be mo-  
 re suffrable to the lond of men of  
 sodom & of gomor . in the day of iuge-  
 ment; than to thilke citee ¶ lo I sen-  
 de 3ou as scheep in the myddel of wol-  
 ues/ therfore be 3e war or wys bifore  
 as serpentis; & symple as dowfis/  
 but be 3e war of men/ for thei schulen  
 take 3ou in councelis; & thei schulen  
 bete 3ou in her synagogis/ & to mey-  
 ris or presedentis . & to kingis 3e sch-  
 ulen be led for me; into witnessing  
 to hem/ & hethen men / but whanne  
 thei schulen bitake or bitraye 3ou;  
 nyle 3e thenke how or what thing 3e  
 schulen speke/ \* for it ben not 3e that  
 speken; but the spirit of 3oure fa-  
 dir that spekith in 3ou/ sotheli the bro-  
 thir schal take the brothir into deeth; &  
 the fadir the sone/ & sones schulen  
 ryse a3ens fadir & modir; & schu-  
 len turmente hem bi deeth/ & 3e sch-  
 ulen be in hate to alle men for my  
 name/ forsothe he that schal dwelle  
 stille til into the ende; schal be saaf/  
 sotheli whanne thei schulen pursue  
 3ou in this citee; fle 3e into anothir/  
 treuly I seye to 3ou 3e schulen not  
 ende the citees of Ysrael; til mannus

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\* for it schal be gouun to you in that  
 our . what 3e schulen speke/

sone come/ the disciple is not a-  
 boue the maistir; ne the seruaunt  
 aboue his lord/ it is ynow to the  
 disciple; that he be as his mais-  
 tir/ & the seruaunt as his lord/ if  
 thei han clepid the hosebonde man  
or the fadir of meyne belsebub;  
 hou moche more his houshold meyn-  
 ne/ therfore drede 3e not hem/ for  
 no thing is keuerid or hid; that  
 schal not be schewid/ & no thing  
 is pryuy; that schal not be wist /  
 that thing that I seye to 3ou in derk-  
 nessis; seye 3e in the lizt/ and preche  
 3e on housis that thing; that 3e heeren  
 in the eere/ And nyle 3e drede hem  
 that sleen the body/ treuly thei moun  
 not sle the soule/ but rathere drede  
 3e hym that may leese bothe soule &  
 body into helle/ whether twey sparo-  
 wis ben not seeld for an halpeny;  
 & oon of hem schal not falle on the  
 erthe with outen 3our' fadir?/ forsothe  
 alle the heeris of 3our' heed ben noum-  
 brid/ therfore nyle 3e drede; 3e ben be-  
 ter' than many sparowis/ therfore  
 euery man that schal knowleche  
 me bifore men; & I schal knowleche  
 hym bifore my fadir that is in he-  
 uenes/ Nyle 3e deme that I cam to sen-  
 de pees into erthe/ I cam not to sen-  
 de pees; but swerd/ for I cam to  
 departe a man a3ens his fadir . &  
 the dou3tir a3ens hir modir . & the  
 sones wyf a3ens the hosebondis  
 modir/& the enemyes of aman; ben  
 his homely meyne ¶ He that loueth  
 fadir or modir more than me; is not  
 worthi of me/ and he that loueth so-  
 ne or dou3tir ouer me is not wor-

thi of me/ and he that takith not his  
 cross & suweth not me; is not wor-  
 thi of me/ He that fyndith ~~not~~ his  
 soule that is temporal lyf schal lee-  
 se it/ and he that leesith his soule  
that is lyf fro me; schal fynde it/  
 he that resseiueth 3ou; resseyueth  
 me/ and he that resseyueth me; re-  
 seyueth hym that sente me/ he that  
 resseyueth a profete in the name  
 of a profete; schal take *the* mede of  
 a profete/ and he that resseyueth a  
 iust man in the name of a iust man;  
 schal take the mede of a iust man/  
 & whoever 3yueth drynke to oon of thes  
 leeste . a cuppe of coold water oonly .  
 in the name of a disciple; treuli  
 I seye to 3ou . he schal not leese  
 his meede //c. xi.//

And it was don whanne ihesus  
 hadded endid; he comaundide  
 to his twelue disciplis . & passide  
 fro thennis for to teche & preche in the  
 sitees of hem/ Forsothe whanne iohn  
 in boondis hadde herd the werkis  
 of crist; he sente tweyne of his  
 disciplis & seyde to hym/ art thou he  
 that art to comynge; or we abiden  
 anothir?/ & ihesus answeride & seide  
 to hem/ go 3e & telle a3en to iohn  
 tho thingis that 3e han herd & seyn/  
 blynde men seen . croked men wan-  
 dren . mesels ben maad clene . deaf  
 men heeren . deed men rysen a3en .  
 pore men ben takun to preching of  
 the gospel or ben maad keperis  
of the gospel/ and he is blessid that  
 schal not be sclaudrid in me/ sothe-  
 ly whanne thei weren gon away;  
 ihesus bigan for to seye of Iohn to  
 the cumpanyes/ what thing wenten  
 3e out into desert for to se?/ Whe  
 ther a reed wawid with the wynd?

but what thing wenten 3e out for  
 to se?/ whethir aman clothid with  
 softe thingis; lo thei that ben clothid  
 with softe thingis; ben in housis of  
 kyngis/ but what thing wenten 3e  
 out for to se?/ whethir a profete?/  
 3he I seie to 3e/ & more than a pro  
 fete/ for this is he of whom it  
 is writun/ lo I sende myn aungel  
 bifore thi face; that schal make  
 redy thi weye bifore thee/ treuly  
 I seye to 3ou; ther roos noon more than  
 Iohn baptist among the children  
 of wymmen/ but he that is lesse in the  
 kingdom of heuenes; is more than  
 he/ sothely fro the daies of Iohn bap-  
 tist til now; the kingdom of heue  
 nes suffrith strengthe or violence  
 & violent men rauyschen it/ for  
 alle profetis & the law til to Iohn  
baptist profecieden/ & if 3e wolen res-  
 seyue; he is elye that is to comyn-  
 ge/ he that hath eeris of heeringe;  
 heere he/ but to whom schal I  
 gesse this generacioun lychi?/ it is  
 lichy to children sittinge in chepin-  
 ge; whiche cryen to her perris  
 & seyen/ we han songun to 3ou; & 3e  
 han not daunsid/ we han morenyd  
 to 3ou/ & 3e han not weylid/ for iohn  
 cam. nether etinge . ne drynkinge; & thei  
 seyen . he hath a deuel/ the sone of  
 man cam eting & drinkinge; & thei  
 seyden/ lo aman deuourer' or glotoun  
 & drinker' of wyn . & frend of pup-  
 plicans & synful men; & wysdom is  
 iustified of her sones ¶ thanne ihesus  
 bigan for to seye repref to citees  
 in whiche ful many vertues of  
 hym weren don; for thei diden not  
 penaunce/ wo to thee corosaym .  
 wo thee bethsaida/ for if the ver  
 tues that ben don in 3ou . hadden

be don in tire & sydon; sum tyme thei  
 hadden do penaunce in heire & aysch/  
 netheles I seie to 3ou . it schal be  
~~more~~ softere . or lesse peyne . to ty-  
 re & sidon; in the day of dom than to  
 3ou/ and thou cafarnaum . whethir til  
 into heuene thou schalt be rerid  
 up?/ thou schalt go doun til into hel-  
 le/ for if the vertues . that ben don  
 in thee . hadden be don in sodom; per  
 auentur' thei schulden haue dwel  
 lid til into this day/ netheles I seie  
 to 3ou . for to the lond of Sodom it  
 schal be softere or lesse peyne in  
 the day of dom . than to thee ¶ In  
 thilke tyme ihesus answeride & sey-  
 de/ I knowleche to thee fadir lord  
 of heuene & erthe for thou hast hid  
 thes thingis from wyse men & war  
or slei3 men; & hast schewid hem  
 to meke men/ so fadir; forwhi . so  
 it was plesynge to fore thee/ alle  
 thingis ben 3ouun to me of my fa-  
 dir/ & no man knew the sone; no  
 but the fadir/ nether ony man knew  
 the fadir; no but the sone . & to wh-  
 om the sone wolde schewe/ alle  
 3e that travelen & ben chargid .  
 come to me; & I schal refreische  
or fulfille 3ou/ take 3e my 3ok  
 on 3ou . & lerne 3e of me for I am  
 mylde & meek in herte; & 3e schu-  
 len fynde reste to 3our' soulis/  
 for my 3ok is swete & my charge  
 ly3t //c. xii.//

In that tyme ihesus wente  
 by cornes in the sabot day/  
 forsothe hise disciplis hungrynge;  
 biginnen to plucke eeris of corn  
 & to ete/sothely farisees seyng .  
 seiden to hym/ lo thi disciplis doen  
 that thing that is not leefful to hem  
 for to do in sabotis/ and he seide



to hem . whether ye han not redd .  
 what dauith dide . whanne he hun-  
 gride. & thei that weren with hym?  
 how he entride into the hous of  
 god; & eet looues of proposicioun. whi  
 che looues it was not leueful  
 to hym to ete. nether to hem that  
 weren with hym; no but to prestis  
 aloone/ or whether ye han not rad  
 in the lawe. for in sabotis. prestis  
 in the temple defoulen the sabo-  
 tis; & thei ben with oute greet syn-  
 ne? sotheli I seie to you. for here  
 is more than the temple/ forsothe if ye  
 wisten what it is I wole merci &  
 not sacrifice; ye schulden neuere  
 haue condempnyd innocentis/ for  
 mannis sone is lord. yhe of the sa-  
 bot/ and whanne he passide fro thennis;  
 he cam into the synagoge of hem/  
 & lo aman hauynge a drye hond/ &  
 thei axide hym & seyden/ wher it is  
 leefful to heele in the sabot; that thei  
 schulden accuse hym/ sotheli he seide  
 to hem/ who schal be aman of you that  
 hath o scheep . & if it falle down into  
 a dich in the sabotis; wher he schal  
 not holde . & lyfte it up/ how mo-  
 che more is aman better than a sche-  
 ep? therefore it is leefful to do go-  
 od in the sabotis/ thanne he seide to  
 the man/ strecche forth thin hond/ &  
 he straughte forth; & it was resto-  
 rid to heelthe as thetothir/ forsothe  
 farisees goynge out maden a coun-  
 cel agens hym; how thei schulden  
 leese hym/ sotheli ihesus witynge ; wen-  
 te away fro thennis/ and manye su-  
 weden hym; & he heelide hem alle/  
 and he comaundide to hem; that thei  
 schulden not make hym knowun/  
 that that thing schulde be fulfillid;  
 that was seid by Isaye the profete

seiynge/ lo my child whom I ha-  
 ue chosun/ my derlyng in whom  
 it hath wel plesid to my soule/ I  
 schal putte my spirit on hym;  
 & he schal telle dom to hethen men/  
 he schal not stryue ne crye; nethir  
 ony man schal herr' his voys in  
 streetis. he schal not breke to gi-  
 der' a schakun rehede; & he schal  
 not quenche smokinge flex . til  
 he caste out dom to victorie . & he-  
 then men schulen hope in his na-  
 me/ thanne a blynd man & doumb ha-  
 uynge a deuel; was brought to hym/  
 & he heelide hym; so that he spak  
 & sygh/ and alle cumpanyes wondri-  
 den & seiden/ wher this be the sone  
 of dauith? but the farisees heerin-  
 ge; seyden/he this castith not out  
 fendis; no but in belsebub prince  
 of fendis/ sotheli ihesus witynge her  
 thoughtis; seide to hem/ ech kingdom  
 departid agens it self . schal be  
 desolatid/ and ech citee or hous  
 departid agens it silf; schal not  
 stonde/ & if sathanas castith out  
 sathanas; he is departid agens  
 him silf/ therfore how schal his king-  
 dom stonde? & if I in belsebub  
 caste out deuelis; in whom you-  
 re sones casten out? therfore thei  
 schulen be your' domesmen/ forsoth  
 if I in the spirit of god caste out fen-  
 dis; therfore the kingdom of god  
 is comen into you/ ethir how may  
 ony man entre into the hows of  
 a strong man . & take away hise  
 vessels; no but first he bynde  
 the strong & thanne he schal  
 rauysche his hous ¶ he that is  
 not with me; is agens me/ & he  
 that gaderith not to gidre with

me; scaterith a brood/ therfore I seie  
 to you/ al synne & blasfemye  
 of the spirit . schal not be forgouun/  
 and who euer seith a word agens ~~man~~  
~~nis sone; it schal be forgouun/ &~~  
~~who euer seith a word agens man~~  
 nis sone; it schal be forgouun to  
 hym/ forsothe if aman schal seye a  
 word aȝens the hooly gost; it schal  
 not be forgouun to hym . nethir in this  
 world ne in the tothir/ ethir make  
 ye the tre good & his fruyt good;  
 ethir make ye the tre yuel & his  
 fruyt yuel/ forsothe a tre is kno-  
 we of the fruyt/ ye generacioun  
 of eddris; how mown ye speke  
 goode thingis . whanne ye be yuele?  
 for the mouth spekith of the greet  
 plente of herte/ a good man brin-  
 gith forth goode thingis of good tre-  
 sour/ and an yuel man bringith forth  
 yuele thingis of yuel tresour/ for  
 sothe I seye to you/ forwhi . of euery  
 ydel word that men speken/ thei schu-  
 len yelde resoun therof in the day of dom/  
 for of thi wordis thou schalt be iusti-  
 fied/ & of this wordis thou schalt be  
 dampned/ thanne summe of the scribis  
 & farisees; answeriden to hym & sei-  
 den/Maistir we wolen se a tokene  
 of thee/ which answeringe/ seide to  
 hem/ an yuel generacioun & auoutres-  
 se/ sekith a tokene/ and a tokene  
 schal not be ȝouun to it; not but the  
 tokene of Ionas the profete/ for  
 as Ionas was in the wombe of a  
 whal . thre dayes & thre nyȝtis/ so  
 mannis sone schal be in the herte  
 of the erthe . thre dayes & thre nyȝtis/  
 Men of nynyue schulen ryse in  
 dom with this generacioun & schulen



condempne it/ for thei diden penaunce  
in the preching of Ionas/ and so her'  
is more than Ionas/ the queene of the  
south schal ryse in dom with this ge-  
neracioun & schal condempne it; for  
she cam fro the eendis of the erthe  
for to heer' the wysdom of Salomon/  
and lo her' is more than salomon/  
forsothe whanne an unclene spirit  
hath gon out from aman; he goith bi  
drye placis . & sekith reste & fyndith  
not/ thanne he seith/ I schal turne a  
ȝen into myn hous/ fro whennis I  
wente out/ and he cometh & fyndith  
it voyde/ clensid with besmes &  
maad fair/ thanne he goith & takith  
with hym seuene other' spiritis  
worse than hym silf/ & thei entren  
& dwellen ther'/ and the laste thingis  
of that man/ ben maad. worse than  
the former'/ so it schal be & to this  
worste generacioun/ ȝit while he  
spak to the cumpanyes of peple;  
lo his modir & his britheren stonden  
withouten forth; sekinge for to speke  
to hym/ sotheli sum man seide to hym/  
lo thi modir & this britheren stonden  
withouten forth; sekinge thee/ and  
he answeringe to the man seyinge  
to hym; seide/ who is my modir?  
& who ben my britheren? and he  
holdinge forth his hond into hise  
disciplis; seide/ lo my modir &  
my britheren/ for who euere doith  
the wille of my fadir that is in he  
uenes; he is my brother & sister & modir/  
In that day ihesus goyn- //c. xiii.//  
ge out the hous; sat bisydis  
the see/ and many cumpanyes of pe-  
ple weren gadrid to hym; so that  
he stiȝynge up into aboot . sat/ &  
al the cumpany stood in the brynke/

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and he spak to hem many thingis  
 in parablis seyinge/ lo he that so-  
 with ȝede out to sowe his seed /&  
 the while he sowith; summe seedis  
 felden bisidis the weye/ & briddis of  
 the eyr camen; & eeten hem/sothe-  
 li other' seedis felden into stoony  
 placis; where thei hadden not moche  
 erthe/ & anoon thei sprungen up; for  
 thei hadden not depnesse of erthe/ so-  
 theli whanne the sunne was risun/ thei  
 swaliden or brenten for heete/ and  
 for thei hadden not roote; thei dry-  
 eden up/ forsothe other' seedis felden  
 among thornes; & thornes woxen  
 up & strangliden hem/ but other' see-  
 dis felden into good lond; & ȝauen  
 fruyt . sum an hundrid fold . another six-  
 ty fold . another thritti fold / he that hath  
 eeris o heering heer' he/ and disci-  
 plis comynge nyȝ; seiden to hym/ whi  
 spekist thou in parablis to hem/ wh-  
 ich answeringe seide to hem/ for to ȝou  
 it is ȝouun forto knowe the priuy-  
 tees of the kingdom of heuenes;  
 but it is not ȝouun to hem/ for it  
 schal be ȝouun to hym that hath; & he  
 schal haue plente/ treuly if aman  
 hath not; also that thing that he hath  
 schal be takun away fro hym/ ther-  
 fore I speke to hem in parablis . for  
 thei seyng seȝn not . & thei heeringe  
 heeren not . nether vndirstonden;  
 that the profecie of Isaye seiynge  
 be fulfillid in hem/ with heering ȝe  
 schulen heer'/ & ȝe schulen not vn-  
 dirstonde/ & ȝe seyng schulen se;  
 & ȝe schulen not se/for the herte  
 of this peple is greetly fattid;  
 & thei herden greuously with eeris/  
 & thei han closid her yȝen; lest sum  
 tyme thei seen with yȝen . & with

eeris heeren . & vndirstonden in her-  
 te & thei be convertid ether to gidre tur-  
nyd & I heele hem/ fforsothe zoure  
 yzen that seen ben blessid; & zoure  
 eeris that heeren/ forsothe I seie treu-  
 the to zou . for many prophetis & iust  
 men coueytiden to se tho thingis that  
 ze seen; & thei syen not/ and to hee-  
 re tho thingis that ze heeren; & thei her-  
 den not/ therfore heere ze the para-  
 ble of the sower/ Ech that heerith the  
 word of rewme . & vndirstondith not;  
 the yuel spirit cometh & rauyscheth  
 that that is sowun in his herte . this it is that is  
 sowun bisydis the weye/ sotheli he that  
 is sowun on *the* stoony lond; this it is that  
 heerith the word of god . & anoon with  
 ioye takith it/ fforsothe he hath not ro-  
 ote in hym silf; but he is temporal .  
that is it lastith no but alytil tyme/  
 but whanne tribulacioun & persecu-  
 cioun is maad for the word; anoon he  
 is sclaunderid/ sotheli he that is sowun  
 in thornes; is this that heerith the wo-  
 rd . & the bisynesse of this world . &  
 the falsnesse of richessis stranglith  
 the word . & it is maad withoute fr-  
 uyt/ but he that is sowun into go-  
 od lond; is this that heerith the word  
 & vndirstondith . & bryngith forth  
 fruyt/ and sothely sum makith an  
 hundridfold . treuly another sixty  
 fold . forsothe anothis thrity fold/  
 ¶ Another parable ihesus puttide forth  
 to hem; & seide/ the kingdom of he-  
 uenes is maad lyche to aman that  
 sew good seed in his feeld/ forsothe  
 whanne men slepten; his enemy  
 cam & sew aboute . darnel or coc-  
kil in the myddil of whete . & wen-  
 te away/ sotheli whanne the eerbe  
 hadde growid & maad fruyt; than-  
 ne the cocklis or darnels apperi-

den/ fforsothe the seruauntis of the ho-  
 sebonde man comynge nyȝ; seiden to  
 hym/ lord wher thou hast not sowun  
 good seed in thi feeld; wherof therfore  
 hath it danel or cockil? & he seide  
 to hem/ the man enemy . hath do this thing/  
 treuly the seruauntis seyden to him/  
 wolt thou we go & gederen hem? &  
 he seide/ nay/ lest perauenture ȝe ga-  
 drynge darnels or cockils; drawe  
 up by the roote to gydre with hem  
 also the whete/ suffre ȝe hem bothe  
 wexe til to rype corn; & in tyme of  
 rype corn . I schal seye to reperis/  
 first gadre ȝe to gidre darnels or  
cockils and bynde hem to gidre in  
 knycchins or smale bundelis . for to  
 be brent; but gadre ȝe whete into  
 my berne/ anothir parable ihesus put-  
 tide forth to hem; & seide/ the king  
 dom of heuenes is lyk to acorn  
 of senevey; which aman took &  
 sew in his feld . which treuli is  
 the leeste of alle seedis/ but whan-  
 ne it hath woxe . it is the mooste  
 of alle wortis; & is maad a tree/  
 so that briddis of the eyr comen & dwel-  
 len in bowis or braunchis therof ¶ A  
 nothir parable ihesus spak to hem/ the  
 kingdom of heuenes is lyk to sour  
 douȝ/ which a womman took & hidde in  
 thre mesuris of mele; til it were  
 al sourdowid/ ihesus spak alle thes  
 thingis in parablis to the cumpanyes  
 of peple; & so he spak not to hem with  
 oute parablis . that it schulde be  
 fulfillid that is seid by the profete  
 seyinge/ I schal opyne my mouth  
 in parablis; I schal telle out hid  
 thingis . fro making of the world/  
 thanne he left the cumpanyes; & he  
 cam into an hous/ & hise disciplis  
 camen nyȝ to hym; & seiden/ Expou-

ne to us the parable of darnels . or  
cocklis of the feeld/ which answeri-  
 de & seyde/ he that sowith good seed;  
 is mannis sone/ sotheli the feeld; is  
 the world/ but the good seed; thes ben  
 sones of the kingdom/ forsothe dar-  
 nels or cocklis; thes ben yuele so  
 nes/ but the enemy that sowith hem;  
 is the fend/ but the rype corn; is the  
 ending of the world/ sotheli the repe-  
 ris; ben aungels/ therfore as darnels  
 ben gadrid to gidre & ben brent  
 in fier; so it schal be in endyng  
 of the world/ Mannis sone schal sen-  
 de his aungels & thei schulen gadre  
 fro his rewme alle sclaudris . &  
 hem that don wickidnesse/ & thei  
 schulen sende hem into the chyme-  
 neye of fyer/ ther' schal be weping  
 & betyng to gidre of teeth/ thanne  
 iust men schulen schyne as the son-  
 ne; in the rewme of her fadir/ he  
 that hath eeris of heering heer' he/  
 ¶ the kingdom of heuenes is lyk  
 to tresour hid; in a feeld/ which  
 aman that fyndith; hydith/ & for ioye  
 of it . he goith & silleth alle thingis  
 that he hath; & byeth thilke feeld/ eft-  
 sones the kingdom of heuenes  
 is lyk to aman marchaunt; sekin-  
 ge good margaritis/ sotheli whan-  
 ne he hath founde o precious marga-  
 rite/ he wente & selde alle thingis that  
 he hadde . & bouzte it/ eft the kingdom  
 of heuenes is lyk to anett sent in  
 to the see . & gadrynge of alle kyn-  
 de of fiȝschis/ which men ledden out;  
 whanne it was fulfillid/ & thei sittin-  
 ge bisydis the brynke; chesiden the  
 goode into her vessels . but thei sen-  
 ten out the yuele/ so it schal be in  
 the endyng of the world/ aungelis  
 schulen gon out . & schulen depar-



te yuele men fro the myddil of iust  
 men; & thei schule sende hem into  
 the chymeneye of fyer/ ther' schal  
 be wepyng; & betyng to gidre  
 of teeth/ hau 3e vndirstonde alle  
 thes thingis? thei seyen to hym/ 3he/  
 he seith to hem/ therfore euery wri-  
 ter' tau3t in the kingdom of heue-  
 nes is lyk to an hosebonde man  
 that bryngith forth of his tresour  
 newe thingis & elde/ & it was don  
 whanne ihesus hadde endid thes para-  
 blis; he passide from thennis/ and he  
 comynge into his cuntr'; tau3te hem  
 in her synagogis . so that thei won-  
 driden & seyden/ wherof to hym this  
 wysdom & vertues? whethir is  
 not this the sone of a smyth or car-  
penter? wher his modir be not seid  
 marie . & hise brithren Iames & Ios-  
 eph . & symount & Iudas/ and his sis-  
 tris wher thei alle ben not at us?  
 therfore wherof to hym alle thes  
 thingis? and so thei weren sclaudrid  
 in hym/ forsothe ihesus seyde to hem/ a pro-  
 fete is not withoute worschip; no  
 but in his owne cuntre . & in his  
 owne hous/ and he dide not ther'  
 many vertues for the vnbileue  
 of hem //c. xiiii.//

In that tyme eroude pryn-  
 ce of the fourthe part . her-  
 de the fame of ihesus; & seyde to his ch-  
 ildren/ this is Iohn baptist/ he hath  
 risun fro deed men; & therfore vertu-  
 es worchyn in hym/ ffor eroude  
 heeld Iohn; & boond hym & putti-  
 de hym into prisoun . for erodias  
 the wyf of his brother/ for Iohn seide  
 to hym/ It is not leefful to thee;  
 for to haue hir/ and he willinge  
 to sle hym dredde the peple; for  
 thei hadden hym as aprofete/ for

sothe in the day of eroudis birthe;  
 the douȝtir of erodias daunside in  
 the myddil; & pleside to eroude/ wh-  
 erfore with an ooth he bihiȝte forto  
 ȝyue to hir; what euer thing she  
 hadde axid of hym/ & she bifore  
 monestid or warned of hir modir;  
 seide/ȝyue thou to me hidur; the  
 heed of Iohn baptist in a dysch/  
 & the kyng was sorewful/but  
 for the ooth . & for hem that saten  
 to gidre at the mete; he comaun-  
 dide to be ȝouun/ and he sente; & bi-  
 heedide Iohn in the prisoun/ & his heed  
 was brouȝt in a dysch; & it was ȝo-  
 uun to the wenche . & she bar it to hir  
 modir/ & his disciplis camen nyȝ;  
 & token his body . & birieden it; &  
 thei camen & tolden to ihesu/ & whan-  
 ne ihesus hadde herd this thing; he  
 wente fro thennis in a boot into  
 desert place bisydis/ & whanne the  
 cumpanyes of peple hadden herd;  
 thei folewiden hym on her feet fro  
 citees/ & ihesus goynge out syȝ a gr-  
 eet cumpanye & hadde reuthe on  
 hem; & heelide the syke men of hem/  
 sotheli whanne the euentid was  
 maad; hise disciplis camen nyȝ to  
 hym & seiden/ the place is desert;  
 & the our hath now passid/ leue  
 thou the cumpanyes of peple; that  
 thei go into castels & bye metis  
 to hem/ fforsothe ihesus seide to hem/  
 thei han not nede to go/ ȝyue ȝe  
 to hem for to ete/ thei answeriden/  
 we han not her'; no but fyue loo-  
 ues & twey fiȝschis/ which seide  
 to hem/ brynge ȝe hem hidur to  
 me/ And whanne he hadde comaun-  
 did the cumpanye forto sitte to  
 mete on the hey; he took fyue loo-  
 ues & twey fiȝschis/ and he bihol-

dinge into heuene . blessinge brak & ȝaf  
 to hise disciplis/ sotheli the disciplis  
 ȝauen to the cumpanyes/ and alle  
 eeten & weren fulfillid/ & thei token  
 the relifs of brokun gobatis . twelf  
 coffyns ful/ forsothe the noumbre of  
 men etynge; was fyue thousand  
 of men . out takun wymmen & lytle  
 children ¶ And anoon ihesus compel-  
 lide the disciplis . for to go up into  
 about . & go bifore hym ouer the see;  
 til he lefte the cumpanyes/ & whanne  
 the company was left; he stiȝede al-  
 oone; into an hil for to preye/ sothe-  
 ly whanne the euenynge was maad;  
 he was there aloone/ sothely the bo-  
 ot in the myddil of the see; was thro-  
 wun with wawis/ forsothe the wynd  
 was contrarie to hem/ but in the  
 fourthe waking of the nyȝt; he cam  
 to hem walkinge . aboue the see/ &  
 thei seyng hym walkinge aboue  
 the see; weren disturblid seyng  
 for it is a fantum/ & for drede thei crie-  
 eden/ & anoon ihesus spak to hem; & sei-  
 de/ haue ȝe trist/ I am; nyle ȝe dre-  
 de/ sothely petre answeringe; sei-  
 de/ lord if thou art; comaunde me  
 for to come to thee on the wattris/  
 and he seide/ come thou/ and petre  
 goynge down fro the boot; walkide  
 on the wattris . for to come to ihesus/  
 treuly he seyng a strong wynd;  
 was a feerd/ & whanne he bigan for  
 to be drenchid; he cryede seiynge/  
 lord make me saaf/ & anoon ihesus  
 holdinge forth the hond; kauȝte him  
 & seide to him/ thou of lytil feith; whi  
 hast thou doutid/ & whanne he hadde  
 stiȝed into the boot; the wynd cee-  
 side/sotheli thei that weren in the bo-  
 ot; camen & worschipeden hym & sei-  
 den/ verily thou art godis sone/ ¶ &



whanne thei hadden passid ouer the see;  
 the camen into the lond of genesar/  
 and whanne men of that place hadden  
 knowen hym; thei senten into al that  
 cuntrey . & thei brouȝte to hym alle ha-  
 uynges yuele/ & thei preieden hym  
 that thei schulden touche the hemme  
 of his clothing/ and who euer touchi-  
 den; weren maad saaf //c. xv.//  
 Thanne scribis & farisees  
 camen nyȝ to hym fro  
 ierusalem; & seyden/ whi breken  
 thi disciplis the tradiciouns of eldre  
 men? for thei waischen not hondis;  
 whanne thei eten breed/ sotheli he  
 answeringe seide to hem/ whi & ȝe  
 breken the cōmaundment of god . for  
 ȝour' tradicioun? forwhi god seide .  
 honowre thi fadir & thi modir; dye by  
 deeth/ but ȝe seyen/ who euer seith  
 to fadir or modir/ what euer ȝifte  
 is of me; it schal profite to thee/  
 and he schal not worschipe his fa-  
 dir or his modir/ & ȝe han maad the  
 cōmaundement of god voyde; for  
 ȝour' tradicioun/ Ipocritis . Isaye  
 the profete profeciede wel of ȝou .  
 & seyde/ this peple honourith me  
 with lippis; forsothe her herte is  
 fer fro me/ treuli thei worschipe  
 me withouten cause; & techen the  
 doctryns & maundementis of men/  
 & whanne the cumpanyes of peple we-  
 ren clepid to gidre to hym; he seide  
 to hem/ heere ȝe & vndirstonde/ not  
 that thing that entrith into the mouth;  
 defoulith aman/ but that thing that  
 cometh forth fro the mouth; foulith  
 aman/ thanne hise disciplis camen  
 nyȝ; & seiden to hym/ woost thou  
 for bi this word herd . farisees ben  
 sclaundrid? & he answeringe seide/

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euery plaunting which my fadre of  
 heuene . hath not plauntid; schal be  
 drawun up bi the roote/ suffre 3e  
 hem; thei ben blynde & lederis of  
 blynde men/ sotheli if a blynd man  
 3yueth ledyng to a blynd man; bo-  
 the fallen doun into the dych/ forso-  
 the Petre answeride; & seide to hym/  
 expowne to us this parable/ & he  
 seide/ 3it & 3e ben withouten vndir-  
 standing? wher 3e vndirstonden  
 not for al thing that entrith into the  
 mouth; goith into the wombe; & is  
 sent out into the goyng away/ but  
 tho thingis that comen forth fro the  
 mouth, goen out the herte . &  
 tho thingis defoulen aman/ for of  
 the herte goen out . yuele thou3tis .  
 mansleyingis . auoutries . forny-  
 caciouns . theftis . fals witnessingis .  
 blasfemyes/ thes thingis it ben; that  
 defoulen aman/ sotheli forto ete  
 with hondis not wayschun; defou-  
 lith not aman ¶ And ihesus 3ede out  
 fro thennis; & wente into the par-  
 tis of tyre & sidon/ and lo a wom-  
 man of canane 3ede out of tho coos-  
 tis; & criede seyng to hym/ lord  
 the sone of dauith; haue mercy on  
 me/ My dou3tir is yuele travelid  
 of a deuel/ which answeride not  
 to hir a word/ and hise disciplis co-  
 men ny3; & preyeden hym & seiden/  
 leefe thou hir; for she cryeth after  
 us/ forsothe he answeride; & seide  
 I am not sent . no but to the sche-  
 ep of the hous of israel; that per-  
 ischeden/ and she cam; & worschi-  
 pide hym . & seide/ lord help me/  
 which answeride & seide/ It is not  
 good forto take the breed of sones;  
 & sende to houndis/ and she seide/  
 3he lord/ forwhi & lytle welpis e-

ten of the crummes; that fallen down  
 fro the bord of her lordis/ thanne ihesus  
 answeride; & seide to hir/ A thou  
 womman; thi feith is greet/ be it  
 don to thee; as thou wolt/ And hir  
 douȝtir was heelid fro that our  
 ¶ And whanne ihesus hadde passid fro  
 thennis; he cam bisydis the see of  
 galilee/ & he stiȝede into an hil; &  
 sat there/ & many cumpanyes ca-  
 men nyȝ to hym/ & hadden with  
 hem doumb men . & crokid . feble & blyn-  
 de . & many other' . & thei castiden doun  
 hem at his feet/ & he heelide hem/  
 so that the cumpanyes wondriden . se-  
 ynge doumb men spekinge . & crokid  
 goynge . blynde men seyng; & thei  
 magnyfieden god of israel ¶ Sothe  
 ly ihesus seide to his disciplis clepid  
 to gidre/ I haue reuthe of the cum-  
 panye of peple; for now the thrid-  
 de day thei dwellen stille with me .  
 & thei han not thing which thei schu-  
 len ete/ and I wole not leefte hem  
 fastinge; lest thei failen in the weye/  
 & the disciplis seyen to hym/ Therefore  
 wherof so many looues to us in  
 desert; that we fulfille so greet a  
 cumpanye of peple/ & ihesus seide to  
 hem/ how many looues han ȝe?  
 & thei seiden/ seuene; & afewe sma-  
 le fiȝschis/ and he comaundide . to  
 the cumpanye . that thei schulden sitte  
 to mete on the erthe/ And he takin-  
 ge seuene looues & fyue fiȝschis .  
 & doynge thankingis; brak & ȝaf to  
 his disciplis/ & disciplis ȝauen to  
 the peple/ & alle eeten & weren ful-  
 fillid/ And thei tooken that that  
 was left of relifs; seuene leepis  
 fulle/ forsothe thei that eeten . we-  
 ren four' thousand of men; with-  
 outen lytle children & wymmen/ &

whanne the cumpanye of peple was  
 left; he stiȝede into a boot & cam in  
 to the coostis of Magadan //c. xvi.//  
 And farisees & saducees  
 temptynge camen nyȝ to  
 hym; & preiden hym for  
 to schewe to hem . a tokene fro he-  
 uene/ & he answeride; & seide to hem/  
 whanne the euentyd is maad . ȝe sey-  
 en it schal be cleer/ for the heuene  
 is rody/ & the morwe; to day tem-  
 pest/ for heuene schyneth heuȝly  
or sorwful/ therfore ȝe han knowe to de-  
 me wysely the face of heuene; but  
 ȝe mown not wite the tokenes of  
 tymes; the yuel generaciouns & auou-  
 tresse sekith a tokene/ and a toke-  
 ne schal not be ȝouun to it; nobut  
 the tokene of Ionas the profete/ &  
 whanne he hadde forsake hem; he wen-  
 te away/ and whanne hise disciplis  
 camen ouer the see; thei forȝaten for  
 to take looues/ which seide to hem/  
 biholde ȝe & be war; of the sourdouȝ  
 of farisees & saducees/ & thei thouȝ-  
 ten among hem; & seiden/ for we  
 han not take looues . forsothe ihesus  
 witynge; seide to hem/ what thenke ȝe  
 among ȝou of lytil feith; for ȝe  
 han not looues? ȝit vndirstonden not  
 ȝe . nethir han mynde of fyue  
 looues into fyue thousen of men;  
 & how many coffyns ȝe token/ treu-  
 ly nethir of seuene looues into foure  
 thousand of men; & how many leepis  
 ȝe taken/ why vndirstonden ȝe  
 not; for I seide not to ȝou of breed;  
 be ȝe war of the sourdouȝ of farise-  
 es & saducees? thanne thei vndirston-  
 den . that he seide not to be war of the  
 sourdouȝ of looues; but of the te-  
 chyng of farisees & saducees/ sothe-  
 ly ihesus cam into the parties of cesa

rie of Philip; & axide hise disciplis  
 & seide/ whom seyen men to be manniss  
 sone? & thei seiden/ summe Iohn bap  
 tist . othere forsothe Elye; sotheli othere  
 Ieremye . or oon of the profetis/ ihesus  
 seide to hem/ but whom seyen 3e me  
 to be? symount petir answeringe;  
 seyde/ thou art crist the sone of god  
 lyuyng/ forsothe ihesus answeringe;  
 seide to hym/ blessid art thou sy  
 mount bariona; that is sone of  
culuere; for fleisch and blood schewide  
 not to thee . but my fadir that is  
 in heuenes/ and I seye to thee . for  
 thou art petre; & on this stoon I  
 schal bilde my chirche/ & the 3atis  
 of helle schulen not haue my3t  
 a3ens it/ and to thee I schal 3yue  
 the keyes of the kyngdom of heue-  
 nes/ & what ever thou schalt bynde  
 on erthe; schal be boundun also in  
 heuenes/ and what euer thou schalt  
 vnbynde on erthe; schal be vnboun-  
 dun also in heuenes ¶ thanne he co-  
 maundide to hise disciplis . that thei  
 schulden seie to no man that he was  
 ihesus crist/ fro that tyme ihesus bigan  
 for to schewe to hise disciplis;  
 that it bihofte hym go to ierusalem . &  
 suffre many thingis/ of the eldris  
 & scrybis . & princes of prestis .  
 & be slayn . & the thridde day ryse  
 a3en/ and petre takege hym;  
 bigan for to blame hym & seide/  
 fer be it fro thee lord; this thing  
 schal be not to thee/ which turne  
 de & seide to petre/ sathanas go  
 aftir me/ thou art slaundre to me .  
 for thou sauorist not . or vndirston-  
dist not tho thingis that ben of god;  
 but tho thingis that ben of men ¶ than-  
 ne ihesus seide to hise disciplis/ If  
 ony man wole come aftir me; de-

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nye he hym silf & take his cross  
 & suwe me/ for he that wole make  
 his soule saaf that is his lyf; schal  
 leese it/ forsothe he that schal leese  
 his soule that is lyf for me; schal fyn-  
 de it/ for what profitith it to aman  
 if he wynne al the world; treuly he  
 suffre peyring of his soule? or  
 what chaungyng schal aman ȝyue  
 for his soule? for mannis sone sch-  
 al come in glorie of his fadir with  
 his aungels; & thanne he schal ȝelde  
 to euery man aftir his werkis/  
 treuly I seye to ȝou . there ben summe  
 of men stondinge her'; whiche sch-  
 ulen not taste deeth . til thei seen  
 mannis sone comynge in his kingdom/  
 And aftir sixe //c. xvii.//  
 dayes . ihesus took petre &  
 Iames . & Iohn his brother;  
 & ledde hem asydis into an hiȝ  
 hil . & was transfigurid . or turned  
into another lyknesse bifore hem/  
 & his face schoon as the sunne; for-  
 sothe his clothis weren maad whi-  
 te as snow/And lo moyses & elye  
 apperiden to hem; & spaken with  
 hym/ sotheli petre answeringe;  
 seide to ihesu/ lord it is good . us to  
 be her'/ if thou wolt; make we  
 here thre tabernaclis . to thee  
 oon . to moyses oon . & oon to elye/  
 ȝit the while he spak; lo a briȝt  
 cloude schadewide hem/ and lo a  
 vois of the cloude; seyinge; this  
 is my dereworthe sone in whom  
 I haue wel plesid to me; here  
 ȝe hym/ and the disciplis herin-  
 ge; falleden down on her faces .  
 & dredden greetly/ and ihesus cam  
 nyȝ & touchide hem; & seide to  
 hem; ryse up; & nyle ȝe drede/  
 forsothe thei reringe her yȝen;

syȝen no man no but ihesus aloone/  
 and while thei camen doun fro the  
 mounteyn; ihesus comaundide to hem  
 & seide/ seye ȝe to no man the visioun;  
 til mannys sone ryse aȝen fro deed  
 men/ And hys disciplis axiden him  
 & seyden/ what therfore seyen scri-  
 bis . that it bihoueth elye first come/  
 & he answeride; & seide to hem/ for-  
 sothe elye schal come; & schal resto-  
 re alle thingis/ treuly I seye to ȝou .  
 that elye is now comun & thei kne-  
 wen hym not; but thei diden in hym  
 what euer thingis thei wolden/ so &  
 mannys sone schal suffre of hem/ than-  
 ne disciplis vnderstoden; that of  
 of Iohn baptist he hadde seid to  
 hem/ And whanne he cam to the  
 cumpany of peple; aman cam to  
 hym foldid on knees bifore hym  
 & seide/ lord haue merci on my  
 sone . for he is lunatyk . & suffriþ  
 yuele/ forwhy ofte tymes he fal-  
 lith into the fyre; & ofte tymes  
 into watir/ and I brouȝte hym  
 to thi disciplis/ & thei myȝten not  
 heele hym/ ihesus answeride & seide/  
 A thou generacioun of vnbeleefful .  
or out of the feith & weyward; hou  
 longe schal I be with ȝou? bryn-  
 ge ȝe hym hidur to me/ & ihesus bla-  
 myde hym; & the deuel went out  
 fro hym/ & the child was heeled  
 fro that our/ thanne disciplis ca-  
 men nyȝ to ihesu priuily; & seyden  
 to hym/ why myȝten not we caste  
 hym out? ihesus seith to hem/ for  
 ȝour' vnbeleue/ treuly I seye to  
 ȝou . if ȝe han feith . as a corn of  
 syneue; ȝe schulen seye to  
 this hil . passe thou hennis . & it  
 schal passe . & no thing schal be

ympossible to 3ou/ forsothe this  
 kynde is not cast out; no but by  
 preiyng & fastinge ¶ Treuli whan-  
 ne thei lyueden to gidre in gali-  
 le; ihesus seide to hem/mannis sone  
 schal be bitrayed into the hondis  
 of men & thei schulen sle hym ; & the  
 thridde day he schal ryse azen/ &  
 thei weren maad ful sory/ and  
 whanne thei camen to cafarnaum;  
 thei that tooken tribute . camen to  
 petre & seiden to hym/ 3oure mais-  
 tir payeth not tribute/ & he sey-  
 de/ 3he/ and whanne he hadde en-  
 trid into an hous; ihesus cam bifo-  
 re hym & seyde/ symount; what se  
 meth to thee? of whiche taken the  
 kingis of erthe tribute or rente?  
 of her owne sones; ethir of aliens .  
or othir mennis sones? and he sey-  
 de/ of othir mennis sones/ ihesus seide  
 to hym/ therfore sones ben fre/ but  
 that we sclaundre not hem; go thou  
 to the see . & sende an hook . & take  
 thilke fi3sche that first cometh vp/  
 & whanne his mouth schal be openyd . thou  
 schalt fynde stater . that is a cer-  
teyn of money/ you takinge it;  
 3yue to hem for me & for thee.  
 In that our . the //c. xviii.//  
 disciplis camen ny3 to  
 ihesu & seyden/ who gessist  
 thou is more in the kingdom of he-  
 uenes? and ihesus clepinge a lytil  
 child; puttide hym in the myddil  
 of hem & seide/ I seye treuthe to  
 3ou . no but 3e be turnyd . & maad  
 as lytle children; 3e schulen not  
 entre into the kyngdom of heue-  
 nes/ therfore who euer' mekith hym  
 as this lytle child; he is more in the  
 kingdom of heuenes/ & he that res-  
 seyueth o such lytil in my name;



resseyueth *me*/ forsothe who so slaundrith  
 oon of thes smale that bileuen in me;  
 it spedith to him that a mylne stoon of  
 assis . be hangid in his necke . & be  
 drenchid into the depnesse of the see/  
 wo to the world for slaundris/ for it  
 is nede; that slaundris come/ nethe-  
 les wo to thilke man; by whom a  
 slaundre cometh/ forsothe if thin hond  
 or thi foot slaundre thee; kitte it of  
 & caste a wey fro thee/ it is betre  
 to thee to entre to lyf feble ethir  
 crokid; than hauynge tweyne hondis .  
 or tweyne feet . to be sent into euer  
 lastinge fier/ and if thin y3e slaun-  
 drith thee; pulle it out . & caste a w-  
 ey fro thee/ it is betre to thee with  
 oon y3e to entre into lyf; than ha-  
 uynge tweyne y3en to be sent into  
 the fyer of helle/ se 3e that 3e dispi-  
 se not oon of thes lytle/ for I seye  
 to 3ou . that the aungels of hem in heue-  
 nes; seen euer more the face of my  
 fadir that is in heuenes/ for mannis  
 sone cam for to saue that thing that  
 perischide ¶ what semeth to 3ou .  
 if ther weren to sum man an hun-  
 drid scheep . & oon of hem hath er-  
 rid; wher he schal not leeuue nyne  
 ty & nyne in hillis . & schal go for  
 to seke that that erride? & if it fal-  
 le that he fynde it; treuly I seye to  
 3ou . that he schal haue ioye theronne .  
 more than on nynety & nyne that  
 erreden not/ so it is not wille bifore  
 3our' fadir that is in heuenes; that  
 oon of thes lytle perische ¶ For  
 sothe if thi brother doith synne a3ens  
 thee; go thou & reproue hym or  
synbbe by twixe thee & him aloone/  
 if he heerith thee; thou hast wonnen  
 thi brother/ treuly if he heerith thee  
 not; take with thee oon or tweyne .



that euery word stonde in the mouth of  
 tweyne or thre witnessis/ that if he  
 heere not hem; seye thou to the chir-  
 che/ forsothe if he heere not the ch-  
 irche; be he as an hethen & puppli-  
 can to thee/ I seye to 3ou treuly .  
 what euer thingis 3e bynden on erthe  
 tho schulen be bound also in heue-  
 ne/ and what euere thingis 3e vnbyn-  
 den on erthe; tho schulen be vnbound-  
 de also in heuene/ eftsoone I seye  
 to 3ou . that if tweyne of 3ou consen-  
 ten on the erthe; of euery thing what  
 euer thei axen . it schal be don to  
 hem . of my fadir that is in heuenes/  
 for where tweyne or thre ben ge-  
 drid in my name; there I am in  
 the myddil of hem/ thanne petre  
 comynge ny3 to hym; seide/ lord how  
 ofte schal my brother synne a3ens  
 me; & I schal for3yue to hym? whe-  
 thir til seuene tymes? ihesus seith to  
 hym/ I seye not to thee til seuene si-  
 this; but til seuenty sithis seuen  
 sithis ¶ Therefore the kingdom of heuenes  
 is lickned to aman king that wolde  
 putte resoun with his seruauntis/ &  
 whanne he bigan forto putte resoun;  
 oon that ou3te ten thousand talen-  
 tis was brou3t to him/ treuly whan-  
 ne he hadde nou3t to 3elde . his lord  
 comaundide hym to be seeld; & his  
 wyf & his sones . & alle thingis that  
 he hadde . & to be payed/ forsothe  
 thilke seruaunt fallinge down; preide  
 hym & seide/ haue pacience in me;  
 & I schal 3elde to thee alle thingis/ so-  
 thely the lord hadde mercy of that  
 seruaunt; & leet hym or suffride  
him & for3af to hym the dette/ treu-  
 ly thilke seruaunt 3ede out; & foo-  
 nd oon of his euene seruauntis .  
 that ou3te him anhundrid pens/ &

he holdinge hym; stranglide hym &  
 seide/ zelde that that zou owist/ & his  
 euen seruaunt fallinge down; prey-  
 ede him & seyde/ haue pacience in me;  
 & I schal quyte alle thingis to thee/  
 forsothe he wolde not; but wente  
 & sente hym into prisoun til he payede  
 al the dette/ sotheli his euene serua-  
 untis seyng the thingis that weren don;  
 greetly hadden sorwe/ & thei camen  
 & telden to her lord; alle the thingis  
 that weren don/ thanne his lord clepi-  
 de him; & seyde to hym/ weyward  
 seruaunt . I forȝaf to thee al the det-  
 te; for thou preiedist me/ therfore  
 wher it bihouede not also thee . to  
 haue mercy on thi euen seruaunt .  
 as & I hadde mercy on thee? and  
 his lord was wroth . & took hym to  
 turmentours; til he payde al the  
 dette/ so & my fadir of heuene  
 schal do to zou; if ȝe forȝyuen not .  
 euery man to his brother of ȝour'  
 hertis //c. xix.//

And it was don . whan-  
 ne ihesus hadde endid thes  
 wordis; he passide fro galile &  
 cam into the eendis of Judee ouer  
 Jordan/ and many cumpanyes su-  
 weden hym; & he heelide hem ther'/  
 and farisees camen nyȝ to hym; tem-  
 ptinge hym & seyng/ wher it be le-  
 efful to a man for to leue or for  
sake his wyf for eny cause? which  
 answeride & seide to hem/ han not  
 ȝe radd . for he that made men at the  
 bigynnyng; made hem male & fe-  
 male? & seide/ for this thing aman  
 schal leue fadir & modir . & schal  
 cleue or drawe to his wyf; & thei  
 schulen be tweyne in o fleisch/ ther-  
 fore thei ben not now tweyne;  
 but o flysch/ therfore aman depar-

te not that thing that god wynnede or knit  
tede to gidre/ thei seyen to hym/ what  
 therfore comaundide moyses to 3y-  
 ue a lytil book of forsaking; & to  
 leeue of/ & he seide to hem/ for mo-  
 yses for the hardnesse of 3our' her-  
 te suffride 3ou forsake 3our' wy-  
 ues/ forsothe at the bigynnyng . it  
 was not so/ treuli I seye to 3ou .  
 for who euere leevith his wyf no  
 but for fornycacioun & weddith another;  
 doith auoutrye/ & he that weddith  
 the forsakun wyf; doith auoutrie/ hi-  
 se disciplies seien to hym/ if the cau-  
 se of aman with awyf is so; it spedith  
 not to be weddid/ which seide to hem/  
 not alle men taken this word; but  
 to whiche it is 3ouun/ sotheli ther ben  
 geldingis; whiche ben thus born of  
 the modris wombe/ and ther ben gel-  
 dingis; that ben maad of men/ & ther ben gel-  
 dyngis; that han geldid hem silf for  
 the kingdom of heuenes/ he that may  
 take; take he ¶ thanne lytle chil-  
 dren weren brouȝt to hym; that he sch-  
 ulde putte hondis to hem & preie/  
 and the disciplis blamyden hem/ but  
 ihesus seide to hem/ suffre 3e that lytle  
 children come to me; & nyle 3e  
 forbede hem for to come to me/ for  
 of suche is the kingdom of heuenes/  
 & whanne he hadde put to hondis;  
 he wente fro thennis ¶ And lo oon  
 comynge nyȝ; seide to him/ goode mais-  
 tir . what good thing schal I do; that  
 I haue euer' lastinge lyf/ which seith  
 to hym/ what axist thou me of good  
 thing? ther is o good god/ forsothe if  
 thou wolt entr' to lyf; kepe the comaun-  
 dementis/ he seith to hym/ whiche?  
 treuly ihesus seide/ thou schalt not do  
 mansleyng . thou schalt not do auou-  
 trie . thou schalt not do thefte . thou schalt

not seye fals witnessing/ worschipe  
 thi fadir & thi modir/ & thou schalt  
 loue thi neiȝbore as thi silf/ the ȝong  
 man seith to him/ I haue kept alle thes  
 thingis fro my ȝouthe/ what ȝit  
 failith to me/ ihesus seith to hym/ if thou  
 wolt be parfyt; go & sille alle thin  
 gis that thou hast . & ȝyue to pore men .  
 & thou schalt haue tresour in heue  
 ne . & come . sue *you* me/ forsothe whanne  
 the ȝonge man hadde herd thes wor  
 dis . he wente a wey sorewful;  
 for he hadde many possessiouns/  
 forsothe ihesus seide to his disciplis/  
 I seie to ȝou treuthe . for a riche  
 man of hard schal entre into the  
 kingdom of heuene/ & eftsoone I  
 seie to ȝou/ it is lizter' or esyer' a  
 camele for to passe thorw a ned-  
 lis yȝe; than a ryche man to entr'  
 in to the kingdom of heuenes/ treu-  
 li whanne thes thingis weren herd;  
 disciplis wondriden greetly . seiynge/  
 who therfore may be saf/ forsothe  
 ihesus biholdinge . seide to hem/ anentis  
 men this thing is *impossible*; but anen-  
 tis god alle thingis ben possible/  
 ¶ thanne petre answeringe . seide to  
 hym/ lo we han forsake alle thin-  
 gis; & we han sued thee/ what ther  
 fore schal be to us? ihesus forsothe  
 seide to hem/ treuly I seie to ȝou .  
 that ȝe that han forsake alle thingis &  
 han suwed me; in regeneracioun  
or gendring aȝen whanne mannis  
 sone schal sitte . in the feete of his  
 maieste . ȝe schulen sitte on twel-  
 ue seetis or segis . demynge the tw-  
 elue kynredis of israel/ & eueri  
 man that forsakith hous or britheren .  
 or sistren . or fadir . or modir . or  
 wyf ethir sones . or feeldis for my  
 name . schal take an hundridfold .

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and schal welde euerlastinge lyf/ for  
 sothe manye schulen be/ the firste;  
 the laste/ & the laste/ the firste //c. xx.//  
 The kingdom of heuenes is  
 lyk to an hosebonde man; that  
 wente out first or bi the mor-  
we . to hyre werkmen into his  
 vynezerd/ forsothe whanne the  
 couenaunt was maad with werk-  
 men of a peny for the day; he sente  
 hem into his vynezerd/ and he 3e-  
 de out aboute the thridde our/ & say3  
 othere stondinge ydel in the cheping;  
 & he seide to hem/ go 3e also into  
 my vynezerd; & that that schal  
 be rigtful; I schal 3yue to 3ou/  
 sotheli thei wente forth/ forsothe  
 eftsoones he wente out aboute the  
 sixte our . & the nynthe; & dide in lyk  
 maner/ but aboute the enleuenthe  
 our . he wente out/ & fond othere  
 stondinge; & he seide to hem/ what  
 stonden 3e her' ydel al day? thei sei  
 en to him/ for no man hath hyrid us/  
 he seith to hem/ go 3e also into my  
 vynezerd/ forsothe whanne euenyng  
 was maad; the lord of the vyne  
 zerd seith to his procuratour/ cle  
 pe the werkmen; & 3elde to hem  
 her hyre . & bigynne thou at the las-  
 te til to the firste/ therfor whanne  
 thei were comun that camen abou-  
 te the enleuenthe our; also thei too-  
 ken singulerly penis . that is eueri  
man o peny/ treuly the firste co-  
 mynge demeden that thei schulden ta-  
 ke more/ treuly & thei tooken  
 echone by him silf a peny/ & thei ta-  
 kyng gruccheden a3ens the hose-  
 bonde man; & seiden/ thes laste di-  
 den oon our; & thou hast maad  
 hem euene to us . that han born the  
 charge of the day & heete? & he

answeringe to oon of hem . seide/ frend  
 I do thee no wrong/ wher thou hast  
 not acordid with me for a peny/  
 take thou that that is thin & go/ forsothe I  
 wole ȝyue also to this laste man;  
 as & to thee/ wher it is not leefful  
 to me . forto do that that I wole? wh-  
 er thin yȝe is wickid; for I am  
 good? So the laste men . schulen be;  
 the firste/ & the firste men; the laste/  
 for manye ben clepid; but fewe  
 ben chosun ¶ And ihesus stizede to ie-  
 rusalem; and took his twelue disciplis  
 in priuite . & seide to hem/ lo we goen  
 up to ierusalem; & mannys sone schal  
 be bitakun to princes of prestis &  
 scribis . & thei schulen condempne him  
 bi deeth/ and thei schulen bitake hym  
 to hethen men; forto be scorned &  
 scourgid . & crucifed/ & the thridde  
 day he schal ryse aȝen ¶ thanne the  
 modir of the sones of sebede; cam  
 nyȝ to hym with hir sones . honou-  
 ringe & axynge sum thing of hym /which  
 seide to hir/ what wolt thou? she  
 seide to hym/ seie that thes tweyne  
 my sones sitte; oon at thi riȝthalf .  
 & oon at thi lefthalf in thi kyngdom/  
 forsothe ihesus answeringe seide/ ȝe wi-  
 ten not what ȝe axen/ mown ȝe  
 drynke the cuppe; which I schal  
 drynke? thei seyen to him/ we moun/  
 he seith to hem/ forsothe ȝe schulen  
 drynke my kuppe; but to sitte at  
 my riȝthalf or lefthalf . *it* is not myn  
 to ȝyue to ȝou . but to whiche it is  
 maad redy of my fadir/ and the ten  
 heerynge; hadden indignacioun of  
 the tweyne britheren/ sotheli ihesus cle-  
 pide hem to him & seide/ ȝe witen that  
 princes of hethene men; ben lordis  
 of hem/ & thei that ben more; hau-  
 en power on hem/ it schal not be

so among 3ou/ but who euere wole  
 be maad more among 3ou; be he 3ou  
 re mynistre/ and who euere among  
 3ou wole be the firste; he schal be  
 3our' seruaunt/ as mannis sone cam  
 not for to be serued; but forto ser  
 ue/& for to 3yue hys lyf; redempci  
 oun for manye ¶ And whane thei  
 3eden out of ierico; many cumpany  
 es of peple suweden hym; & lo twei  
 blynde men sittinge bisydis the weie .  
 herden that ihesus passide . & thei cryeden  
 seiynge/ lord the sone of dauith; ha-  
 ue mercy on us/ forsothe the cumpa-  
 ny blamyde hem/ for to be stille/  
 & thei crieden more . seiynge/ lord the  
 sone of dauith; haue mercy on us/  
 & ihesus stood . & clepide hem & seide/ what  
 wolen 3e that I do to 3ou? thei seien  
 to hym/ lord that our' y3en be openyd/  
 forsothe ihesus hauynge mercy on hem tou-  
 chide her y3en/ and anoon thei sayen;  
 & suweden hym //c. xxi.//  
 And whanne ihesus cam ny3 to  
 ierusalem . & cam to bethfage  
 at the mont of olyuete; than-  
 ne ihesus sente his twelue disciplis .  
 & seyde to hem/ go 3e into the castel  
 that is a3ens 3ou; & anoone 3e schulen  
 fynde a she asse tyed . & a colt with  
 hir/ vnbynde 3e; & brynge 3e to me/  
 & if ony man schal seye to 3ou ony  
 thing; seye 3e that the lord hath nede to  
 hem/ & anoon he schal leeue hem/  
 treuly al this was don that that thing sch  
 ulde be *ful*fillid . that was seyde by the pro-  
 fete seyinge/ seye 3e to the dou3tir  
 of syon . lo thi kyng cometh to thee  
 homely or meke sittinge on a she  
 asse . & a fole the sone of a beest vn-  
 dir 3ok/ forsothe disciplis goynge &  
 diden as ihesus comaundide hem/ and  
 thei brou3ten a she asse & the fole .



& puttiden her clothis on hem; & maden  
 hym sitte aboue/ forsothe ful moche  
 cumpany; strewiden her clothis in the  
 weye/sotheli other' kittiden braun-  
 chis of trees; & strewiden the we-  
 ye/ but the cumpanyes that wenten  
 bifore . & that sieden; crieden seiyn-  
 ge/ osanna that is I preye saue . to  
 the sone of dauith/ blessid is he that  
 cometh in the name of the lord; o  
 sanna in hiȝeste thingis ¶ And whan  
 ne he hadde entrid into ierusalem; al  
 the cite was stirid seiynge/ who  
 is this? treuli the peplis seiden/ this is  
 ihesus the profete of nasareth of gali-  
 le/ & ihesus entride into the temple  
 of god; & castide out of the temple  
 alle sillinge & byinge . & he turne-  
 de vpsodoun the boordis of chaunge-  
 ris . & the chayeris of men sillinge  
 culueris/ & he seith to hem/ it is wri-  
 tun/ myn hous schal be clepid an  
 hous of preyer; forsothe ȝe han  
 maad it a denne of theeuis/ and  
 blynde & crokid camen nyȝ to him  
 in the temple; & he heelide hem/ for-  
 sothe the princes of prestis & scry-  
 bis . seyng the merueylouse thin-  
 gis that he dide . & children crynge  
 in the temple & seiynge/ osanna to  
 the sone of dauith; dedeyneden & sey-  
 den to him/ heerist thou what thes sei-  
 en/ sotheli ihesus seide to hem/ ȝhe/ wher  
 ȝe han neuer' rad . for of the mouth  
 of children . that kunnen not speke .  
 & of soukyng mylk . thou hast maad  
 parfyt preysing/ & whanne he had-  
 de forsake hem; he wente forth  
 out of the citee into betanye/ &  
 ther' he dwelte; & tauȝte hem of the  
 kyngdom of god ¶ Forsothe on  
 the morwe . he turnynge aȝen in  
 to the citee; hungride/ & he seyng

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o fyge tre bysidis the weye; cam to  
 it/ & foond no thing therynne; no but  
 leeuys oonly/ and he seide to it/ neuere  
 fruyt come forth of thee; into with  
 outen ende/ & anoon the fyge tre  
 was dried vp/ & disciplis seinge . wondri-  
 den seynge/how anoon it dried/ sothli ihesus answeride &  
 seyde to hem/ treuli . I seye to 3ou .  
 if 3e schulen haue feith . & schulen  
 not doute; not oonly 3e schulen do  
 of the fygetre/ but also if 3e schu-  
 len seye to this hil . take away thee .  
 & caste thee into the see; it schal be  
 don/ & alle thingis what euere 3e bilee-  
 uynge . schulen axe in preyer; 3e schu-  
 len take ¶ And whanne he cam into  
 the temple; the princis of prestis & . el-  
 dre men of the peple . camen ny3 to  
 hym techinge & seiden/In what po-  
 wer doist thou thes thingis? & who  
 3af to thee this power? ihesus answe-  
 ringe . seide to hem/ and I schal axe 3ou  
 o word; which if 3e schulen seye to  
 me; & I schal seye to 3ou in what po-  
 wer I do the thingis/ of whennis was  
 the baptyem of Iohn; of heuene . or  
 of men? and thei thou3ten withinne  
 hem silf seynge/ if we schulen seien  
 of heuene; he schal seie to us/ whi  
 therfor bileuen 3e not to hym? sotheli  
 if we schulen seye of men; we dre-  
 den the cumpany of peple/ for alle  
 hadden Iohn as a profete/ & thei an-  
 sweringe to ihesu seyden/ we witen  
 not/ and he seide to hem/ nethir I seie  
 to 3ou; in what power I do thes  
 thingis ¶ Forsothe what semeth to  
 3ou? sum man hadde tweye sones/  
 & he comynge ny3 to the firste . sey-  
 de/ sone go for to worche this day  
 in my vyne3erd/ sotheli he answe-  
 ride & seide I nyle/ forsothe aftir-  
 ward he stirid by penaunce or for

thinkyng; wente/ Forsothe he cam  
 nyȝ to thetother; & seide on lyk maner/  
 & he answeride/ & seid/ lord I go/  
 and he wente not/ who of the twey-  
 ne dide the fadris wille? thei seiden  
 to hym/ the firste/ ihesus seith to hem/ treu-  
 li I seye to ȝou . for pupplicans &  
 hooris; schulen go bfore ȝou into the  
 kyngdom of god/ forsothe Iohn cam to  
 ȝou in the weye of riȝtwysnesse; & ȝe  
 byleueden not to hym/ but pupplicans  
 & hooris; bileueden to hym/ sotheli ȝee  
 seyng . hadden not penaunce aftir  
 ward; that ȝe bileueden to hym ¶ Hee-  
 re ȝe another parable/ ther was a hose-  
 bonde man; that plauntide a vynezerd .  
 & heggide it aboute . & dalf a pressour  
 therinne . & bildide a tour/ & hyride it to  
 erthetilieris; & wente fer in pilgri-  
 mage/ forsothe whanne the tyme of  
 fruytis neizede; he sente his ser-  
 uauntis to the erthetilieris . that thei  
 schulden take fruyt of it/ and the  
 erthetilieris token his seruauntis;  
 & beeten thetoon . thei slowen another .  
 and thei stoneden another/ eftsoone he  
 sente othere seruauntis . mo than the  
 firste; & in lyk maner thei diden to  
 hem/ forsothe at the laste he sente  
 his sone to hem; & seide/ thei schulen  
 drede my sone/ sotheli the ertheti-  
 lieris seyng the sone; seiden with  
 inne hem silf; this is the eyr/ come  
 ȝe . slee we hym; & we schulen haue  
 his eritage/ and thei tooken hym  
 & castiden out of the vynezerd; &  
 slowen/ therfore whanne the lord of  
 the vynezerd schal come; what sch-  
 al he do to thilke erthetilieris? thei  
 seyen to hym/ he schal leese yuele  
 the yuel men; & he schal sette to hy-  
 re his vynezerd to othere erthetilie-  
 ris . whiche schulen ȝelde to hym

fruyt in her tymes/ ihesus seith to  
 hem/ radden 3e neuere in scriptu-  
 ris . the stoon which bilderis repre-  
 ueden; that is maad into the heed of  
 the corner? of the lord this thing is  
 maad; & it is merueylous bifore  
 our' y3en/ therfore I seie to 3ou . that the  
 kyngdom of god schal be takun fro  
 3ou; & schal be 3ouun to a folk . do-  
 ynge fruytis of it/ & he that schal  
 falle on this stoon; schal be brokun  
 to gidre/ forsothe on whom it schal  
 falle; it schal al to powne hym/ &  
 whanne the princes of prestis . & farise-  
 es hadden herd his parablis; thei  
 knewen that he seide of hem/ thei sekyn-  
 ge to holde hym; dredden the cumpanyes  
 of peple . for thei hadden hym as a profete/  
 And ihesus answe //c. xxii.//  
 ringe . seide eft soone in pa-  
 rablis to hem . ~~& seide &~~  
 seyde/ the kingdom of heuenes is  
 maad lyk to a man king; that made  
 weddings to his sone/ and he sente  
 his seruauntis for to clepe men bedun  
 to the weddingis; & thei wolden not  
 come/ eftsoone he sente other' ser-  
 uauntis; & seyde/ seie 3e to the men bedun  
 to the feeste/ lo I haue maad redy  
 my mete . my bolis & my volatils  
ethir fatte beestis ben slayn . & alle  
 thingis ben redy; come 3e to the wed-  
 dingis; sotheli thei dispiseden; & thei wen-  
 ten away . another into his toun . for-  
 sothe another to his marchaundise/ but  
 the othere heelden his seruauntis; &  
 slowen hem ponyschid with cuntel/  
 forsothe the king whanne he hadde  
 herd was wroth/ he sente his oos-  
 tis . & he loste or distriede tho man-  
 quelleris . & brente her citee/ thanne  
 he seyde to his seruauntis/ sotheli the  
 weddingis ben redy; but thei that

weren clepid to the feeste . weren not  
 worthi/ therfore go 3e to the out go  
 yngis of weyes; & whiche euere 3e  
 schulen fynde . clepe 3e to the wed  
 dingis/ and his seruauntis 3eden out  
 into weyes; & gadriden to gidre all'  
 that thei founden goode & yuele/ and  
 the weddingis of men sittinge at mete  
 weren fulfillid/ forsothe & the king  
 entride to se men sittinge at mete;  
 & he sy3 ther' aman not clothid with bri-  
 de cloth/ & he seide to him/ frend how  
 entridist thou hidur; & haddist not  
 bride cloth/ & he was doumb/ thanne the  
 king seide to the mynisters/ bynde 3e  
 his his hondis & feet; & sende 3e him  
 into vtmore derknessis/ ther' schal  
 be weping/ & betyng to gidre of  
 teeth/ forsothe many ben clepid . but  
 fewe ben chosun ¶ thanne farisees  
 goynge away tooken a counceil; that  
 thei schulden take ihesu in word/ & thei  
 senden to hym her disciplis with erodi  
 ans . that ben men of Eroudys; & seien/  
 maistir we witen that thou art sothfast .  
 & thou techist in treuthe the weye of  
 god; & thou chargist not of ony man/  
 for thou biholdist not the persoon of  
 men/ therfore seie to us; what it semeth  
 to thee? is it leefful that rente or tribut  
 be 3ouun to Cesar the emperour ethir  
 nay? & forsothe whanne ihesu hadde  
 knowe the wickidnesse of hem; he  
 seide/ Ipocritis what tempten 3e me?  
 schewe 3e to me the prente of the mo-  
 ney/ and thei brou3ten to hym a peny/  
 & ihesus seide to hem/ whos is this yma-  
 ge . & the wryting aboue? thei seien  
 to him/ of Cesar/ thanne he seide to hem/  
 therfore 3elde 3e to Cesar; tho thingis that  
 ben Cesaris/ & to god; tho thingis that  
 ben of god/ and thei heeringe won-  
 driden/ & thei leften him; & wenten a

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wey ¶ In that day saducees that  
 seyen that is no rying aȝen . camen  
 nyȝ to him; & axiden him . & seiden/ maistir  
 moyses seide/ if ony man is deed . not  
 hauynge a sone; that his brothir wed-  
 de his wyf . & reyse seed to his brother/  
 forsothe seuene britheren weren at vs  
 and the firste weddide awyf; & is  
 deed/ & he not hauynge seed; lefte  
 his wyf to his brother/ also the se-  
 cunde & the thridde til to the seuenthe/  
 forsothe the laste of alle; & the womman  
 w is deed/ therfore in the rying aȝen .  
 whos wyf of the seuene schal she  
 be? for alle hadden hir/ sotheli ihesus  
 answeringe seide to hem/ ȝe erren &  
 nethir ȝe knowen the scripturis nethir  
 the vertu of god/ for in the rying a  
 ȝen . neither thei schulen \* nethir schulen be  
 weddid; but thei ben as the aungelis  
 of god in heuene/ sotheli of the rying  
 aȝen of deed men . ȝe han not rad .  
 that it is seid of the lord seyinge to ȝou .  
 I am god of Abraham . & god of Isaac .  
 & god of Iacob/ he is not god of dee-  
 de men; but of lyuyng men/ and the  
 cumpany of peple heeringe; wondri-  
 den in his teching ¶ fforsothe farise-  
 es heeringe . that he hadde put silen-  
 ce to saducees; & camen to gidre/ &  
 oon of hem a techere of the lawe . axi-  
 de ihesus . & temptide hym/ maistir . which  
 is a greet maundement in the lawe; ihesus  
 seide to hym/ thou schalt loue thi lord god  
 of al thin herte . & in al thi soule . & in  
 al thi mynde/ this is the firste & the mos-  
 te maundement/ & sothe the secunde is  
 lyk to this/ thou schalt loue thi neize-  
 bore as thi self/ in thes tway maunde-  
 mentis; hangith al the lawe & profetis/  
 ¶ Sotheli whanne the farisees weren  
 gedrid to gidre; ihesus axide hem . & sey-  
 de/ what semeth to ȝou of crist; whos

\* wed

sone is he? thei seyen to him/ of dauith/  
 he seith to hem/ therfore how dauith in spirit  
 clepith him lord & seith; the lord seide to  
 my lord; sitte on my riȝthalf/ til I  
 putte thin enemyes . a stool of thi feet/  
 therfore if dauith clepith him lord; how  
 is he his sone? & no man myȝte answe-  
 re a word to him; nethir ony man was  
 hardy fro that day . forto axe hym more/  
 Thanne ihesus spak //c. xxiii.//  
 to the cumpanyes of peple;  
 & to hise disciplis . & seide/ on  
 the chayer' of moyses; scribis &  
 farisees saaten/ therfore kepe ȝe &  
 do ȝe alle thingis . what euere thingis thei  
 seyen to ȝou; but nyle ȝe do aftir  
 her werkes/ for thei seyen & doen not/  
 sotheli thei bynden greuouse chargis  
 & vnportable or that mown not be  
born . & putten on schuldris of men;  
 but with her fyngur thei wolen not  
 moue hem/ therfore thei doen alle her  
 werkis; that thei be seyn of men/ forsothe  
 thei alargen her filateries that ben  
smale scrowis; & magnyfie hem-  
 mes/ sotheli thei louen the firste sit-  
 tyng places in soperis . & the firs-  
 te chayeris in synagogis; & salu-  
 taciouns in cheping . & to be clepid  
 of men maistris/ but nyle ȝe be cle-  
 pid maistir/ for oon is ȝour' maistir/  
 forsothe alle ȝe ben brithren/ and nyl-  
 le ȝe clepe to ȝou a fadiron erthe/  
 for oon is youre fadir that is in he-  
 uenes/ nethir be ȝe clepid maistris;  
 for oon is ȝour' maistir crist/ he that  
 is the more in ȝou; schal be ȝour'  
 mynistre/ forsothe he that hyȝeth him  
 silf; schal be mekid/ & he that me-  
 kith him silf; schal be enhaunsid ¶ So-  
 theli wo to ȝou scribis & farisees  
 ipocritis; that closen the kingdom  
 of heuenes bifore men/ for ȝe en-

tren not; nethir suffren men entringe  
 for to entr' ¶ Wo to 3ou scribis &  
 farisees Ipocritis; that eten the hou  
 sis of widowis . & preyen bi long  
 preier/ for this thing 3e schulen take  
 more dom ¶ Wo to 3ou scribis &  
 farisees ipocritis; that cumpassen the  
 see & the lond . to make o procelite . that  
is convirtid to 3our' ordre/ & whanne  
 he is maad; 3e maken hym a sone of  
 helle double more than 3e ben ¶ Wo  
 to 3ou blynde lederis that seyen/  
 who euere swerith bi the temple of god;  
 no thing is/ sotheli he that swerith in  
 the gold of the temple; owith . or is dettor/  
 3e foolis & blynde/ for what is more;  
 the gold . or the temple that halewith  
 the gold? and who euer' swerith in the  
 auter . no thing is/ but he that swe  
 rith in the 3ifte . that is on the auter;  
 owith/ blynde men . for what is more;  
 the 3ifte or the auter that halewith  
 the 3ifte? Therfore he that swerith in  
 the auter; swerith in it . & in alle thingis  
 that ben theron/ and he that swerith in  
 the temple; swerith in it . & in hym  
 that dwellith in the temple/ & he that swe  
 rith in heuene; swerith in the trone  
 of god . & in hym that sittith theron ¶ Wo  
 to 3ou scribis & farisees Ipocritis;  
 that tythen mynte . anete & comyn .  
 & han left tho thingis that ben greuou  
 ser' or of more charge of the lawe .  
 dom & mercy & feith/ and it bihofte  
or nedide for to do thes thingis; & not  
 to leeuue tho/ blynde lederis clansinge  
 a gnatte . but swolwinge a camel/  
 ¶ Wo to 3ou scribis & farisees ipocri  
 tis . that maken clene that thing of  
 the cuppe & plater that is with oute  
 forth; forsothe withinne 3e ben fulle  
 of raueyne & vncleennesse/ thou blyn  
 de farise clense first . that thing of the



cuppe & plater . that is withinne; that &  
that thing that is withouteforth . be ma-  
ad clene ¶ Wo to 3ou scribis & fari-  
sees ipocritis; that ben lyk to sepul-  
cris maad white/ whiche withoute  
forth semen fayre to men; sotheli with-  
inne thei ben fulle of boons of deede  
men & al filthe/ so & 3e forsothe withoute-  
teforth apperen iust to men; but with-  
inne 3e ben fulle of ipocrisie & wic-  
kidnesse ¶ Wo to 3ou scribis & fari-  
sees ipocritis . that bylden sepul-  
cris of profetis . & maken fayr the  
biriels of iust men . & seyen/ if we  
hadden be in the dayes of our' fadris;  
we schulden not haue be her felows  
in the blood of profetis/ and so 3e ben  
in witnessing to 3ou silf; for 3e ben  
the sones of hem that slown profe-  
tis/ & fulfille 3e the mesur' of 3our'  
fadris/ 3e serpentis fruytis or  
buriew uyngis of eddris that sleen  
her modris; how schulen 3e fle fro  
the dom of helle? therfore lo I sende  
to 3ou . profetis & wyse men . scri-  
bis or writeris/ & of hem 3e schu-  
len sle . & crucifie . & of hem 3e schulen  
bete in 3our' synagogis . & schulen  
pursuwe fro citee into citee; that al  
the iust blood come on 3ou . that  
was schad out on the erthe/ fro the  
blood of iust abel . til to the blood  
of sacarie . the sone of barachie;  
whom 3e slown bitwixe the tem-  
ple & the auter/ treuly I seie to  
3ou . alle the thingis schulen come  
on this generacioun ¶ Ierusalem ier-  
usalem that sleist profetis . & stoonest  
hem that ben sent to thee; how ofte .  
wolde I gadre to gidre thi sones .  
as an hen gadrith to gidre hir chi-  
conis . vndir hir wyngis . & thou  
woldist not? Lo 3our' hous schal

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be left to ȝou desert or forsakun/  
 forsothe I seye to ȝou . ȝe schulen  
 not se me fro hennis forth; til ȝe  
 seyen; blessid is he that cometh in  
 the name of the lord //c. xxiiii.//  
 And ihesu wente out of  
 the temple . & hise disciplis  
 camen nyȝ to hym; to schewe  
 to him the bildingis of the temple/ for-  
 sothe he answeringe . seide to hem/  
 seen ȝe alle thes thingis? treuly I  
 seye to ȝou/ a stoon schal not be  
 left her' on a stoon; which schal  
 not be distroied/ sotheli whanne  
 he sat on the hil of olyuete; hise  
 disciplis camen nyȝ to him priuely . &  
 seide/ seye to us whanne thes thingis  
 schulen be; & what tokene of thi  
 comyng . & of ending of the world/  
 and ihesus answeringe; seide to hem/  
 se ȝe that no man disseyue ȝou/ for ma-  
 nye schulen come in my name &  
 schulen seie I am crist; & thei schulen  
 disseyue manye/ for ȝe schulen hee-  
 re bateils; & opynyouns of bateils/  
 se ȝe that ȝe be not disturlid/ for it  
 bihoueth thes thingis for to be don;  
 but not ȝit is the ende/ folk schal  
 ryse to gidre aȝens folk . & rewme  
 aȝens rewme . & pestilentis & hun-  
 gris & the erthe mouyngis schulen  
 be by placis/ forsothe alle thes thin-  
 gis; ben bigynnyngis of sorwe/ than-  
 ne thei schulen bitake ȝou into tribu-  
 lacioun . & thei schulen sle ȝou; &  
 ȝe schulen be in hate to alle folkis  
 for my name/ and thanne manye  
 schulen be sclaundrid . & bitraye  
 to gidre or ech othir; & in hate ha-  
 ue to gidre/ and many false profe-  
 tis schulen ryse; & disseyue manye/  
 & for wickidnesse schal be plente-  
 uous; the charite of manye schal

wexe cold/ forsothe he that *schal* dwelle  
 stable *til* into the ende; schal be saaf/  
 and this gospel of kyngdom . schal be  
 prechid in al the world . into witnes-  
 sing to alle folkis; & thanne the ende  
 schal come/ therfore whanne 3e schulen  
 seen the abhomynacioun of discoumfort  
 that is seid of daniel the profete . ston-  
 dinge in the hooly place; he that redith  
 vndirstonde/ thanne thei that ben in Iu-  
 dee; fle to the mounteyns/ and he that  
is in the hous roof; come not down  
 to take ony thing of his hous/ & he  
 that is in the feeld; turne not a3en  
 to take his coote/ forsothe wo to hem  
 that ben with childe & norischen in to  
 dayes/ sotheli preye 3e that 3our' fle-  
 yng be not maad in wyntir or saboth/  
 for thanne schal be greet tribulacioun;  
 what maner was not fro the bigyn-  
 nyng of the world til now . nethir schal  
 be maad/ and no but tho dayes had-  
 den be breiggid; al fleisch that is man  
kynde . schulde not be maad saaf/ but  
 tho dayes schulen be maad schorte for  
 the chosun men ¶ Thanne if ony man  
 schal seye to 3ou . lo her' is crist or  
 ther'; nyle 3e bileue/ for false cristis &  
 false profetis schulen ryse; & thei schu-  
 len 3yue grete tokenes & wondris/  
 so that also the chosene be lad into error;  
 if it may be don/ lo I haue bifore  
 seid to 3ou/ therfore if thei schulen seie  
 to 3ou . lo he is in desert; nyle 3e go  
 out/ lo in priuy chaumbris or placis;  
 nyle 3e bileue/ for as leit goith out  
 fro the eest . & apperith til into the west;  
 so schal *be* also the comyng of mannis so-  
 ne/ wher' euer' the body schal be; also  
 the eglis schulen be gadrid thidur ¶ ffor-  
 sothe anon afir the tribulacioun of tho  
 dayes; the sonne schal be maad derk . &  
 the mone schal not 3yue hir li3t . and

sterris schulen falle down fro heue  
 ne . & the vertues of heuenes schulen  
 be moued/ and thanne the tokene of mannis  
 sone schal apper' in heuene; & thanne  
 alle kinredis or lynagis of erthe sch-  
 ulen weyle/ and thei schulen se mannis  
 sone comynge in the clowdis of heuene;  
 with moche vertu & mageste/ & he sch-  
 al sende his aungels with a trumpe &  
 greet vois; & thei schulen gadre his  
 chosene . fro four' coostis . fro the hiȝes-  
 te thingis of heuenes til termes or  
endis of hem/ forsothe lerne ȝe the pa-  
 rable of a fygtre/ whanne his bow;  
or braunche is now tendre . & leeuus  
 ben sprungun; ȝe witen that somer is  
 nyȝ/ so & ȝe whanne ȝe schulen se alle  
 thes thingis; wite that it is nyȝ in the ȝa-  
 tis ¶ Treuly I seye to ȝou . for this  
 generacioun schal not passe; til alle  
 thingis ben don/ heuene & erthe schulen  
 passe; but my wordis schulen not  
 passe/ forsothe of thilke day & our . no  
 man woot . nethir aungels of heuenes;  
 no but the fadir aloone/ forsothe as  
 it was in the dayes of noe; so schal be  
 also the comyng of mannis sone/ for as  
 in the dayes bfore the greet flood  
 thei weren etinge & drynkinge . wed-  
 dinge & takinge to wedding . til into  
 that day . in which noe entride into  
 the schip . & thei knewen not til the  
 greet flood cam & took alle men; so  
 schal be the comyng of mannis sone/  
 ¶ thanne tweyne schulen be in a feeld; oon  
 schal be takun & anothir left or forsakun/  
 twey wymmen schulen be gryndinge  
 in o queerne; oon schal be takun & the  
 tothir forsakun/ tweyne in a bed; theton  
 schal be takun . & thetothir forsakun ¶ ther  
 fore wake ȝe . for ȝe witen not in what  
 our ȝour' lord is to come/ sotheli wi-  
 te ȝe that thing . for if the hosebonde man

wiste . in what our the thief were to  
 come; treuly he schulde wake . &  
 suffre not his hous to be vndur-  
 myned/ and therfore & 3e be redy; for  
 in what our 3e gessen not . mannis  
 sone is to come ¶ Who gessist thou  
 is a trewe seruaunt & prudent or  
war; whom his lord ordeyned on  
 his meyne . that he 3yue to hem mete in  
 tyme? blessid is that seruaunt; whom  
 his lord whanne he schal come . schal  
 fynde doynge so/ treuli I seye to  
 3ou . for on alle his goodis . he schal  
 ordeyne him/ forsothe if thilke yuel  
 seruaunt seye in his herte . my lord  
 makith dwelling or tarrying to co-  
 me . & bigynneth to smyte his euen  
 seruauntis . sotheli if he ete & dryn-  
 ke . with drunkelewe men; the lord of  
 thilke seruaunt . schal come in the  
 day in which he hopith not & in  
 our that he knowith not . & schal de  
 parte him; & putte his part with  
 ipocritis/ ther' schal be wepyng;  
 & betyng to gidre of teeth //c. xxv.//  
 Thanne the kingdom of heue-  
 nes schal be lyk to ten vir-  
 gyny; whiche takinge her  
 laumpis wenten out . meetinge the  
 spouse or hosebonde & the spouses-  
 se or wyf forsothe fyue of hem we-  
 ren foolis; & fyue prudent/ but  
 the fyue foolis taken her laumpis;  
 & taken not oyle with hem/ forsothe  
 the prudent; taken oyle in her ves-  
 sels with laumpis/ forsothe whanne the  
 spouse or hosebonde made dwelling;  
 alle nappiden & slepten/ sotheli at myd-  
 nyȝt . a cry was maad; lo the spou-  
 se cometh . go 3e out meetynge with  
 him/ thanne alle tho virgyny risen up;  
 & ourneden her laumpis / sotheli the  
 foolis seyden to the wyse/ 3yue 3e

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to us of 3our' oyle; for our' laumpis  
 ben quenchid/ the prudent answe-  
 riden; seiynge/ lest perauentur' it suf-  
 fise not to us & to 3ou; go 3e rathe-  
 re to men sillinge . & bye 3e to 3ou/  
 forsothe the while thei wenten forto  
 bye; the spouse cam/ & tho that we-  
 ren redy; entriden with him to the wed-  
 dingis/ & the 3ate was schit/ sotheli  
 at the laste also the othere virgyns  
 camen seiynge/ lord lord; opyne  
 to us/ and he answeringe seide/ tre-  
 uly I seye to 3ou; I knowe not  
 3ou/ therfore wake 3e; for 3e wi-  
 ten not the day ne the our ¶ So  
 theli as aman goynge fer in pilgri  
 mage; clepide his seruauntis . &  
 bytook to hem his goodis/ and to oon  
 he 3af fyue talentis or besauntis/  
 forsothe to another tweyne; but to  
 another oon/ to ech aftir his owne  
 vertu; & wente forth anoon/ forso-  
 the & he that hadde take fyue talen  
 tis . wente forth & wrou3te in hem;  
 & wan othere fyue/ also & he that ta-  
 ke tweyne; wan othere tweyne/ so-  
 theli he that \* takun oon . 3ede forth &  
 dalf into the erthe; & hidde the mo-  
 ney of his lord/ but aftir moche  
 tyme . the lord of tho seruauntis  
 cam; & puttide resoun with hem/ &  
 he that hadde take fyue talentis  
 cam; & brou3te othere fyue & sei-  
 de/ lord thou bitokist to me fyue  
 talentis or besantis; lo I haue  
 ouer getun othere fyue/ his lord  
 sede to hym/ wel be thou goode seruaunt  
 & feithful or trewe/ for on fewe  
 thingis thou hast be trewe; I schal  
 ordeyne thee on many thingis/ en-  
 tre thou into the ioye of thi lord/  
 forsothe & he that hadde take tw-  
 ey talentis; cam & seide/ lord thou

\* hadde

bitokist to me tweye talentis; lo  
 I haue ouergetun othere tweyne/ his  
 lord seide to hym/ wel be thou good  
 seruaunt & trewe; for on fewe thin-  
 gis thou hast be trewe . I schal or-  
 deyne thee on many thingis/ entre  
 thou into the ioye of thi lord/ forsothe  
 & he that hadde takun o talent; cam  
 nyȝ & seide/ lord . I woot that thou art  
 an hard man/ thou repist wer' thou  
 hast not sowe; & thou gadrist to-  
 gidre . wher' thou hast not sprad a  
 brood/ and I dredinge wente . & hidde  
 thi talent in the erthe/ lo thou hast that  
 that is thin/ sotheli his lord answerin-  
 ge seide to hym/ yuel seruaunt & slow .  
 wistist thou that I repe wher' I sowo  
 not; & gadre to gidre wher' I spr-  
 adde not abrood/ therfore it bihofte  
 thee to \* take my money to chaunge  
 ris . & I comynge schulde haue res-  
 seyued forsothe that that is myn with  
 vsuris/ therfore take ȝe away fro him  
 the talent; & ȝyue ȝe to him that hath  
 ten talentis/ for to euery man ha-  
 uynge it schal be ȝouun; & he schal  
 haue plente/ forsothe fro hym that  
 hath not also that that he semeth to  
 haue; schal be takun away of hym/  
 and caste ȝe out the seruaunt vn-  
 profitable; into vtmer' derknes-  
 sis/ ther' schal be wepyng; & be-  
 tyng to gydre of teeth ¶ Forsothe  
 whanne mannis sone schal come in  
 his maieste . & alle hise aungelis  
 with him; thanne he schal sitte on the  
 sege of his maieste/ & alle folkis  
 schulen be gadrid . bifore hym; & he  
 schal departe hem atwynne . as a  
 scheparde departith scheep fro ki-  
 dis/ and sotheli he schal sette the sch-  
 eep on his riȝthalf; the kidis for-  
 sothe on the lefthalf/ thanne the king

schal seye to hem; that schulen be on  
 his riȝthalf/ come ȝe the blessid of  
 my fadir; weelde ȝe or take \* in posses-  
cioun the kingdom maad redi to ȝou  
 fro the making of the world/ for I  
 was hungry; & ȝe ȝauen to me for to  
 ete/ and I thirstide; & ȝe ȝauen to me  
 for to drynke/ I was herborles; &  
 ȝe herborede me/ nakid; & ȝe hileden  
 me/ syk; & ȝe visiteden me/ I was  
 in prisoun; & ȝe camen to me/ thanne  
 iust men schulen answer' to him; & schu-  
 len seye/ lord whanne siȝen we thee  
 hungry; & we fedden thee? thirsty; &  
 we ȝauen thee drynke? whanne for  
 sothe syȝen we thee herborles; & we  
 herboreden thee? or nakid; & we hile-  
 den thee? or whanne syen we thee syk  
 or in prisoun; & we camen to thee? &  
 he answeringe schal seye to hem/ treu-  
 ly I seye to ȝou . as longe as ȝe diden  
 to oon of these my leeste britheren;  
 ȝe diden to me/ thanne the king schal  
 seye to hem; that schulen be on his  
 lefthalf/ departe fro me . ȝe cursid  
 into euerlastinge fier; which is maad  
 redy to the deuel & his aungels/ for  
 I hungride; & ȝe ȝauen not to me for  
 to ete/ I thirstide; ȝe ȝauen not to  
 me for to drynke/ I was herbore-  
 les; & ȝe herboriden not me/ nakid;  
 & ȝe keueriden not me/ syk & in pri-  
 soun; & ȝe visitiden not me/ thanne thei  
 schulen answer' to him; & schulen  
 seye/ lord whanne syȝen we thee hun-  
 gringe . or thirstinge . or herborles . or  
 nakid . or syk . or in prisoun; & we ser-  
 ueden not to thee? thanne he schal an-  
 swer' to hem; & schal seye/ treuli  
 I seie to ȝou . how longe ȝe diden  
 not to oon of the less; nether ȝe  
 diden to me/ and thes schulen go in  
 to euerlastinge turment/ forsothe the



iust men schulen go into euerlastinge lyf/  
 And it was //c. xxvi.//  
 don . whanne ihesus hadde en-  
 did alle thes wordis; he sei-  
 de to hise disciplis/ 3e witen that aftir  
 twey dayes . pask schal be maad; &  
 mannis sone schal be bitakun that he  
 be crucified/ thanne the princes of pres-  
 tis . & the eldre men of the peple weren  
 gadrid . into the halle of the prince of  
 prestis . that was seid Cayfas; & ma-  
 den a counceil . that thei schulden holde  
 ihesu with gyle & sle. sotheli thei seiden,  
 not in the haliday, lest peraventure  
 noyse were maad in thepeple. for-  
 sothe whanne ihesus was in betanye in  
 the hous of symount *the* leprouse; awom-  
 man hauynge a box of alabastre of  
 pressious oyntement . cam nyȝ to  
 hym . & schedde out on the heed of  
 hym restinge/ sotheli the disciplis seyng  
 hadden dedeyn . seyng/ wherto this loss?  
 for it myȝte be seel for myche . & be  
 ȝouun to pore men/ sotheli ihesus witinge;  
 seide to hem/ what ben ȝe heuy or so-  
ry to this womman/ for she hath wro-  
 uȝt in me a good werk/ for whi ȝe  
 schulen euermore haue pore men with  
 ȝou/ but ȝe schulen not algatis ha-  
 ue me/ forsothe this womman sendinge  
 this oynement into my body; made  
 forto birie me/ treuli I seye to ȝou  
 wher' euere this gospel schal be prechid  
 in al the world; also that thing that this  
womman dide schal be seid into mynde  
 of him/ thanne oon of the twelue that  
 was seid Iudas Scarioth; wente forth  
 to the prynces of prestis & seide to  
 hem/ what wolen ȝe ȝyue to me; &  
 I schal bitake him to ȝou? & thei ordey-  
 neden to hym thritti platis of siluer/  
 and for that tyme he souȝte coue-  
 nablete . for to bitraye hym/ forsoth

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in the firste day of therf looues that  
is the feeste of pask . disciplis camen  
 to ihesu . & seiden/ wher' wolt thou we  
 make redy to thee; for to ete pask/  
 & ihesus seide/ go 3e into the citee to sum  
 man; & seye to hym the maistir seith  
 my tyme is ny3; at thee I make pask  
 with my disciplis/ and disciplis diden  
 as ihesus comaundide to hem/ & thei maden  
 redy pask/ forsothe whanne euentid  
 was maad; he sat to the mete with  
 his twelue disciplis/ and he seide  
 to hem etynge/ treuli I seie to 3ou;  
 that oon of 3ou schal bitraye me/ and  
 thei ful sori bigunnen ~~alle~~ alle in spe-  
 cial to seie/ lord wher I am? & he  
 answeringe seide/ he that puttith with  
 me . the hond in the plater; schal by-  
 traye me/ forsothe mannis sone go-  
 ith; as it is writun of him/ but wo to  
 that man; by whom mannis sone schal  
 be bitrayed/ it were good to hym;  
 if that man hadde not be born/ forso-  
 the Iudas that bitrayede him answe-  
 ride seyinge/ maistir wher I am?  
 ihesu seide to him/thou hast seid ¶ For-  
 sothe while thei soupeden; ihesus took  
 breed . & blesside & brak . & 3af to hi-  
 se disciplis . & seide/ take 3e & ete/ this  
 is my body/ and he takinge the cup-  
 pe dide thankings & 3af to hem & sei-  
 de/ drynke 3e alle herof/ this is my  
 blood of the newe testament . whi-  
 ch schalbe schad out for manye in-  
 to remyssioun of synnes/ forsothe I  
 seie to 3ou/ I schal not drynke fro  
 this tyme . of this fruyt of the vyne  
 til into that day . whanne I schal  
 drynke it newe with 3ou . in the  
 kingdom of my fadir/ and whanne  
 all ympne or heriyng was seid; thei  
 wenten out into the mount of Oly-  
 uete/ thanne ihesus seide to hem/ alle 3e

schulen suffre sclandre in me; in  
 this nyȝt/ for it is writun/ I schal  
 smyte the scheparde; & the scheep of  
 the floc schulen be scaterid/ forsothe  
 aftir that I schal ryse aȝen; I schal go  
 bifore ȝou into galile/ sotheli petre  
 answringe; seide to him/ thouȝ alle schu-  
 len be sclandrid in thee/ I schal neuer  
 be sclandrid/ ihesus seide to him/ truli I  
 seye to thee . for in this nyȝt bifore the  
 cok crowe/ thries thou schalt denye  
 me/ petr' seide to hym/ ȝhe thouȝ it  
 schal bihoue me to dye with thee; I  
 schal not denye thee/ also & alle disci-  
 plis seiden ¶ thanne ihesus cam with hem .  
 into a town that is seid iethsemany .  
 & he seide to his disciplis/ sitte ȝe he-  
 re; the while I go thidur & preie/ &  
 whanne he hadde take petre & twey  
 sones of sebede; he bigan for to  
 be heuy & sori in herte/ thanne he  
 seide to hem/ my soule is sorewful;  
 til to the deeth/ susteyne ȝe or abide  
ȝe here/ & wake with me/ & he ȝede  
 forth alitil; & felde down on his face .  
 preiyng & seiynge/ my fadir . if  
 it is possible; passe this cuppe that is .  
passioun fro me/ netheles not as I  
 wole; but as thou wolt/ and he cam  
 to his disciplis; & fond hem slepin-  
 ge/ & he seide to petr' . so/ wher ȝe  
 myȝten not *oon* our wake with me/ wa-  
 ke ȝe & preye ȝe/ that ȝe entr' not into  
 temptacioun/forsothe the spirit is re-  
 di; but the fleisch is syk or vnstable/  
 eft the secunde tyme; he wente & prei-  
 ede seiynge/ my fadir; if this cuppe  
 may not passe . no but I drynke  
 it; thi wille be don/ and eftsoone  
 he cam; & foond hem slepinge/ for  
 her yȝen weren greuyd/ & he lefte  
 hem & wente eftsoone . & preiede  
 the thridde tyme the same word &

seide/ thanne he cam to his disciplis;  
 & seide to hem/ slepe 3e now; & res-  
 te 3e/ lo the our hath nei3ed . & man-  
 nis sone schal be takun; into the hon-  
 dis of synneris/ ryse 3e go we/ lo  
 he that schal take me; hath nei3ed/  
 3it the while he spak; lo Iudas oon  
 of the twelue cam . & with him a greet  
 cumpany . with swerdis & bottis .  
 sent of the princes of prestis . &  
 of the eldre men of the peple/ forso-  
 the he that bitrayede him; 3af to hem  
 a tokene . & seide/ whom euere I sch-  
 al kisse; he it is . holde 3e hym/ &  
 anoon he comynge ny3 to ihesu . seide  
 hail maistir/ & he kisside him & ihesus  
 seide to him/ frend wherto art thou  
 comun/ thanne thei camen ny3 . & setti-  
 den hondis on ihesu; & heelden hym/ and  
 lo oon of hem that weren with ihesu .  
 holdinge out the hond . drew out  
 his swerd/ and he smytinge the ser-  
 uaunt of the prince of prestis; kit-  
 tide of . his eere/ thanne ihesus seide to  
 him/ turne thi swerd into his place/  
 for alle that schulen take swerd;  
 schulen perische by swerd/ wher  
 gessist thou that I may not preie my  
 fadir; & he schal 3yue to me now .  
 more than twelue legiouns of aun-  
 gelis? How therfore schulen the scrip-  
 turis be \*fillid? For so it bihoueth  
 to be don/ In that our . ihesus seide to  
 the companyes of peple/ as to a theef .  
 3e han gon out; with swerdis &  
 bottis for to cacche me/ day by day  
 I sat at 3ou & I tau3te in the temple;  
 3e heelden not me/ forsothe al this  
 thing was don; that the scripturis of  
 profetis schulden be fulfillid/ thanne  
 alle disciplis fledden; & forsoken  
 him/ & thei holdinge ihesu . ledden hym  
 to cayfas prince of prestis . where

\* ful

scribis & the eldre men of the peple  
 hadden comun to gidre/ forsothe pe-  
 tre suede him afer; til into the hal-  
 le of the prince of prestis/ and he  
 entride with ynne; & sat with the  
 seruauntis . that he schulde se the en-  
 de/ fforsothe the prince of prestis &  
 al the councel sou3te fals witnes-  
 sing a3ens ihesu; that thei schulden take  
 him to deeth/ and thei founden not; wh-  
 anne many fals witnessis hadden  
 come/ treuli at the laste . tweye  
 fals witnessis; camen & seiden/ this  
 seide/I may distroye the temple  
 of god; & aftir the thridde day bylde  
 it a3en/ and the prince of prestis ry-  
 singe; seide to him/ answerist thou no  
 thing to tho thingis . which thes wit-  
 nessen a3ens thee? forsothe ihesus was  
 stille/ & the prince of prestis seide to  
 him/ I cuniowre thee by quyk god;  
 that thou seie to us if thou art crist the so-  
 ne of god/ ihesus seide to him/ thou hast  
 seid/ netheles I seie to 3ou . fro hen-  
 nisforth 3e schulen se mannis sone  
 sittinge at the ri3thalf of the vertu  
 of god; & comynge in clowdis of he-  
 uene/ thanne the prince of prestis; to  
 rente his clothis . & seyde/ he hath blas-  
 femyd/ what 3it han we nede to wit-  
 nensis? Lo now 3e han herd blasfe-  
 mye/ what semeth to 3ou? and thei  
 answeringe; seiden/ he is gilty of deeth/  
 thanne thei spetten into his face; & smy-  
 teden him with buffatis/ forsothe other'  
 3auen strokis with the pawme of her  
 hondis into his face . & seiden/ thou crist  
 profecie to us . who is he that smot  
 thee? sotheli petre sat withouten  
 in the halle/ & oon handmaydun cam  
 ny3 to hym . & seide/and thou wer' with  
 ihesu of galile/& he denyede bfore  
 alle men/ & seide/I woot not what

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thou seist/ forsothe whanne he ȝede out  
 of the ȝate; another handmaydun syȝ  
 him . & seide to hem that weren ther'/ & this  
 was with ihesu of nasareth/ & eftsoo-  
 ne he denyede with an oth . for I knew  
 not the man/ and aftir **ward** altil .  
 thes that stooden camen nyȝ; & seiden to  
 petre/ treuli & thou art of hem/ forwhi  
 thi speche; makith thee opyn/ thanne  
 he bigan to warie & to swere; that  
 he knew not the man/ & anon the cok  
 crew/ and petre bithouȝte on the  
 word of ihesu . that he hadde seid . by-  
 fore the cok crowe; thries thou schal  
 denye me/ & he ȝede out; & wepte  
 bittirly //c. xxvii.//

Forsothe whanne the morwe  
 tyd was maad; alle the prin-  
 ces of prestis . & eldre men of the pe-  
 ple . token counceil aȝens ihesu that thei  
 schulden take him to deeth/ & thei ledden  
 him boundun; & bitoken to pilat of poun-  
 ce meyr or cheef iustise/ thanne Iu-  
 das that bitrayede him . syȝ that he was  
 dampnyd; & he was led by penaunce  
or forthinkyng . & brouȝte aȝen thrit-  
 ti platis of siluer to the princes of  
 prestis . & to the eldre men of the peple  
 & seide/ I haue synned . bitrayinge iust  
 blood/ and thei seiden/ what to us/ se thou  
 and whanne he hadde cast away the  
 platis of siluer in the temple; he wen-  
 te away/ and goyinge away he han-  
 gide him with a snare/ forsothe the prin-  
 ces of prestis . token the platis of  
 siluer; & seide/ it is not leefful to  
 sende hem into the the treserie; for it is  
 the priis of blood/ sotheli whanne coun-  
 ceil was takun/ thei bouȝten with hem  
 the feeld of a potter . into biriyng  
 of deed men/ for this thing; thilke feeld  
 is clepid achildemach . that is afeeld  
 of blood til into this day/ thanne that

thing was fulfillid that was seid  
 bi the profete Ieremie seiynge/ and  
 thei token thritti platis of siluer . the  
 priis of aman preisid . whom thei prei  
 seden of the sones of ysrael . & thei  
 3auen hem into a feeld of a potter' .  
 as the lord ordeynede to me/ sotheli  
 ihesus stood bifore the iueyr or domes  
man/ and the president axide him & sei-  
 de/ art thou kyng of Iewis? ihesus seith  
 to him/ thou seist/ & whanne he was ac-  
 cusid of the princes of prestis & eldre  
 men of the peple . he answeride no thing/  
 thanne pilat seith to hym/ heerist thou not  
 how many witnessis thei seyen a-  
 3ens thee? & he answeride not to him  
 to ony word; so that the president won-  
 dride greetly/ forsothe by a solempne  
 day . the presedeint [sic] was wont . for  
 to delyuere to the peple oon boundun .  
 whom thei wolden/ forsothe he hadde  
 thanne o famous man boundun . that was  
 seid barabas/ therfore pilat seide to  
 hem gadrid to gidre/ whom wolen 3e . I  
 leeue or delyuere to 3ou; wher barabas  
 or ihesu that is seid crist? for he wiste;  
 that by enuye thei bitrayeden him/ forso-  
 the whanne he sat for iustise; his wif  
 sente to him & seide/ no thing to thee; &  
 that iust man/ for I haue suffrid  
 this day many thingis for him by a vi-  
 sioun or sweuene/ forsothe the princes  
 of prestis & the eldre men . tyleden or  
counseliden to the peple . that thei schul-  
 den axe barabas but thei schulden  
 lese ihesu/ forsothe the president answe-  
 ringe . seide to hem/who of the tweyne  
 wolen 3e to be left or delyuered to 3ou?  
 and thei seiden/ barabas/ pilat seith  
 to hem/ what therfore schal I do of ihesu  
 that is seid crist/ alle seyn be he cru-  
 cified/ the president seith to hem/ sotheli  
 what of yuel hath he don? & thei cry-

eden more . seiynge/ be he crucified/  
 forsothe pilat seyng . that he profitide  
 no thing . but the more anoyse was  
 maad; took watir & waischide the hon-  
 dis bfore the peple & seide/ I am in-  
 nocent or gilteles of the blood of this  
 iust man; se 3e/ and al the peple an-  
 sweringe; seiden/ his blood be on vs .  
 & on our' sones/ thanne he lefte to hem  
 barabas . but he took to hem ihesu  
 scourgid . that he schulde be crucified/  
 ¶ thanne knyztis of the president takin-  
 ge ihesu in the moot halle . gadriden  
 to him al the cumpany of knyztis/ and  
 thei vndoyinge him; diden aboute him  
 a reed mantel/ and thei foldinge a  
 crowne of thornes puttiden on his  
 heed . & areede in his rizthond/ and  
 thei kneliden bfore him; & thei scorneden  
 him & seiden/ heyl kyng of Iewis/ &  
 thei spetinge on him . tooken a reede . &  
 smytiden his heed/ & aftir that thei had  
 den scornyd him; thei vnclothiden hym  
 of the mantel . & thei clothiden him with  
 his clothis . & ledden him . for to crucifie  
hym/ sotheli thei goynge out; founden  
 aman of Sirenen comynge fro atoun .  
 Symount by name/ thei constreyneden  
 him that he schulde take his cross/ & thei  
 camen into a place . that is clepid gol-  
 gatha that is the place of caluarie/ &  
 thei 3auen him for to drynke wyn med-  
 lid with galle/ & whanne he hadde tas-  
 tid; he wolde not drynke/ sotheli af-  
 tir that thei hadden crucified him; thei  
 departiden his clothis & senten lott/  
 that it schulde be fulfillid; that is seid  
 bi the profete seiynge/ thei partiden  
 to hem my clothis; & on my cloth thei  
 senten lott/ and thei sittinge kepten  
 him/ & thei puttiden on his heed . the cau-  
 se of him writun/ this is ihesus of nasareth;  
 kyng of iewis/ thanne twey theues



weren crucified with him . oon on the riȝt-  
 half . & oon on the lefthalf/ forsothe  
 men passinge forth . blasfemyden him; mo-  
 uynge her hedis & seiynge/ fiȝ to  
 thee that distroyest the temple of god;  
 & in the thridde day bildest it aȝen/  
 saue thou thisilf/ if thou art the sone  
 of god; come down of the cross/ al  
 so & princes of prestis scornynge with  
 scribis & eldre men; seiden/ he made  
 other' men saaf/ if he is king of israel;  
 come he now down fro the cross .  
 & we bileuen to hym/ he tristith in god;  
 delyuere he him now if he wole/ for he  
 seide; for I am goddis sone/ forso-  
 the & the theues that weren crucified  
 with him; puttiden to him with reprof  
 the same thing/ sotheli fro the sixte  
 our . derknessis weren maad on al the  
 erthe; til to the nynthe our/ & abou-  
 te the nynthe our; ihesus criede with gr-  
 eet vois & seide/ hely . hely . lamas-  
 batany . that is . my god . my god . whi  
 hast thou forsake me/ sothely sum men  
 stondinge ther' & heeringe; seiden/ this  
 clepith hely/ and anoon oon of hem  
 rennynge; took & fillide a spounge  
 with vynegre/ & puttide on a reede;  
 & ȝaf to him for to drynke/ but othere  
 seiden/ suffre thou . se we wher hely  
 come delyuerynge hym/ forsothe ihesus eft-  
 soone cryinge with greet vois . sen-  
 te out the spirit/ & lo the veil of the  
 temple was kit or to rent into twey  
 parties . fro the hiȝeste til to down/  
 and the erthe was moued . & stoon-  
 es weren cleft . & biriels weren opened .  
 & many bodies of seyntis that slep-  
 ten or weren deed; ryseden aȝen/ & thei  
 goynge out of her biriels . aftir  
 his resurreccioun; camen into the hoo-  
 ly citee . & apperiden to manye/ treu-

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ly centurio & thei that weren with  
 him kepinge ihesu . whanne the mouyng  
 of the erthe was seyn . & tho thingis  
 that weren don . thei dredden greetly  
 seiynge/ verily this was goddis  
 sone/ forsothe ther weren there many  
 wymmen a fer . that suweden ihesu fro ga-  
 lile; & mynistriden to him/ among whi-  
 che was mary mawdelen & marie the  
 modir of Iames & of Ioseph . & the mo-  
 dir of Sebedees sones/ forsothe whanne  
 the euenyng was maad . ther cam a ryche  
 man fro armathia . by name Ioseph .  
 & he was disciple of ihesu/ he wente to  
 pilat; & axide the body of ihesu/ thanne  
 pilat comaundide the body to be zoldun/  
 and whanne the body was takun; Ioseph  
 wlappide it in a clene sendel or linnen  
cloth . & puttide it in his newe briel  
 that he hadde hewun in a stoon/ & he  
 walewide a greet stoon to the dore  
 of the briel; & wente away/ forsothe  
 mary mawdelen . & another marie .  
 weren ther'/ sittinge aȝens the sepulcr'/  
 sotheli on thetothir day that is aftir  
 pask euenyng; the princes of prestis  
 & the farisees camen to gidre to pilat  
 & seiden/ sir' we han mynde that thilke tray-  
 tour or disseyuour seide ȝit lyuyng;  
 aftir thre dayes I schal ryse aȝen/ ther-  
 fore comaunde thou the sepulcre for  
 to be kept; til into the thridde day/  
 lest perauentur' his disciplis comen  
 & stelen hym; & seyen to the peple . he  
 hath risun fro deede men/ & the laste er-  
 rour schal be worse; than the former'/  
 pilat seide to hem/ ȝe han the keping/  
 go ȝe; kepe ȝe as ȝe kunnen/ forsothe  
 thei goynge forth kepten or wardiden the  
 sepulcr' . markinge or selinge the stoon  
 with keperis //c. xxviii.//  
 Forsothe in the euentyd of the sa-  
 bat or haliday . that schyneth

in the firste day of the woke; mary  
 mawdelen cam & anothir marie .  
 for to se the sepulcr'/ and lo ther was  
 maad a greet erthe mouyng/ for the  
 aungel of the lord cam down fro he-  
 uene; & cam nyȝ & turnede away  
 the stoon . & sat theron/ sotheli his lo-  
 king was as leyt; & his clothis as  
 snow/ forsothe for dred of him the  
 keperis weren a ferd; & thei weren  
 maad as deed men/ for the aungel an-  
 sweringe seide to the wymmen/ nyle  
 ȝe drede/ for I woot that ȝe seken ihesu  
 that was crucified/ he is not her'/  
 for he roos; as he seide/ come ȝe &  
 se ȝe the place; wher' the lord was  
 put/ and ȝe goyng sone . seie to  
 his disciplis; that he hath risun/ & lo  
 he schal go bifore ȝou into galile/  
 there ȝe schulen se hym; lo I haue bifo-  
 re seid to ȝou/ and thei wenten out  
 soone fro the biriels with drede &  
 greet ioye; rennyng for to telle to  
 hise disciplis/ and lo ihesus mette hem;  
 & seide/ heyl ȝe/ forsothe thei neiȝeden  
 & heelden his feet; & worschipeden  
 hym/ thanne ihesus seide to hem/ nyle ȝe  
 drede/ go ȝe . telle ȝe to my britheren;  
 that thei go in to galile . ther' thei schulen  
 se me/ and whanne thei hadden gon;  
 lo summe of the keperis camen into  
 the citee . & telden to the princes of pres-  
 tis . alle thingis that weren don/ and  
 thei gadrid to gidre with the eldre  
 men whanne a counceil was takun;  
 ȝauen to the knyȝtis plenteuous  
 money . & seiden/ seie ȝe that his disci-  
 plis camen by nyȝt; & han stolen hym  
 while we slepten/ and if this be  
 herd of the president or iustise; we  
 schulen councele him . & make ȝou sy-  
 kir/ & whanne the money was takun;  
 thei diden as thei weren tauȝt/ and

this word is pupplischid at the iewis;  
 til into this day/ forsothe enleuene  
 disciplis wenten into galile . into  
 an hil; wher' ihesus hadde ordeyned  
 to hem/ and thei seynghe him; worschi-  
 peden/ sotheli summe of hem dowte-  
 den/ & ihesus comynge nyȝ . spak to hem  
 & seide/ al power in heuene & in er-  
 the . is ȝouun to me/ therfore ȝe goynge  
 teche alle folkis; cristenynge hem in  
 the name of the fadir & the sone & of the  
 hooly gost/ techinge hem for to kepe  
 alle thingis; what euere thingis I haue  
 comaundid to ȝou/ and lo I am with  
 ȝou in alle dayes; til to the endyng  
 of the world //**Here endith the gospel  
 of Matheu; & bigynneth the prolog of Mark//**  
 Mark the euangelist of god  
 chosun . & petris sone in bap-  
 tym & in goddis word disciple; prest-  
 hood in israel ledinge . aferr fleisch a  
 dekene/ he turned to the feith of crist.  
 wroot the gospel in ytalie/ schewinge  
 theron bothe what he owide to his kyn-  
 rede; & to crist/ forwhi the bigynnyng  
 of his principle . he ordeynynge in the  
 vois of a profetis exclamacioun; sche-  
 with the ordre of derkenis eleccioun/ that  
 he prechinghe the bifore ordeyned Iohn  
 Sacharies sone; send out in vois  
 of an aungel/ tellinge not oonly god-  
 dis sone maad man . but the bodi of  
 the lord that is the chirche into alle thin-  
 gis by the word of Godis vois quikid;  
 schulde schewe in the bigynnyng of  
 his preching of the gospel . that the whi-  
 che this redynge schulden knowe to  
 whom the bigynnyng of fleisch . in the  
 lord & ihesu comynge to the habitacle/ the  
 fleisch schulde knowe & in him silf the  
 word that is crist of the vois Iohn bap-  
 tist that in consonantis that is forme fa-  
dris he hadde loste; schulde fynde ¶ ffor

sothe bothe he the werk of the fulfillid  
gospel entringe . & fro the bapty-  
of the lord . bigynnyng to preche god .  
ne trauelide not to seye the naty-  
uite of fleisch . the which he hadde  
seye in othere bifore/ but he expres-  
sing the exposicioun of al the desert .  
hath schewid out the fasting of noum-  
bre . other the noumbre of fasting; the temp-  
tacioun of the fend . the congregacioun  
of beestis . & the seruyse of aungels/  
that he ordeynynge us to vndirstonde;  
alle thingis in schort peyntyng to-  
gidre . nether the autorite of thing/do .  
schulde do away . & in parformynge  
schulde not denye . fulnesse of the  
werk/ forsothe he is seid . to haue  
kitt away his thombe . that he  
myȝte be had as vnworthi to prest-  
hood; but so myche myȝte elecci-  
oun bifore ordeyned . acordinge to  
the feith . that nethir so in the werk of  
the word . he schulde leese that ra-  
ther he hadde disserued on kynde/  
¶ For of alexandre he was bischop/  
of whom by alle thingis werk other in-  
tencioun was to kunne bothe to dis-  
pose the seyngis of the gospel in him  
silf . & the disciplyne of lawe to kno-  
we in him silf . & the natur of god to  
knowe in the fleisch or in the manhood  
of the lord/ the whiche thingis in us  
silf first it bihoueth to be requirid;  
afterward we wolen thingis souȝt  
to be knowun . hauynge the meede of  
exortacioun/ for he that plontith . & he that  
moistith beth the same . but he that ȝy-  
neth encrees is god //**Here endith**  
**the prolog; & bigynneth the gospel .//**  
The bigynning //c. p.//  
of the gospel of ihesu crist;  
the sone of god/ as it is  
writun in Isaye the profete/



lo I sende myn aungel bifore thi face;  
 that schal make thi weye rey bi-  
 fore thee/ the vois of a cryere in  
 desert . make 3e redy the weye  
 of the lord; make 3e his pathis ri3t-  
 ful/ Iohn was in desert . baptisin-  
 ge; & prechinge the bapty m of pe-  
 naunce into remyscioun of synnes/ and  
 al the kuntre of Iudee wente out to  
 him; & alle men of ierusalem/ and thei we-  
 ren baptisid of hym in the flood iordan;  
 & knowlechiden her synnes/ and Iohn  
 was clothid with heeris of camel;&  
 a gurdil of skyn was aboute his len-  
 dis/ and he eet locustis & hony of the  
 wode . & prechide seiynge/ a stronger  
 than I schal come aftir me; of whom  
 I knelinge . am not worthi forto vn-  
 do or vnbynde the lace of his schoon/  
 I haue baptisid 3ou in watir . forso-  
 the he schal baptise 3ou in the hooly gost/  
 ¶ And it was don in tho dayes . ihesus cam  
 fro nasareth of galile; & was bap-  
 tisid of Iohn in Iordan/ and anoon he  
 sti3ynge vp of the watir sy3 heue-  
 nes openyd . & the spirit comynge  
 down as a culuer . & dwellinge in him/  
 and a vois was maad fro heuenes/  
 thou art my sone loued; in thee I haue  
 plesid/ and anoon the spirit puttide  
 out him into desert/ & he was in de-  
 sert . fourty dayes & fourty ny3-  
 tis; & was temptid of sathanas/  
 and he was with beestis; & aungels  
 mynystriden to hym/ forsothe aftir  
 that Iohn was takun; ihesus cam into gali-  
 le . prechinge the gospel of the kyng-  
 dom of god & seyinge/ for the tyme  
 is fulfillid; & the kingdom of god  
 schal come ny3/ forthinke 3e or do  
3e penaunce; & bileue 3e to the gos-  
 pel/ and he passinge bisydis the see  
 of galile; sy3 symount & andrew

his brother . puttinge nettis into the see/  
 for thei weren fiȝscheris/ and ihesus sei-  
 de to hem/ come ȝe aftir me; I sch-  
 al make ȝou to be maad fiȝscheris  
 of men/ and anoon thei forsoken the  
 nettis; & thei sueden him/ & he ȝede forth  
 fro thennis a lytil; & syȝ Iames of  
 sebede . & Iohn his brother . & hem in  
 the boot makinge nettis/ & anoon he  
 clepide hem/ and thei leften sebede  
 her fadir in the boot . with hyred  
 seruauntis; & thei suweden hym/ and  
 thei entriden into cafarnaum/ & anoon  
 in the sabotis he ȝede into a synago-  
 ge; & tauȝte hem/ and thei wondri-  
 den on his teching / for he tauȝte  
 hem; as hauynge power . & not as  
 scribis/ and in the synagoge of hem  
 was aman in an vnclene spirit;  
 & he criede seiynge/ what to us &  
 to thee thou ihesu of nasareth? hast thou  
 come forto distrye us/ I woot . that  
 thou art the hooly of god/ and ihesus  
 thretenyde him & seide/ wexe doumb  
 & go out of the man/ and the vnclene  
 gost debreidinge hym & cryinge with  
 greet vois; wente out fro him/ and  
 alle men wondriden . so that thei souȝten  
 to gidre among hem seiynge/ what  
 is this thing/ what is this newe te-  
 ching/ for in power he comaundith  
 to vnclene spiritis; & thei obeien  
 to hym/ and the tale or tithing of hym .  
 wente forth anoon into al the cuntre  
 of galile/ & anoon thei goynge out of  
 the synagoge . camen into the hous of  
 symount . & andreu . with Iames &  
 Iohn/ sotheli the modir of symountis  
 wyf . lay syk in feueris/ and anoon  
 thei seien to hym of hir/ & he cam nyȝ  
 & areride hir; whanne the hond of hir  
 was takun/ and anoon the feure  
 lefte hir; & she mynystride to hem/

fforsothe whanne the euenyng was ma-  
 ad . whanne the sonne wente down; thei  
 brouȝte to hym alle hauynge yuele . &  
 hauynge deuelis/ and al the cite was  
 gedrid at the ȝate; & he heelide ma-  
 nye that weren trauelid with dyuerse  
 soris . & he castide out many deuelis/  
 & he suffride hem not for to speke;  
 for thei knewen him/ and he rysinge ful  
 eerly . ȝede out & wente into a desert  
 place; & preiede ther'/ & symount su-  
 wede him; & thei *that* weren with him/ & whanne  
 thei hadden founde him; thei seiden to him  
 that alle men seken thee/ and he seide to  
 hem/ go we into the nexte townes  
 & citees; that I preche also ther'/ for to  
 this thing I cam/ and he prechide in the  
 synagogis of hem . & in al galile; &  
 castide out fendis/ and a leprous  
 man cam to him; & bisouȝte & knelide  
 & seide/ if thou wolt; thou maist clen-  
 se me/ forsothe ihesus hauynge mercy  
 on him streiȝte out his hond/ & ihesu  
 touchinge hym . seide to him/ I wole; be  
 ȝou maad clene/ and whanne he had-  
 de seid this; anoon the lepre partide  
 away fro him . & he was clensid/ &  
 ihesu thretenyde him; & anoon ihesu put-  
 tide him out/ and ihesu seide to hym/  
 se thou . seye to no man; but go .  
 schewe thee to the prince of prestis/  
 & offre for thi clensyng . into witnes-  
 sing of hem . tho thingis that moyses baad/  
 and he ȝede out . & bigan to preche .  
 & deffame or pupplische the word/ so  
 that now he myȝte not openly go in  
 to the citee; but be withoute forth  
 in desert places/ & thei camen to gidre  
 to hym . on alle sydis //c. ii.//  
 And eft he entride into  
 cafarnaum; aftir eiȝte day-  
 es/ and it was herd that  
 he was in an hous . & manye camen



to gidre; so that the hous took not hem .  
 nethir at the 3ate/ & he spak to hem  
 aword/ and thei camen to him . men bryn-  
 gynge aman syk in palesie; which  
 was born of four'/ and whanne thei  
 myȝten not brynge hym to ihesu . for  
 the cumpany of peple; thei maden the  
 roof nakid wher' he was/& makin-  
 ge opyn . thei senten down the bed . in  
 which the syke man in palesie lay/  
 sotheli whanne ihesus hadde seyn the  
 feith of hem; he seide to the syke man  
 in palesie/ sone thi synnes ben forȝo-  
 uun to thee/ forsothe ther' weren  
 summe of the scribis . sittinge & then-  
 kinge in her hertis/ what spekith  
 he thus? he blasfemeth/ who may  
 forȝyue synnnes; no but god aloone?  
 And whanne ihesu hadde knowe this  
 thing anoon bi the hooly gost . for thei  
 thouȝte so with ynne hem self; he seith  
 to hem/ what thenken ȝe thes thin-  
 gis in ȝour' hertis? what is liȝtere  
 for to seye to the syke man in palesie .  
 synnes ben forȝouun to thee; or for to  
 seye ryse take thi bed & walke? sothe  
 li that ȝe wite . that mannis sone hath  
 power in erthe to forȝyue synnes;  
 he seide to the syk man in palesie/ I  
 seye to thee ryse vp . take thi bed;  
 & go into thin hous/ and anoon he  
 roos up / & whanne the bed was ta-  
 kun up; he wente bifore alle men .  
 so that alle men wondriden & honow-  
 reden god & seiden . for we syȝen neuer  
 so ¶ And he wente out eft soone  
 to the see; & al the cumpany of peple  
 cam to him; & he tauȝte hem/ and whan-  
 ne he passide; & he syȝ leuy of alpei .  
 sittige at the tolbothe . & he seide to  
 hym / suwe me/ and he roos; & su-  
 wede him/ & it was don whanne he  
 sat at the mete in his hous; many



pupplicans & synnful men . saaten to-  
 gidre at the mete with ihesu . & hise  
 disciplis/ for ther weren manye that  
 folwiden him/ and scribis & farise-  
 es seyng that he eet with pupplicans  
 & synful men; seiden to hise disciplis/  
 whi ȝour' maistir etith & drynketh  
 with pupplicans & synneres? whanne  
 this thing herd; ihesus seide to hem/ hoole  
 men han no nede to a leche; but thei  
 that han yuele/ for I cam not forto  
 clepe iust men; but synneres ¶ And  
 disciplis of Iohn & the farisees we-  
 ren fastinge; & thei comen & seyen to  
 him/ whi disciplis of Iohn & of farisees  
 fasten; but thi disciplis fasten not?  
 & ihesus seide to hem/ whether the sones of  
 weddingis mown faste; as longe  
 as the spouse is with hem? as long  
 tyme as thei han the spouse with hem;  
 thei mown not faste/ forsothe dayes  
 schulen come whanne the spouse schal  
 be takun away from hem; & thanne thei  
 schulen faste in tho dayes/ no man  
 sewith a pacche of rude or newe cloth  
 to an oold cloth/ ellis he takith away  
 the newe suplement or pacche fro the  
 elde; & a more breking is maad/ and  
 no man sendith newe wyn; into elde  
 botels or wyneuessels ellis the wyn  
 schal berste the wyneuessels; & the wyn  
 schal be held out . & the wyn vessels  
 schulen perische/ but newe wyn sch-  
 al be sent into newe wyn vessels/ &  
 it was don eftsoones/ whanne  
the lord walkide in the sabatis  
 bi the cornes; & hise disciplis  
 bigunnen to passeforth & pluc-  
 ke eeris of corn/ sothli the fa-  
 risees seiden/ lo what *don* thi disci-  
 plis in sabatis that that is not  
 leefful/ & he seide to hem/ radden  
 ȝe neuere what dauith dide; whan-

ne he hadde nede? and he hungride &  
 thei that weren with hym? how he wen-  
 te into the hous of god . vndir abiath-  
 ar prince of prestis; & eet looues of  
 proposicioun/ whiche it was not leef-  
 ful to ete; no but to prestis aloone/  
 and he gaf to hem that weren with hym/  
 & he seide to hem/ the sabat is maad  
 for man; & not aman for the sabat/ ther-  
 fore mannys sone is lord also of the  
 sabat //c. iii.//

And he entride eftsoone  
 into the synagoge; & ther'  
 was aman hauynge a drye hond/ &  
 thei aspieden hym . if he heelide in the sa-  
 botis; for to accuse hym/ and he seide  
 to the man hauynge a drye hond/ ryse  
 into the myddel/ & he seith to hem/ is it  
 leefful to do wel in the sabotis; whe-  
 thir yuele? for to make a soule saaf;  
 whethir to leese? & thei weren stille/ &  
 he biholdinge hem aboute with wrath-  
 the hauynge sorwe on the blyndenesse  
 of her herte . seith to the man/ hold  
 forth thin hond/ and he heeld forth;  
 & his hond was restorid to him/ sothe-  
 ly farisees goynge out . anoon ma-  
 den counceil with erodians agens  
 him; how thei schulden leese him/ forso-  
 the ihesus with hise disciplis wente to  
 the see/ and myche cumpany fro ga-  
 lile & Iudee suwede hym; & fro Ie-  
 rusalem & fro Idume . & fro bizondis  
 Iordan/ and thei that weren aboute  
 tire & sydon a greet multitude .  
 heeringe the thingis that he dide . camen  
 to hym/ and ihesus seide to hise disciplis .  
 that the lital boot schulde serue hym for  
 the cumpany of peple . lest thei oppres-  
 siden him/ for he heelide manye/ so that  
 thei felden faste to hym; to touche  
 him/ forsothe how manye euere hadden  
 soris or woundis & vnclene spiri

tis; whanne thei syen hym felden down  
 to him . & crieden seyinge/ thou art the so-  
 ne of god/ & greetly he manaasside  
 hem; that thei schulden not make hym opyn  
or knowun ¶ And he stiȝynge into  
 an hil clepide to him whom he wolde/  
 & thei camen to him/ and he made that ther  
 weren twelue with him; that he schulde  
 sende hem for to preche/ and he ȝaf  
 to hem power to heele syknessis &  
 to caste out fendis/ & to symount  
 he puttide name; petre/ and he cle-  
pide Iames of sebede . & Iohn the bro-  
 thir of Iames; & he puttide to him na-  
 mes boenarges . that is sones of thun-  
 dryng/ & he clepide andrew & filip .  
 & bartilmew & matheu . & thomas  
 & Iames alfey & tadde & symoun ca-  
 nane . & Iudas scarioth . that bitray-  
 ede hym/ & thei comen to an hows/ &  
 the cumpany of peple cam to gidre  
 eftsoone; so that thei myȝten not ete  
 nethir breed/ & whanne his kynnes men  
 hadden herd; thei wenten out for to  
 holden him/ for thei seiden/ that he is turned  
 into woodnesse/ and the scribis that  
 camen down fro ierusalem; seiden/ for he  
 hath belsebub; & for in the prince of de-  
 uelis . he castith out fendis/ & he cle-  
 pide hem to gidre; & he seide to hem  
 in parablis/ how may sathanas  
 caste out sathanas? & if a rewme  
 be departid aȝens it silf; thilke rew-  
 me may not stonde/ and if an hows  
 be disparpoylid on it silf; thilke  
 hous may not stonde/ & if sathanas  
 hath risun aȝens him silf; he is dispar-  
 poylid . & he schal not now stonde .  
 but hath an ende/ no man gon into  
 a strong mannis hous may take a  
 wey his vessels; no but he bynde  
 first the strong man . & thanne he schal  
 dyuersly rauysche his hous/ treuli

I seie to 3ou . for alle synnes & blasfe-  
 myes . by whiche thei han blasfemed;  
 schulen be for3ouun to the sones of men/  
 sotheli he that blasfemeth a3ens the  
 hooly gost; hath not remmyssioun in-  
 to with outen ende . but he schal be  
 guilty of euerlastinge trespas/ for thei  
 seiden he hath an vnclene spirit/  
 ¶ And his modir & britheren comen/ &  
 thei stondinge withouteforth . senten  
 to hym . & clepiden him/ & a cumpany sat  
 aboute him/ and thei seien to him/ lo  
 thi modir & thi britheren withouteforth;  
 seken thee & he answeringe to hem;  
 seide; who is my modir & my brither-  
 en? & he biholdinge hem aboute . that  
 saten in the cumpas of him; seide/ lo my  
 modir & my britheren/ for who that  
 doith the wille of god; he is my bro-  
 ther . & my sistir & modir //c. iiiii.//  
 And eft ihesu bigan *for* to te-  
 che at the see; & moche  
 cumpany of peplewas ga-  
 drid to hym/ so that he sti3ynge into  
 a boot . sat in the see/ and al the cum-  
 pany of peple; was aboute the  
 see on the lond/ & he tau3te hem  
 in parablis; many thingis/ and he sei-  
 de to hem in his teching/ heere 3e . lo  
 aman sowynge goith out for to sowe/  
 & the while he sowith . another seed  
 felde aboute the weye . & briddis  
 of heuene ethir of the eir camen &  
 eeten it/ forsothe another felde doun  
 on stoonny places; wher' it hadde  
 not moche erthe/ & anoon it sprong  
 vp; for it hadde not depnesse of er-  
 the/ whanne the sonne roos up; it  
 welewide for heete . & it driede up .  
 for it hadde not roote/ and another  
 felde doun into thornes; & thornes  
 sti3eden up . & strangliden it . & it 3af  
 not fruyt/ and another felde doun



into good lond; & 3af fruyt sti3ynge  
 up & wexynge/ & oon brou3te thrit-  
 ty foold . & oon sixtyfold . & oon an  
 hundridfoold/ and he seide he that  
 hath eeris of heering . heer ¶ And  
 whanne he was singuler or by him silf;  
 tho twelue that weren with hym axi-  
 den him for to expowne the parable/  
 and he seide to hem/ to 3ou it is 3ouun  
 for to knowe the misterie or pri-  
uite of the kingdom of god/ sotheli  
 to hem that ben withouteforth; al-  
 le thingis ben maad in parablis/ that  
 thei seyng . se; & se not/ & thei hee-  
 ringe heer'; & vndirstonde not/ lest  
 sum tyme thei be conuertid; & synnes  
 be for3ouun to hem/ and he seide to hem/  
 witen not 3e this parable . & how  
 3e schulen knowe; alle parablis/  
 he that sowith; sowith aword/ thes  
 sotheli it ben that ben aboute the  
 weye . where the word is sowun/&  
 whanne thei han herd; anoon cometh  
 sathanas . & takith away the word  
 that is sowun in her hertis/ and al  
 so thes ben that ben sowun on a stoon;  
 whiche whanne thei han herd the  
 word . anoon thei taken it with ioie .  
 & thei han not roote in hem silf . but  
 thei ben temporal that is lastinge a lytil  
tyme/ aftirward whanne tribula-  
 cioun rysith & persecucioun for the  
 word; anoon thei ben sclaudrid/ &  
 ther ben othere that ben sowun in thornes/  
 thes it ben that heren the word; &  
 myseste of the world & desseit of  
 richessis & othir charge of couety-  
 se entringe stranglith the word . &  
 it is maad withoute fruyt/ and  
 thes it ben that ben sowun in good  
 lond; whiche heeren the word & ta-  
 ken & maken fruyt . oon thrittyfold .  
 oon sixtyfold . & oon hundridfold/

¶ And he seide to hem/ wher a lanterne  
 come; that it be put vnder abed? Wher  
 not that it be put on a candilsticke?  
 forsothe ther is no thing hid; that schal  
 not be maad opyn/ nether any thing is  
 priuy; which schal not come into  
 apert/ if any man hath eeris of hee-  
 ring; heer' he/\* in what mesur' 3e  
 meten; it schal be metun to 3ou . &  
 be cast to 3ou/ for it schal be 3ouun  
 to him that hath/ & it schal be takun  
 away fro him that hath not . also that  
 that he hath/ ¶ And he seide/ so the  
 kingdom of god is . as if aman caste  
 seed into the erthe . & he slepe & it  
 ryse up ny3t & day . & brynge forth  
 seed . & wexe faste the while he wo-  
 ot not/ for the erthe bi his owne  
 worching makith fruyt . first an  
 erbe or grene corn . aftirward  
 an eere . aftirward ful fruyt in the  
 eer'/ and whanne of it silf . it hath  
 brou3t forth fruyt ; anoon he sen-  
 dith a sykil or hook . for rype corn  
 cometh/ ¶ And he seide/ to what  
 thing schulen we lickne the kingdom  
 of god; or to what parable schulen  
 we comparisowne it? as a corn  
 of seneuey which whanne it is so-  
 wun in the erthe; is lasse than alle see  
 dis that ben in *the* erthe/ & whanne it is  
 sowun; it stizeth vp into a tree .  
 & is maad more than alle wortis  
or erbis/ and it makith grete braun-  
 chis; so that briddis of heuene mown  
 dwelle vnder the schadowe therof/  
 and in many suche parablis he spak  
 to hem a word; as thei my3te heer'/  
 sotheli he spak not to hem . withoute  
 parable/ forsothe he expownede  
 to hise disciplis alle thingis on sydis  
 hond . or by hem silf/ and he seide  
 to hem in that day . whanne euenyng

\* & he seide to hem/ se 3e  
 what ye heeren

was maad/ passe we aȝenward/ &  
 thei leeuynge the cumpany of peple .  
 taken him so that he was in a boot . &  
 other' bootis weren with him/ and a  
 greet storm of wynd was maad;  
 & sente wawis into the boot so that  
 the boot was ful/ & he was in the hyn-  
 dir part of the boot; & slepte on a  
 pilewe/ & thei reysen hym; & seyen to  
 him/ maistir perteyneth it not to thee;  
 for we perischen? & he rysinge up .  
 manaasside to the wynd; & seide to  
 the see/ be stille . wexe doumb/ & the wynd  
 ceeside; & greet pesiblenesse was  
 maad/ and he seide to hem/ what dreden  
 ȝe? not ȝit ȝe han feith? and thei drad-  
 den with greet drede/ & seiden to ech  
 othir/ who gessist thou is this; for the  
 wynd & the see obeischen to hym/  
 And thei camen //c. v.//  
 ouer the wawe ethir troubling  
 of the see; into the cuntre of  
 gergeseis/ and aftir that he ȝede out  
 of the boot; anoon aman in an vnclene  
 spirit ran out of biriels to hym .  
 which man hadde an hous in graues  
or biriels/ & nethir with chaynes \* myȝ-  
 te ony man bynde hym/ for ofte tymes  
 he ~~was~~ boundun in stockis & chaynes  
 hadde broke the chaynes . & hadde  
 broke the stockis to smale gobatis;  
 & no man myȝte daunte or make ta-  
me him/ and euermore nyȝt & day in  
 biriels & hillis; he was cryingng  
 & betynge him silf with stoonen/ sothe-  
 li he seynge ihesus afer . ran & wor-  
 schipede hym/ & he crynge with greet  
 vois seide/ what to me & to thee;  
 thou ihesu the sone of god hiȝeste? I  
 conioure thee bi god; that thou tourmente  
 me not/ forsothe ihesus seide to hym/ thou  
 vnclene spirit go out fro the man/  
 & ihesus axide him/ what name is to

\* now



thee? & he seith to him/ a legioun is name  
 to me for we ben manye/ and he prei-  
 ede ihesu moche/ that he schulde not put-  
 te him out of the kuntrey/ forsothe ther  
 was there aboute the hil; a greet  
 floc of hoggis lesewynge/ & the  
 spiritis preieden ihesu & seiden/ sende  
 us into hoggis; that we entre into  
 hem/ and anoon ihesus grauntide to hem/  
 & the vnclene spiritis goynge out .  
 entriden into the hoggis/ and with  
 greet bire or haaste the floc was  
 cast down into the see . to tweyne  
 thousand; & thei weren stranglid in the  
 see/ sothli thei that kepten hem; fled-  
 den & tolden into the citee & into feel-  
 dis/ and thei wenten out for to se;  
 what was don/& thei camen to ihesu;  
 & thei syȝen him that was trauelid of  
 the fend . sittinge clothid & of hool myn-  
 de . & thei dredden/ and thei that syen how  
 it was don to hym that hadde a fend .  
 & of the hoggis; teelden to hem/ &  
 thei bigunnen for to preie him; that he  
 schulde go away fro her coostis/ &  
 whanne he stiȝede into aboot; he that  
 was trauelid of the deuel . bigan  
 to preye him . that he schulde be with him/  
 sotheli ihesus resseyuede him not; but  
 seide to him/ go thou into thin hous to thi-  
 ne; & telle to hem how grete thingis  
 the lord hath don to thee . & hadde mer-  
 cy of thee/ and he wente forth & by-  
 gan for to preche in decapolis . that is  
a kuntree of ten citees . how grete  
 thingis ihesus hadde don to hym/ & alle men  
 wondriden ¶ And whanne ihesus hadde  
 stiȝed fro the boot . eftsoone ouer the  
 see; myche cumpany of peple cam  
 to gidre to him . & was aboute the see/  
 & oon of the princis of synagogis .  
 by name Iayrus; cam/ & he seyng  
 hym felde down at his feet; & prei-



ede him moche & seide/ for my douȝtir  
 is in the laste thingis/ come thou put-  
 te thin hond on hir; that she be saaf  
 & lyue/ & he wente forth with hym;  
 & moche cumpany of peple suwed  
 him . & oppreside him/ and a womman  
 that was in the flux of blood . twel-  
 ue ȝeer . & hadde suffrid many thin-  
 gis . ful many lechis . & hadde spen-  
 did alle hir thingis & no thing profitide .  
 but more hadde worse; whanne she  
 hadde herd of ihesu . cam in the cumpa-  
 ny bihynde . & touchide his cloth/  
 for she seide/ for if I schal touche  
 ȝhe his cloth; I schal be saaf/ & anoon  
 the well of hir blood was dried vp/  
 & she felide in body . that she was hee-  
 lid of the wounde or sykenes/ and  
 anoon ihesus knowinge in him silf . the ver-  
 tu that was gon out of hym/ turne-  
 de to the cumpany & seide/ who tow-  
 chide my clothis? & hise disciplis  
 seiden to hym/ thou seest the cumpany pres-  
 singe thee; & seist who touchide me?  
 ihesus lokide aboute for to se hir that  
 hadde don this thing/ forsothe the womman  
 dredinge & quakinge . witinge that it was  
 don in hir . cam & felde down bfore  
 him . & seide to him al treuthe/ forsothe  
 ihesus seide to hir/ douȝtir . thi feith hath  
 maad thee saaf; go in pees . & be thou  
 hool of thi syknesse/ ȝit while he sp-  
 ak . messengeris camen to the prince  
 of a synagoge & seyen/ for thi douȝ-  
 tir is deed/ what trauelist thou the  
 maistir ferther'/ forsothe whanne the word  
 was herd that was seid; ihesus seide to the  
 prince of the synagoge/ nyle thou dre-  
 de; oonly bileue thou/ and he resseyue  
 de not ony man to sue him; no but petr'  
 & Iames . & Iohn the brother of Iames/  
 and thei comen into the hous of the prin-  
 ce of the synagoge/ & he syȝ noyse;

& men wepinge & weylinge moche/ &  
 he zede yn; & seide to hem/ what ben  
 ze troublid & wepen? the wenche is  
 not deed; but slepith/ & thei scorneden  
 hym/ forsothe whanne alle weren cast out;  
 he takith the fadir & modir of the wen-  
 che . & hem that weren with him/ and thei  
 entren; wher' the wenche lay/ & he  
 holdinge the hond of the wenche . seide  
 to hir/ tabita cumy/ that is interpretid  
or expowned; wenche to thee I seie .  
 ryse thou/ & anoon the wenche roos &  
 walkide/ sothli she was of twelue ze-  
 er/ and thei weren abaist by grettest  
 stoneyng/ & he comaundide to hem  
 greetly; that no man schulde wite it/  
 & he comaundide to zyeue to hir for  
 to ete //c. vi.//

And ihesus gon out fro thennis;  
 wente into his owne cuntre .  
 & hise disciplis folewiden him/ & whanne  
 the saboth was maad; ihesus bigan for  
 to teche in a synagoge/ and manye  
 heeringe wondriden in his teching; &  
 seiden/ of whennis to this . alle thes  
 things . & what is the wysdom that  
 is zouun to him & suche vertues whi-  
 che ben maad by his hondis/ whethir  
 this is not a smyth or carpenter;  
 the sone of marie . the brother of Iames  
 & of Ioseph & of Iudas & of symount?  
 whethir his sistris ben not here with  
 us? & thei weren sclaudrid in him/ &  
 ihesus seide to hem/ that a profete is not with-  
 oute honour; no but in his owne  
 cuntrey . & in his kyn . & in hys hows/  
 and he myzte not make ther' ony  
 vertu; no but haelide a fewe syke  
 men . whanne the hondis weren putt to/  
 & he wondride for the vnbileue of  
 hem/ and he wente aboute castels  
 in enuyroun; & tauzte/ & he clepide to  
 gydre twelue . & bigan for to sen

de hem by tweyne; & 3af to hem po-  
 wer on vnclene spiritis/ & comaun  
 dide hem . that thei schulden not take ony  
 thing in the weye; no but a3erd oonly/  
 not a scrippe . nor breed . nethir money  
 in the gurdil; but schod with sandali-  
 es that ben opyn aboue/ and that thei schul-  
 den not be clothid with twey cootis/  
 & he seide to hem/ whidur euer 3e schu-  
 len entre into an hous; dwelle 3e  
 there . til 3e gon out fro thennis/ and  
 who euere schulen not resseyue ne hee-  
 re 3ou; 3e goynge out from thennis scha-  
 ke away the poudre fro 3our' feet .  
 into witnessing to hem/ & thei goynge  
 out . prechiden; that men schulden do  
 penaunce/ & thei castiden out many fen-  
 dis; & anoyntiden with oyle many sy-  
 ke men . & thei weren heeled/ & kyng  
 eroude herde; for his name was  
 maad opyn . & he seide/ that Iohn bap-  
 tist hath risun a3en fro deede men;  
 & therfore vertues worchen in him/ sothe-  
 li othere seiden; that it is hely/ but othere  
 seiden that it is a prophete as oon of profe-  
 tis/ & whanne this thing was herd; erou-  
 de seide/ this Iohn whom I haue bihee-  
 did; hath rise a3en from deed men/ for  
 thilke eroude sente . & heeld Iohn;  
 & boond him into prisoun for erodias the  
 wyf of ffilip his brother . for he hadde  
 weddid hir/ for Iohn seide to eroude/  
 it is not leefful to thee; forto haue the  
 wyf of thi brother/ erodias forsothe  
 leyde aspies to him; & wolde sle hym  
 & my3te not/ sotheli eroude dredde  
 Iohn; & knew him a iust man & hooly  
 & kepte hym/ and eroude herde hym; &  
 he dide many thingis . & gladly herde  
 him/ & whanne a couenable day hadde  
 falle; eroude in his birthe day made  
 a souper to the princes & tribunes & to  
 the firste or gretteste of galile/ &

whanne the douȝtir of thilke erodias hadde  
 entrid & daunsid & plesid to eroude  
 & also to men sittinge at the mete; the  
 king seide to the wenche/ axe thou of  
 me what thou wolt; & I schal ȝyue  
 to thee/ and he swoor to hir . for what  
 euer thou schalt axe . I schal ȝyue to  
 thee; thouȝ it be the half of my king-  
 dom/ which whanne she hadde gon  
 out; seide to hir modir/ what sch-  
 al I axe? & she seide/ the heed of Iohn  
 baptist/ and whanne she hadde entrid  
 anon with haste to the king; she  
 axide seiynge/ I wole that anon thou  
 ȝyue to me in a disch . the heed of Iohn  
 baptist/ & the king was sori for the  
 ooth/ & for men sittinge to gidre at the  
 mete; he wolde not make hir sori/  
 but whanne amanqueller' was sent;  
 he comaundide the heed of Iohn bap-  
 tist for to be brouȝt in a disch/ & he  
 bihedide him in the prisoun; & brouȝte  
 his heed in a dysch/ & ȝaf it to the  
 wenche; & the wenche ȝaf to hir mo-  
 dir/ and whanne this thing was herd;  
 hise disciplis camen . & toke his bo-  
 di . & puttiden it in abiriel ¶ And a  
 postolis comynge to gidre to ihesu; &  
 telden to him all thingis that thei hadden  
 don & tauȝt/ & he seide to hem/ come  
 ȝe bi ȝou silf . into a desert place; &  
 reste ȝe alitil/ for ther weren manye  
 that camen & wenten aȝen . & thei hadden  
 not space for to ete/ & thei stiȝynge  
 into aboot; wenten into a desert pla-  
 ce . by hem silf/ & thei syen hem goynge  
 away; & manye knewen/ and thei  
 goen on feet fro alle citees . & run-  
 nen to gidre thidur & camen bifore  
 hem/ and ihesus goynge out; syȝ moche  
 cumpany . & hadde mercy on hem/ for  
 thei weren as scheep; not hauynge  
 a scheparde/ & he bigan for to teche

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hem; many thingis/ & whanne moche  
 our was maad now . hise disciplis  
 camen nyȝ seiyngē/ this place is de-  
 sert; & now the our hath passid/ lee-  
 ue hem . that thei goynge into the nexte  
 townes & vilagis; bye to hem me-  
 tis whiche thei schulen ete/ and he  
 answeringe seide to hem/ ȝyue ȝe to  
 hem for to ete/ & thei seiden to hym/  
 go we & bye we looues with two  
 hundrid pens; & we schulen ȝyue to  
 hem for to ete/ and he seith to hem/ how  
 many looues han ȝe? go ȝe & se/ &  
 whanne thei hadden knowen; thei seien/  
 fyue & two fiȝschis/ and he comaun-  
 dide to hem . that thei schulden make alle  
 men sitte to mete bi cumpanyes on  
 grene hey/ and thei saten doun bi par-  
 ties . bi hundridis & fiftyes/ whanne  
 he hadde take the fyue looues & twei  
 fiȝschis; he biheel into heuene . &  
 & blesside & brak looues/ & ȝaf to hi-  
 se disciplis; that thei schulden putte  
 bifore hem/ and he departide twey  
 fiȝschis to alle/ & alle eeten & weren  
 fulfillid/ and thei token the relyfs  
 of brokun metis . twelue coffyris ful;  
 & of the fiȝschis/ sotheli thei that eeten;  
 weren fyue thousand of men/ and  
 anoon he constreynede hise disciplis  
 for to stiȝe into a boot; that thei schulden  
 passe bifore him ouer the see to bet-  
 sayda . the while he lefte the peple/  
 & whanne he hadde left hem; he wente  
 into an hil for to preie/ whanne eue-  
 nyng was; the boot was in the mid-  
 del of see . & he aloone in the lond . &  
 he syȝ hem trauelynge & rowynge/  
 for the wynd was contrarie to hem/  
 and aboute the fourthe wakyng  
 of the nyȝt; he wandringe on the see  
 cam to hem . & wolde passe hem/ & as  
 thei syen hym wandringe on the see;

thei gessiden for to be a fantum . & crieden/  
 for alle syȝen him; & thei weren distur-  
 blid/ and anoon he spak with hem; & sei-  
 de to hem/ triste ȝe/ I am; nyle ȝe dre-  
 de/ & he cam vp to hem into the boot . &  
 the wynd ceesside/ & thei wondriden more  
 withynne hem/ for thei vndirstoden not  
 of the looues/ for her herte was blyn-  
 did/ & whanne thei hadden passid ouer  
 the see; thei camen into the lond of gena-  
 sareth . & settiden to londe/ & whanne thei  
 hadden gon out of the boot; anoon thei  
 knewen hym/ and thei rennyng thorw  
 al the cuntrei . bigunnen to ber' aboute  
 in beddis hem that hadden hem yuele . whe-  
 re thei herden him be/ and whidur euere  
 he entride into vilagis ethir into towns  
 or into citees; thei puttiden syke men  
 in streetis/ and preieden hym; that thei sch-  
 ulden touche nameli the hemme of his  
 cloth/ & how manye euere touchiden  
 him . weren maad saaf //c. vii.//

And farisees & summe of the  
 scribis comynge fro ierusalem;  
 comen to gidre to him/ & whanne  
 thei hadden seyn summe of hise disciplis  
 ete breed with comyne hondis . that  
 is not wayschun; thei blameden/ for  
 sothe farisees & alle Iewis . eten  
 not; no but thei waischen ofte her  
 hondis . holdinge the tradiciouns or  
statutis of eldre men/ and thei tur-  
 nyng aȝen fro cheping; eten not .  
 no but thei ben waischun/ & manye  
 other' thyngis ben . that ben takun to  
 hem for to kepe . waischingis of cup-  
 pis & of watir vessels . & of ves-  
 sels of bras & of beddis/ & farisees  
 & scribis; axiden him & seiden/ whi go  
 en not thi disciplis . aftir the tra-  
 dicoun of eldre men; but with comy-  
 ne hondis thei eten breed? and he  
 answeringe seide to hem/ Isaye

profeciede wel of 3ou Ipocritis; as it  
 is writun/ this peple worschipith me  
 with lippis; forsothe her herte is  
 fer fro me/ in veyn treuli thei  
 worschpen me; & techen doctrines  
 & heestis of men/ for 3e forsakinge  
 the maundement of god . holden the tra-  
 diciouns of men . waischingis of watir  
 vessels & of cuppis . & many other' thingis  
 lyk to these 3e doen / & he seide to hem/  
 wel 3e han maad the maundement of  
 god voyde; that 3e kepe 3our' tradici-  
 oun/ for moyses seide/ worschipe thi fa-  
 dir & thi modir/ and he that cursith fa-  
 dir or modir; dye the deeth/ but 3e sey-  
 en/ if aman seye to fadir or modir .  
 corban . that is what euer 3ifte is of me;  
 it schal profite to thee/ and ouer . 3e suf-  
 fren not him do ony thing . to fadir or  
 modir/ & 3e breken the word of god  
 bi 3oure tradicioun that 3e han 3ouun; &  
 3e doen many suche thingis/ & he eftsoo-  
 ne clepinge the cumpany of peple . sei-  
 de to hem/ 3e alle heere me & vndir-  
 stonde/ no thing is withouten man that  
 entrith into him; that may defoule  
 him/ but tho thingis that comen forth of a  
 man; tho it ben that defoulen aman/  
 if only man haue eeris of heering .  
 heere he ¶ And whanne he hadde en-  
 trid into an hous fro the cumpany of  
 peple; hise disciplis axiden him the pa-  
 rable/ & he seide to hem/ so & 3e ben  
 vnprudent or vnwyse/ vndirston-  
 de 3e not that al thing withouteforth en-  
 tringe into aman; may not defoule  
 hym? for it hath not entrid into his  
 herte; but into the wombe/ & byne-  
 the it goith out; purginge alle me-  
 tis/ sothli he seide/ for the thingis that  
 goen out of aman; tho defoulen aman/  
 for fro with inne . of the herte of  
 men comen forth yuele thou3tis . auow-



tries . fornicaciouns . mansleyngis . thef-  
 tis . auarices or ouer hard keping of goodis .  
 wickidnessis . gile vnchastite . yuel y3e .  
 blasfemies . pride . foly . alle the yuelis .  
 comen forth fro withinne; & defoulen aman/  
 ¶ And ihesus risinge fro thennis wente into  
 the endis of tyre & sidon/ he 3ede into  
 an hous; & wolde no man wite & he mi3-  
 te not be hid/ for a womman anoon as  
 she herde of him . which wommanis do-  
 u3tir hadde an vnclene spirit; entride  
 & fel down at his feet/ sotheli the wom-  
 man was hethen/ of the generacioun of  
 sirofenyce/ and she preiede him; that he  
 wolde caste out a deuel fro hir dou3-  
 tir/ which seide to hir/ suffre thou that the  
 sones be fulfillid first/ it is not go-  
 od to take the breed of sones; & 3yue  
 to houndis/ and she answeride & sei-  
 de to hym/ 3is Lord/ forwhi lytle whel-  
 pis eten vndir the boord; of the crum-  
 mes of children/ and ihesus seide to hir/  
 go thou; for this word . the fend wente  
 out of thi dou3tir/ and whanne she  
 hadde gon into hir hous; sche fond the  
 wenche ligginge on the bed . & the de-  
 uel gon out fro hir ¶ And eftsoo-  
 ne . ihesus goynge out fro the endis or  
coostis of tire . cam thur3 sidon to the  
 see of galile . bitwixe the myddil  
 of the endis of decapoleos/ and thei  
 leden to him a deaf man & a dymb; & prei-  
 eden him that he putte to him the hond/ &  
 he takinge him asydis fro the cumpany  
 puttide his fyngris into his eeris/  
 & he spetinge . touchide his tunge/ and  
 he biholdinge into heuene . sorwide with  
 inne & seide/ effeta; that is . be thou openyd/  
 & anoon hise eeris weren openyd/ &  
 the boond of his tunge was vnboun-  
 dun; & he spac ri3tly/ & he comaundi-  
 de to hem; that thei schulden seye to no  
 man/ forsothe hou moche he comaun

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dide to hem; so myche more . thei prechi-  
den more . & by so myche more thei won-  
driden seiynge/ he dide wel alle thingis;  
& he made deaf men to heer' . & dymb  
men for to speke //c. viii.//

In tho daies eft whanne myche cumpa-  
ny of peple was with ihesu . & hadden  
not what thei schulden ete; whanne hi-  
se disciplis weren clepid to gidre . he  
seide to hem/ I haue reuthe on the cumpa-  
ny of peple . for lo . now the thridde  
day . thei susteynen or abiden me . &  
han not what thei schulen ete/ and  
if I leue hem fastinge into her hous;  
thei schulen faile in the weye/ for summe  
of hem camen fro fer/ and hise disciplis  
answeriden to him/ wherof schal aman  
mowe fille hem with looues her' in wil-  
dirnesse? & he axide hem/ how many  
looues han 3e? whiche seiden/ seuene/  
and he comaundide the company to sitte  
down on the erthe/ and he takinge seue-  
ne looues . & doynge thankings . brak  
& 3af to hise disciplis . that thei schulden  
putte forth/ & thei hadden a fewe smale  
figschis . & he blesside hem; & comaundi-  
de for to be put forth/ & thei eeten & we-  
ren fulfillid/ and thei token vp that  
that lefte of relifs . or smale gobatis;  
seuene leepis/ forsothe thei that eeten;  
weren as foure thousand of men/ & he  
lefte hem ¶ And anoon he sti3ynge  
into aboot with hise disciplis; cam in  
to the partis of dalmamytha/ and  
farisees wenten out . & bigunnen to  
dispute with hym; & axiden a tokene  
of him fro heuene . & temptiden him/ and  
he sorwyng with inne in spirit sei-  
de/ what sekith this generacioun a to-  
kene/ treuli I seie to 3ou . a tokene  
schal not be 3ouun to this generacioun/  
and he leeuynge hem; wente up eft

soone into a boot . & wente ouer the  
 see/ & thei forȝaten to take breed; &  
 thei hadden not with hem no but o loof  
 in the boot/ & he comaundide to hem  
 & seide/ se ȝe & beth war . of the sour-  
 douȝ of farisees & of the sourdowȝ  
 of eroude/ & thei thouȝten . oon to ano-  
 thir; seyinge/ for we han not looues/  
 and whanne this thing was knowun;  
 ihesus seide to hem/ what thenken ȝe . for  
 ȝe han not looues? ȝit ȝe knowen  
 not . ne vndirstonden ȝit ȝe han ȝou-  
 r' herte blyndid/ ȝe hauynge yȝen;  
 seen not/ & ȝe hauynge eeris; hee-  
 ren not/ nethir ȝe han mynde; whanne  
 I brak fyue looues . into fyue thou-  
 sande/ and how many coffyns ful  
 of brokun mete ȝe token up? thei  
 seien to hym/ twelue/ whanne & seuene  
 looues into four' thousand of men;  
 how many leepis of brokun mete  
 ȝe tooken vp? & thei seien to him/ seue-  
 ne/ & he seide to hem/ how vndirston-  
 den ȝe not ȝit? ¶ And thei comen  
 to bethsaida; & thei bringen to hym  
 ablind man/ & thei preieden him that he  
 schulde touche him/ and whanne the  
 hond of the blynd man was takun;  
 he ladde him out of the strete; & spet-  
 te into his yȝen . whanne his hondis  
 weren put to; & he axide him . if he  
 syȝ ony thing/ & he biholdinge seide/  
 I se men as trees walkinge/ aftir  
 ward eftsoones he puttide hondis  
 on hise yȝen; & he bigan for to se/  
 & he was restorid; so that he syȝ cle-  
 reli alle thingis/ & he sente him into  
 his hous & seide/ go into thin hous/  
 and if thou goist into the streete;  
 seie to no man ¶ And ihesus entride  
 & hise disciplis; into the castels of  
 cesarie of philip/ & in the weye  
 he axide hise disciplis; & seide to

hem/ whom seyen men me forto be/ whi  
 che answeriden to him; & seiden/ sum-  
 men seyen . Iohn baptist . othere seien  
 helye . forsothe othere seien as oon of  
 the profetis/ thanne he seith to hem/  
 but whom seyen 3e me for to be/pe-  
 tre answeringe . seide to him/ thou art  
 crist/ & he thretenyde hem that thei schul-  
 den not seye of him to ony man/ & he  
 bigan for to teche hem . that it biho-  
 ueth mannis sone to suffre many  
 thingis; & to be reprouyd of eldre  
 men & of the hiȝeste prestis & scribis/  
 & to be slayn; & aftir thre dayes  
 for to ryse aȝen/ & he spak pleynli  
 the word/ and petre takinge hym .  
 bigan for to blame hym & seide/ lord  
 be thou merciful to thee; for this schal  
 not be/ which turnede & syȝ hise  
 disciplis; & manaside to petr' &  
 seide/ go aftir me sathanas/ for thou  
 sauerist not tho thingis that ben of/  
 god; but tho thingis that ben of men/  
 ¶ And whanne the cumpany of peple  
 was clepid to gidre with hise dis-  
 ciplis; he seide to hem/ if ony man  
 wole come aftir me; denye he  
 him silf . & take he his cros . & suwe  
 he me/ for he that wole make saaf  
 his soule that is his lyf; schal leese  
 it/ forsothe he that leesith his soule that  
is his lyf . for me & the gospel; schal  
 make it saaf/ for what profitith it to  
 aman; if he wynne al the world & do pei-  
 ryng to his soule? or what chaun-  
 gyng schal aman ȝyue; for his soule?  
 forsothe who that schal knowleche me  
 & my wordis . in this generacioun auou-  
 tresse & synneresse; also mannis so-  
 ne schal knowleche him . whanne he  
 schal come in the glorie of his fadir  
 with hise aungels/ and he seide to hem/  
 treuli I seie to ȝou . for there ben sum-

me of men standinge her' . whiche schu-  
 len not taste deeth; til thei seen the  
 rewme of god comynge in vertu  
 And aftir sixe //c. ix.//  
 dayes; ihesus took petr' &  
 Iames & Iohn/ and ledde  
 hem bi hem silf aloone into an hiȝ hil;  
 & he was transfigurid bifore hem/  
 and his clothis weren maad schynyn-  
 ge & white ful myche as snow;  
 and whiche maner clothis a fulle  
 re or walker' of cloth may not ma-  
 ke whit on erthe/ and helie with  
 moyses apperide to hem; & thei we-  
 ren spekinge with ihesu/ & petr' an  
 sweringe; seide to ihesu/ maistir  
 it is good; us for to be her'/ &  
 make we her' thre tabernaclis;  
 oon to thee . oon to moyses . & oon  
 to helie/ for he wiste not what  
 he schulde seye/ for thei weren a-  
 gast bi drede/ and there was maad  
 a cloude schadewinge hem/ & a vois  
 cam of the cloude & seide/ this is  
 my moost dereworthe sone; heer'  
 ȝe hym/ & anoon thei biheldinge  
 aboute syȝen no more ony man .  
 no but ihesu oonli with hem/ & whan-  
 ne thei camen down fro the hil/ he  
 comaundide hem/ that thei schulden not  
 telle to ony man . tho thingis that thei  
 hadden seyn; no but whanne mannus  
 sone hath risun aȝen fro deede men/  
 and the heelden the word . at hem  
 silf . sekinge what schulde be;  
 whanne he hath risun aȝen fro dee-  
 de men/ & thei axide him; & seiden/  
 what therfore seien farisees & scribis?  
 for it bihoueth helie for to \* first/  
 which answeringe . seide to hem/  
 whanne helie cometh; he schal first  
 restore alle thingis/ and how it  
 is writun on mannis sone; that he



\* come

suffr' many thingis . & be dispisid/  
 but I seie to 3ou . for also helie is  
 comun; & thei didnen to him . what euere  
 thingis thei wolden . as it is writun  
 of him/ & he comynge to hise disci-  
 plis; sy3 a greet cumpany abou-  
 te hem & scribis disputinge with hem/  
 & anoon al the peple seynghe ihesu;  
 was a stonyed . & thei dredden/ and thei  
 rennynghe gretten him/ & he axide hem/  
 what disputiden 3e among 3ou/ &  
 oon of the cumpany answeringe; sei-  
 de/ maistir I haue brou3t to thee .  
 my sone; hauynge a doumb spirit/  
 which wher' euer' he takith hym;  
 hurtlith him down . & he frothith or  
vometh & betith to gidre with teeth .  
 & wexith drie/ and I seide to thi disci-  
 plis that thei schulden caste him out; and  
 thei my3ten not/ which answeringe  
 to hem seide/ a thou generacioun out  
 of bileue; how longe schal I be  
 at 3ou? brynge 3e hym to me/ & thei  
 brou3ten hym/ & whanne he hadde sein  
 hym; anoon the spirit troublide  
 him/ and he cast down into the erthe;  
 was walewid frothinge/ and he ax-  
 ide his fadir/ how moche of tyme  
 it is; sithen this thing felde to him?/ & he  
 seide/ fro childhod/ & ofte he hath  
 put him bothe into fier & into watir;  
 that he schulde leese hym/ but if thou ma-  
 ist ony thing; helpe us . & haue mer-  
 cy on us/ sotheli ihesus seide to hym/  
 if thou maist bileue; alle thingis  
 ben possible to aman bileuynghe/ &  
 anoon the fadir of the child crynghe  
 with teeris; seide/ lord I bileue;  
 helpe thou my vnbileuefulness/  
 and whanne ihesu hadde seyn the cum-  
 pany of peple rennynghe to gidre;  
 he manaside the vnclene spirit.  
 & seide to him/ thou deaf & doumb spi-

rit; I comaunde thee . go out fro hym .  
 & entre no more into hym/ and he cri-  
 ynge & moche to breidinge hym; wente  
 out fro him/ & he was maad as deed;  
 so that manye seiden . that he was deed/ for  
 sothe ihesus holdinge his hond; lifte hym  
 vp & he roos/ & whanne he hadde en-  
 trid into an hous; hise disciplis  
 axiden him priuely/ whi myȝten not  
 we caste him out? and he seide to  
 hem/ this kinde . in no thing may go  
 out; no but in preier & fasting ¶ &  
 thei ȝeden fro thennis . & wenten forth  
 into Galile; & he wolde no man wite/  
 forsothe he tauȝte hise disciplis; &  
 seiden to hem/ for mannis sone schal  
 be bitrayed into the hondis of men;  
 & thei schulen sle him/ and he slayn;  
 schal ryse aȝen on the thridde day/  
 & thei knewen not the word; & dred-  
 den for to axe him/ and thei camen  
 to cafarnaum/ which whanne thei  
 weren in the hous; axide hem/ what  
 tretiden ȝe in the weye? & thei weren  
 stille/ sotheli thei disputiden among  
 hem in the weye; who of hem schulde  
 be more/ and he sittinge clepide  
 the twelue; & seide to hem/ if ony  
 man wole be the firste among ȝou;  
 he schal be the laste of alle& the mi-  
 nistre of alle/ and he takinge a  
 child . ordeynede him in the middel  
 of hem/ whom whanne he hadde biclip-  
 pid; he seide to hem/ who euere res-  
 ceyueth oon of such' children in my  
 name; he resceyueth me/ & who  
 euere resceyueth me; he resceyueth  
 not me aloone . but him that sente  
 me/ Iohn answeride to him & seide/  
 maistir we syȝen sum oon castinge  
 out fendis in thi name . which  
 sueth not vs; & we han forbodun  
 him/ sotheli ihesus seide/ nyle ȝe forbe-

de him/ for no man is that doith vertu  
 in my name; & may soone speke  
 yuele of me/ he that is not aȝens  
 us; is for vs/ sotheli who euere  
 schal ȝyue drynke to ȝou a cuppe  
 of coold watir . in my name . for ȝe  
 ben of crist; treuli I seie to ȝou .  
 he schal not leese his meede/ and  
 who euere schal sclandre oon of thes  
 lytle bileuyng in me; it is good  
 more to him that amilne stoon of as-  
 sis . were don aboute his necke  
 & he were cast into the see/ & if thin  
 hond sclandre thee; kitte it away/  
 it is betre to thee . feble to entre  
 into lyf; than hauynge tweyne hon-  
 dis & go into helle . into fier that ne-  
 uere schal be quenched/ wher' the  
 worm of hem dyeth not; & the fier  
 is not quenched/ and if thi foot scl-  
 andre thee; kitte it of/ it is betre  
 to thee for to entre crokid into euer-  
 lastinge lyf; than hauynge tway feet  
 to be sent into helle of fier that ne-  
 uer' schal be quenched/ wher' the  
 worm of hem dieth not; & the fier  
 is not quenched/ that if thin ȝȝe sclan-  
 dre thee; caste it out/ it is betre  
 to thee . for to entre gogil ȝȝed in-  
 to the rewme of god; than hauynge  
 tweyne ȝȝen for to be sent into  
 helle of fier/ wher' the worm of  
 hem dieth not; & the fier is not  
 quenched ¶ Forsothe eueri man  
 schal be saltid or maad sauery  
 with fier; & euery slayn sacrifice  
 schal be sauerid with salt/ salt is  
 good thing/ that if salt be vnsauery;  
 in what thing schulen ȝe make it  
 sauery/ haue ȝe salt in ȝou; & haue  
 ȝe pees among ȝou //c. x.//  
 And ihesus risinge vp fro then-  
 nis; cam into the endis of



Iudee ouer Iordan/ & eftsoones the  
 cumpanyes of peple camen to gidre  
 to him/ and as he was wont; eftsoo-  
 ne he tauȝte hem/ & farisees comyn-  
 ge nyȝ; axiden him/ wher it be leef-  
 ful to a man; forto leeuē or forsa-  
ke his wyf? & thei temptiden hym/  
 and he answeringe; seide to hem/  
 what comaundide moyses to ȝou? wh-  
 iche seiden/ moyses suffride to wry-  
 te a libel of forsaking; & to forsake/  
 to whiche ihesus answeringe; seide/ for  
 the hardnesse of ȝour' herte; moyses  
 wroot to ȝou this comaundement/ for-  
 sothe fro the bigynnyng of creature;  
 god made hem male & female/ & he  
 seide/ for this thing a man schal leeuē  
 his fadir & modir; & schal cleue to  
 his wyf . & thei schulen be tweyne  
 in o fleisch/ & so now thei ben not twey-  
 ne; but o fleisch/ therfore that thing  
 that god ioynede to gidre; no man  
 may departe ¶ And eftsoone in  
 the hous; hise disciplis axiden hym  
 of the same thing/ & he seide to hem/  
 who euere leeueth his wyf & weddith  
 another; he doith auoutrie on hir/ &  
 if the wyf leeueth hir hosebonde &  
 be weddid to another man; she doith  
 auoutrie ¶ And thei brouȝten to him  
 lytle children; that he schulde touche  
 hem/ sotheli the disciplis thretenyden  
 to men bryngynge/ whiche whanne  
 ihesus hadde seyn; he bar heuye & sei-  
 de to hem/ suffr' ȝe lytle children for  
 to come to me; & forbode ȝe hem  
 not/ for of suche is the kingdom of  
 god/ treuli I seye to ȝou; who euere  
 schal not resseyue the kingdom .  
 as a litil child; he schal not entre  
 into it/ and he biclippinge hem . &  
 puttinge hondis on hem . blesside hem/  
 & whanne ihesus was gon out in the weie;

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o man rennynge bfore; knelide bfore  
 him; & preiede him & seide/ goode maistir  
 what schal I do; that I ressyue euer-  
 lastinge lyf? forsothe ihesus seide to hym/  
 what seist thou me good? noon is go-  
 od; no but o god aloone/ thou knowist  
 the comaundementis/ do thou noon auow-  
 trie . sle not . stele not . seye not fals  
 witnessing . do no fraude; worschipe  
 thi fadir & thi modir/ and he answe-  
 ringe seide to him/ maistir I haue kept  
 alle thes thingis; fro my zongthe/ sothli  
 ihesus biheeld him; & louede him/ & he seide  
 to him/ o thing failith to thee/ go thou . sill'  
 thou ~~thou~~ what euere thingis thou hast .  
 & ȝyue to pore men & thou schalt ha-  
 ue tresour in heuene/ & come; sue thou  
 me/ which maad sorwful in the word .  
 wente away mornynge/ for he hadde  
 many possessciouns/ and ihesus bihol-  
 dinge aboute . seide to hise disciplis/  
 how hard thei that han richessis; sch-  
 ulen entre into the kyngdom of god/  
 forsothe the disciplis weren astonyed  
 in his wordis/ & ihesus eftsoone answe-  
 ringe; seide to hem/ ȝe lytle sones how  
 hard thing it is; men tristinge in ry-  
 chessis for to entre ~~intre~~ into the king-  
 dom of god/ it is liȝter' or esier' a  
 camel for to passe thorw anedlis  
 yȝe; than a ryche man for to entr' into  
 the kingdom of god/ whiche wondri-  
 den more seyinge at hem silf/ & who  
 may be maad saaf? & ihesus biholdinge  
 hem seide/ anentis men it is impossi-  
 ble; but not anentis god/ for alle  
 thingis ben possible anentis god ¶ &  
 petr' bigan for to seye to him/ lo we  
 han left alle thingis; & han sued thee/  
 ihesus answeringe seide/ treuli I seie  
 to ȝou . there is no man that leeueth hous .  
 or britheren . or sistris . or fadir or mo-  
 dir . or sones or feeldis for me . &

for the gospel; which schal not take  
 an hundrid fold so moche . now in this  
 tyme/ housis . & britheren & sistris . &  
 modris & sones & feldis . with persecu-  
 ciouns; & in the world to comynge euere  
 lastinge lyf/ forsothe manye schulen  
 be/ the firste; the laste/ & the  
 laste; the firste ¶ Forsothe thei we-  
 ren in the weye stiȝynge to ierusalem .  
 & ihesus wente bifore hem; & thei won-  
 driden & folweyng dredden/ and eft-  
 soone ihesu takinge twelue . bigan to  
 seie to hem what thingis weren to co-  
 me to hym/ for lo we stiȝen to ierusalem;  
 & mannis sone schal be bitrayed to  
 the prynces of prestis & to scribis  
 & to the eldre men . & thei schulen damp-  
 ne hym bi deeth/ & thei schulen bitake  
 him to hethen men; & thei schulen scorne  
 him . & bispete him . & bete him/ and thei  
 schulen sle him; & in the thridde day he  
 schal ryse aȝen ¶ And Iames & Ion  
 sebedees sones; comen nyȝ to hym  
 & seyen/ maistir we wolen that what  
 euere we axen/ thou do to us/ & he seide  
 to hem/ what wolen ȝe that I do to ȝou/  
 & thei seiden/ ȝyue to us . that we sitten  
 theton at thi riȝthalf . & thetother at thi  
 left in thi glorie/ forsothe ihesus seide  
 to hem/ ȝe witen not what ȝe schulen  
 axe/ mown ȝe drynke the cuppe  
 which I drynke; or be waischun  
 with the baptym . in which I am bap-  
 tised? & thei seiden to him/ we mown/  
 sotheli ihesus seide to hem/ treuly ȝe  
 schulen drynke the cuppe that I drin-  
 ke; & ȝe schulen be waischun with the  
 baptym . in which I am baptised/ but  
 for to sitte at my riȝthalf or left-  
 halt; it is not myn to ȝyue to ȝou .  
 but to whiche it is maad redy/ &  
 the ten heeringe; bigunnen to haue  
 indignacioun of Iames & Iohn/ sothe-

li ihesus clepide hem & seide to hem/ 3e  
 witen that the that semen or ben seyn to  
 haue prinshood on folkis; ben lordis  
 of hem/ & the princes of hem; han power  
 of hem/ forsothe it is not so in 3ou/  
 but who euere wole be maad more;  
 schal be 3our mynistr'/ & who euere  
 wole be the first in 3ou; schal be  
 seruaunt of alle/ forwhi & manniss  
 sone cam not; that it schulde be my-  
 nistrid to him/ but that he schulde  
 mynistr; & 3yue his lyf redemp-  
 cioun or a3enbying for manye/ &  
 thei comen to Ierico/ & whanne he 3ede  
 forth fro ierico . & hise disciplis . & a  
 ful moche cumpany of peple; the sone of  
 tymeý bartymeus blynd; sat bi sy-  
 dis the weye & beggide/ which whan-  
 ne he hadde herd that it is ihesus of na-  
 sareth; he bigan to crye & seie  
 ihesu the sone of dauith; haue mercy  
 on me/ and many thretenyden him;  
 that he schulde be stille/ & he criede  
 myche more/ ihesu the sone of dauith;  
 haue mercy on me/ and ihesus ston-  
 dinge comaundide \*; for to be clepid/  
 and thei clepen the blynd man; & seien  
 to hym/ be thou of betr' herte/ ryse  
 vp; he clepith thee/ which castide  
 a wey his cloth; & skippide & cam  
 to hym/ & ihesus answeringe; seide to  
 hym/ what wolt thou that I schal do to thee?  
 forsothe the blind man seide to hym/  
 maistir; that I se/ sotheli ihesus seide to  
 him/ go thou; thi feith hath maad thee  
 saaf/ & anoon he sy3; & suwede him  
 in the weye //c. xi.//  
 And whanne ihesus cam ny3 to  
 ierusalem & to betanye to the  
 mount of olyues; he sendith twey  
 of hise disciplis . & seith to hem/ go  
 3e into the castel; that is a3ens 3ou/  
 and anoon 3e entringe thidur; schu-

\* hym

len fynde a colt tyed . on which noon  
 of men sat 3it/ vnbynde 3e & bryngeth  
 him/ and if ony man schal seie ony  
 thing to 3ou what doen 3e; seie 3e  
 that he is nedeful to the lord . & a noon  
 he schal leeue him hidur/ & thei go-  
 ynge forth . founden a colt boundun  
 bifore the 3ate withouten forth in the  
 meetyng of twey weyes/ & thei  
 vnbounden him/ & summe of men ston-  
 dinge ther' seiden to hem/ what doen  
 3e vnbyndinge the colt/ & thei seiden  
 to hem; as ihesus comaundide hem/ and  
 thei leften it to hem/ & thei brou3ten  
 the colt to ihesu/ & thei puttiden on him  
 her cloothis; & ihesus sat on him/ forsoth  
 manye strewiden her cloothis in the  
 weye/ sotheli othere men kittiden bowis  
or braunchis fro trees; & strewiden  
 in the weye/ and thei that wenten bi-  
 fore . & that sieden; crieden seiynge/  
 osanna; blessid is he that cometh  
 in the name of the lord/ blessid be  
 the kyngdom of oure fadir dauith;  
 that cometh/ osanna; in hi3este thin-  
 gis/ & he entride into ierusalem; into the  
 temple/ & whanne alle men weren seyn  
 aboute . whanne the our was now  
 euenyng; he wente out into betanye  
 with twelue/ and another day whanne  
 h wente out of getanye; he hungri-  
 de/ & whanne he hadde seyn a fige  
 tre a fer . hauynge leeu; he cam  
 if happili he schulde fynde ony thing  
 ther ynne/ and whanne he cam to it; he  
 fond no thing out takun leeu; for  
 it was not tyme of figis/ & ihesus  
 answeringe; seide to it/ now no mo-  
 re . withouten ende; ony man ete fr-  
 uit of thee/ & hise disciplis herden/  
 & thei comen to Ierusalem/ & whanne he had-  
 de entrid into the temple; he bigan  
 for to caste out . men sillinge & by



ynge in the temple . & he turnede vp-  
 sodoun the boordis of chaungeris & the chaieris  
 of men sillinge culueris/ and he suffri-  
 de not that ony man schulde ber' a ves-  
 sel thurȝ the temple/ & he tauȝte hem &  
 seide/ wher it is not writun . that my  
 hous schal be clepid the hous  
 of preier to alle folkis? but ȝe han  
 maad it a denne of theeuys/ & whanne  
 this thing was herd; the princes of pres-  
 tis & scribis souȝten how thei schul-  
 den leese him/ for thei dredden hym; for al  
 the cumpany of peple . wondride on his  
 teching/ & whanne euenyng was maad;  
 he wente out of the cite/ & whanne thei  
 passiden erly; thei syȝen the fige tree  
 maad drie . fro the rootis/ & petr' ha-  
 uyng mynde; seide to him/ maistir lo the  
 fige tre whom thou cursedist; hath dri-  
 ed vp/ & ihesus answeringe; seide to hem/  
 haue ȝe the feith of god/ treuli I seie  
 to ȝou . that who euere seith to this hil . be  
 thou takun & send into the see . & doutith  
 not in his herte but bileueth . that what  
 euere he schal seie schal be don; it schal  
 be maad to him/ therfore I seie to ȝou . al  
 le thingis . what euere thingis ȝe prey-  
 ynge schulen axe; bileue ȝe that ȝe schu-  
 len take . & thei schulen come to ȝou/ &  
 whanne ȝe schulen stonde for to preye;  
 forȝyue ȝe if ȝe han ony thing aȝens othir  
 man/ that & ȝour' fadir that is in heue-  
 nes; forȝyue to ȝou ȝour' synnes/ that  
 if ȝe forȝyuen not; nethir ȝour' fadir  
 that is in heuenes . schal forȝyue to  
 ȝou ȝour' synnes ¶ And eftsoone thei  
 comen to Ierusalem/ and whanne he walkide  
 in the temple; the hiȝeste prestis & scribis  
 & eldre men comen nyȝ to him & seyen to  
 him/in what power doist thou thes thingis;  
 or who ȝaf to thee this power . that thou  
 do thes thingis? forsothe ihesus answeringe  
 seide to hem/ & I schal axe ȝou o word;

& answerē ȝe to me . & I schal seiē to  
 ȝou in what power I do thes thingis/ whe-  
 thir was the baptym of Iohn of heuene  
 or of men? answer' ȝe to me/ & thei tho-  
 uȝten with hem silf . seiynge/ if we sey-  
 en of heuene; he schal seiē to us/  
 whi therfore bileuen ȝe not to hym/ if we  
 seyen of men; we dreden the peple/ for  
 alle men hadden Iohn; for he was ve-  
 rili a profete/ & thei answeringe; seien  
 to ihesu/ we witen neuere/ and ihesu an-  
 sweringe; seith to hem/ nethir I seiē to ȝou;  
 in what power I do thes thingis/  
 And ihesus bigan //c. xii.//  
 to speke to hem in parablis/  
 a man plauntide a vyne ȝerd;  
 & puttide a boute it an hegge . & dalf  
 a lake . & bildide a tour . & hiride it to  
 erthetilieris; & wente forth in pilgri-  
 mage / and sente to the erthetilieris  
 in tyme a seruant; that he schulde res-  
 seyue of the erthetilieris . of the fruit  
 of the vyneȝerd/ whiche token hym  
 & beeten; & leften him voyde/ and eft-  
 soone he sente to hem another seruaunt;  
 & thei woundiden him in the heed . & po-  
 nyschiden with chidingis or reprouyn-  
gis/ & eftsoone he sente another; &  
 thei slowen him/ & othere mo/ betinge sum-  
 me; but sleynge othere/ therfore ȝit he  
 hauynge o sone most dereworthe;  
 sente also him the laste to hem & seide/  
 for bi hap thei schulen reuerence my  
 sone/ forsothe the tenauntis seiden  
 to gidre/ this is the eyr/ come ȝ sle  
 we him; & the heritage schal be ourun/  
 & thei takinge him killeden; & castiden  
 out withoute the vyneȝerd/ therfore  
 what schal the lord of the vyneȝerd  
 do? he schal come & leese the tenaun-  
 tis/ & ȝyue the vyneȝerd to othere/ wher  
 ȝe han not rad this scriptur' . the stoon  
 whiche the bilderis han dispisid;

this is maad into the heed of the cor-  
 ner/ this thing is maad of the lord;  
 & is wondirful bifore our' y3en/  
 and thei sou3ten forto hold hym;  
 & thei dredden the cumpany of peple/  
 for thei knewen; that to hem he seide this  
 parable/ and thei leften him; & thei  
 wenten a way/ & thei senden to him sum-  
 me of the farisees & erodians . for  
 to take hym in word/ whiche comyn-  
 ge seyen to him/ maistir we witen  
 that thou art sothfast; & reckist not  
 of ony man/ for nethir thou seest into  
 face of man; but thou techist the we-  
 ye of god in treuthe/ is it leefful that  
 tribut be 3ouun to cesar; or we schu-  
 len not 3yue? which witinge her pri-  
 uy falsnesse; seide to hem/ what temp-  
 ten 3e me? bringe 3e to me a peny  
 that I se/ and thei brou3ten to him/ & he  
 seide to ~~to~~ hem/ whos is this yma-  
 ge . & the writing? thei seyen to hym/  
 cesaris/ forsothe & ihesus answeringe .  
 seide to hem/ therfore 3elde 3e to ce-  
 sar; tho thingis that ben of cesar/ & to  
 god; tho thingis that ben of god/ & thei  
 wondriden on him/ And saduceis that  
 seyen no resureccioun to be; camen  
 to hym & axiden him & seiden/ maistir  
 moyses wroot to us/ that if the brothir  
 of a man wer' deed . & lefte a wyf .  
 & lefte not sones; his brothir take his  
 wyf . & reyse vp seed to his brothir/  
 therfore seuene britheren weren; & the fir-  
 ste took a wyf & is deed . & lefte no  
 seed/ & the secunde took hir . & he is  
 deed; & nether this lefte seed/ & the thrid-  
 de also/ & in lyk maner seuene tooken  
 hir; & leften not seed/ and the wom-  
 man the laste of alle is deed/ therfore  
 in the resureccioun . whanne thei schulen  
 ryse a3en; whos wyf of thes schal  
 she be? for seuene hadden hir to



wyf/ and ihesus answeringe seide to hem/  
wher 3e erren not therfore; not knowin-  
ge the scripturis nethir the vertu of god?  
for whanne thei schulen rise a3en fro dee-  
de men; nether thei schulen wedde . nether  
schulen be weddid/ but thei schulen be  
as aungels of god in heuenes/ sothli of  
deed men . that thei rysen a3en . han 3e  
not rad in the book of moyses on the  
boisch . how god spac to him & seide?  
I am god of Abraham; & god of Isaac  
& god of Iacob/ he is not god of deed  
men; but of lyuyng men/ therfore 3e erren  
moche/ and oon of the scribis that had-  
de herd hem disputinge to gidre; cam  
ny3/ and he seyng that ihesu hadde  
wel answerid hem; axide hym .  
which was the firste maundement  
of alle/ & ihesus answeride to him; that  
the firste comaundement of alle . is/  
heer' thou israel; thi lord god is oo god/  
& thou schalt loue thi lord god of al  
thin herte . & of al thi soule . & of al  
thi minde . & of al thi vertu or my3t/ this  
is the firste maundement/ forsothe the  
secunde is lyk to this/ thou schalt loue  
thi nei3ebore; as thi silf/ ther is noon  
othir maundement; more than thes/  
and the scribe seide to him/maistir  
in treuthe thou hast wel seid; for  
o god is; & ther is noon othir out takun  
hym/ and that he be loued of al the her-  
te . & of al the mynde . & of al the vndir-  
standing . & of al the soule . & of al  
strengthe/ & to loue the nei3bore  
as him silf; is more than alle brend  
offringis & sacrifices/ ihesus forsothe  
seyng that he hadde answerid wy-  
sely; seide to him/ thou art not fer  
fro the kingdom of god/ and thanne  
no man durste axe him/ & ihesus an-  
sweringe; seide techinge in the temple/  
how seyen scribis that crist is the so-

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ne of dauith? for dauith him silf sei-  
 de in the hooly gost/ the lord seide  
 to my lord; sitte on my riȝthalf/  
 til I puttte thin enemyes; the stool  
 of thi feet/ therfore dauith him silf seith  
 him a lord; & wherof is he his sone?  
 and moche cumpany gladly herde  
 him/ & he seide to him in his techyng/  
 be ȝe war of scribis . that is techeris  
of lawe; that wolen wandre in stoo-  
 lis ethir gay clothis & be salutid  
 in cheping & sitte in synagogis in  
 the firste chayeris . & wolen haue  
 the firste sittying places in souperis/  
 whiche deuouren the housis of wy-  
 dowis; vndir colour of long prei-  
 er/ thei schulen take lenger' dom  
ethir harder' dampnacioun ¶ And  
 ihesus sittinge aȝens the treserie; by-  
 heel how the cumpany of peple cas-  
 tide money into the treserie/ and  
 many riche men castiden many thin-  
 gis/ sotheli whanne o pore widowe  
 hadde comun; she sente twey mu-  
 nytis that is a ferthing/ and he clepin-  
 ge to gidre hise disciplis; seide to  
 hem/ treuli I seie to ȝou that this pore  
 widowe sente more than alle; &  
 that senten into the treserie/ for  
 alle senten of that thing that was plen-  
 teuous to hem; but this of hir mis-  
 este . sente alle thingis that she had-  
 de al hir lyfode //c. xiii.//  
 And whanne he wente out  
 of the temple; oon of his  
 disciplis seide to hym/ mais-  
 tir bihold what maner stoons; &  
 what maner bildingis/ and ihesu an-  
 sweringe . seide to him/ seest thou alle  
 thes grete bildingis? there schal not  
 be left a stoon on a stoon; which  
 schal not be distroied/ & whanne  
 he sat in the mount of olyues aȝens

the temple; petre & Iames & Iohn  
 & andrew axiden him by hym silf/ seie  
 thou to us; whanne thes thingis schulen  
 be maad/ & what tokene schal be;  
 whanne alle thes thingis schulen bigynne  
 for to be endid/ & ihesus answeringe;  
 bigan for to seie to hem/ se 3e; that no  
 man disseyue 3ou/ for manye schu-  
 len come in my name . seiyng . that I  
 am; & thei schulen disseyue manye/  
 sothli whanne 3e schulen heer' batels  
 & opynyouns of batels; drede 3e not/  
 for it bihoueth these thingis forto be  
 don; but not 3it anoon is the ende/  
 for folc schal ryse on folc . & rew-  
 me on rewme . & erthe mouyngis  
 & hungir schulen be by places/ thes  
 thingis schulen ben; bigynnynis of sor-  
 wis/ but se 3e 3ou silf/ for thei  
 schulen take 3ou in counceles; & 3e  
 schulen be betun in synagogis/ &  
 3e schulen stonde bifore kingis &  
 domes men for me; into wittnessing  
 to hem/ and into alle folkis it bihoueth  
 first the gospel forto be prechid/ &  
 whanne thei schulen leden 3ou & bitake;  
 nyle 3e bifore thenke what 3e schulen  
 speke/ but speke 3e that thing that sch-  
 al be 3ouun to 3ou in that our/ for 3e ben  
 not the spekeris; but the hooli gost/  
 for a brothir schal bitake the brothir into  
 deeth . & the fadir the sone . & sones sch-  
 ulen ryse to gidre a3ens fadris &  
 modris & ponysche hem by deeth/ & 3e  
 schulen be in hate to alle men; for my  
 name/ but he that lastith into the en-  
 de; this schal be saaf ¶ Forsothe whann-  
 3e schulen se the abhomynacioun of  
 discumfort stondinge wher' it owith  
 not; vndirstonde he that redith/ thanne  
 thei that ben in Iudee; fle into hillis/  
 and he that is a boue the roof; come  
 not down into the hous/ nethir entr' he;

that he take ony thing of his hous/ & he  
 that schal be in the feeld; turne not  
 aȝen bihynde for to take his cloth/ so-  
 theli wo to hem that ben with childe &  
 norischen in tho dayes/ therfore preie  
 ȝe that thei be not don in wyntir/ forso-  
 the thilke dayes of tribulacioun schulen  
 be suche; whiche maner weren not  
 fro the bigynnyng of creature . which  
 god made til now . nethir schulen be/ &  
 no but the Lord hadde breggid the day  
 es; al mankynde hadde not be saaf/  
 but for the chosene whiche he chees;  
 the Lord hath maad schort the dayes/  
 And thanne if ony man schal seie to ȝou .  
 lo her' is crist . lo there; bileue ȝe not/  
 for false Cristis & false profetis schulen  
 ryse; & schulen ȝyue tokenes & won-  
 dris . to disseyue if it may be don  
 ȝhe the chosene/ therfore se ȝe . lo I haue  
 bifore seid to ȝou alle thingis/ but in  
 tho dayes aftir that tribulacioun . the  
 sonne schal be maad derk; & the moo-  
 ne schal not ȝyue hir schynnyng/ &  
 sterris of heuene schulen falle down;  
 & vertues that ben in heuenes sch-  
 ulen be mooued/ & thanne thei schulen  
 se mannis sone comynge in cloudis of  
 heuene; with greet vertu & glorie/  
 & thanne he schal sende hise aungels;  
 & schal gadre his chosene fro fou-  
 re coostis/ fro the hiȝeste thing of er-  
 the; til to the hiȝeste thing of heuene/  
 forsothe of the fige tre; lerne ȝe the  
 parable/ whanne now his braunche  
 is tendre & leeuys ben sprungun out;  
 ȝe knowen that somer is in the nexte/  
 so & whanne ȝe schulen seen thes thingis  
 be maad; wite ȝe that it is in the nexte  
 in the doris/ treuli I seie to ȝou that  
 this generacioun schal not passe awei;  
 til alle thes thingis be don/ heuene &  
 erthe schulen passe; but my wordis

schulen not passe/ treuli of that day  
 or our . no man woot nethir aungels in  
 heuene . nethir the sone; ~~no but the so~~  
~~ne~~ no but the fadir/ se 3e . wake 3e .  
 & preie 3e/ for 3e witen not; whanne ty-  
 me is/ for as a man which goith fer  
 in pilgrimage . lefte his ~~his~~ hous; & 3af  
 to hise seruauntis power of euery we-  
 rk/ & comaundide to the porter; that he  
 wake/ therfore wake 3e/ for for 3e witen  
 not whanne the lord of the hous cometh .  
 in the euentyd or in mydny3t . or cockis  
 crowyng . or morewyng/ lest whanne  
 he schal come sudenli; he fynde 3ou  
 slepinge/ forsothe that that I seye to 3ou;  
 I seye to alle wake 3e //c. xiiii.//  
 Forsothe pask & the feeste of  
 therf looues that is withouten  
sourdou3; was aftir twey  
 dayes/ and the hi3este prestis & scribis  
 sou3ten; how thei schulden holde him with  
 gile & sle/ sotheli thei seiden/ not in  
 the feeste day/ lest per auentur' noyse  
 were maad in the peple/ & whanne he  
 was at betanye in the hous of sy  
 mound leprous . & restide; awomman  
 cam hauynge a box of alabastr' of  
 precious oynement spikenard/ &  
 whanne the box of alabastre was bro  
 kun . she heelde out on his heed/ forso-  
 the ther weren summe beringe vnworthili  
or heuyli; withinne hem silf & seiyn-  
 ge/ wherto is this loss of oynement  
 maad? for this oynement my3te ha-  
 ue be sold *for* more than thre hundrid pens;  
 & be 3ouun to pore men/ & thei groy-  
 neden or gnastiden a3ens hir/ sothli  
 ihesus seide/ sufre 3e hir/ what be  
 3e heuy to hir/ she hath wrou3t  
 good werk in me/ for euermore 3e  
 schulen haue pore men with 3ou/ &  
 whanne 3e wolen . 3e moun do wel  
 to hem/ forsothe 3e schulen not euer



more haue me; she dide that that  
 she hadde/she bifore cam forto a-  
 noynte my body into biryng/ treu-  
 li I seie to 3ou . wher' euere this gos-  
 pel schal be prechid in al the world; &  
 that that this womman hath don schal  
 be told into mynde of hir ¶ And Iudas  
 scarioth oon of the te twelue; wen-  
 te to the hiȝeste prestis . that he schul-  
 de bitraye him to hem/ whiche heeringe  
 ioeyede; & bihiȝten hem to ȝyue hym mo-  
 ney/ & he souȝte how he schulde by-  
 traye hym couenably/ and the firste  
 day of therf looues . whanne thei offri-  
 den pask; the disciplis seyen to him/  
 whidur wolt thou we gon & make  
 redy to thee; that thou ete pask? & he  
 sendid tweyne of hise disciplis; &  
 seith to hem/ go ȝe into the citee; & aman  
 beringe a galoun of watir . schal mee-  
 te ȝou . suwe ȝe him/ & whidur euere he  
 entrith; seie ȝe to the lord of the hous .  
 that the maistir seith/ wher' is my ful-  
 filling or etyng place; wher' I schal  
 ete pask with my disciplis/ & he schal  
 schewe to ȝou a greet soupyng pla-  
 ce strewid; & there make ȝe redy  
 to us/ & hise disciplis wenten forth;  
 & camen into the citee . & founden as he  
 hadde seid to hem . & thei maden redy the  
 pask/ sotheli whanne euentyd was maad;  
 he cam with twelue/ & whanne thei  
 saten at the mete & eeten; ihesu seide/  
 treuli I seie to ȝou; that oon of ȝou that  
 etith with me schal bitraye me/ and  
 thei bigunnen forto be sori & to seie  
 to him . ech bi hym silf/ whether I? which  
 seide to hem/ oon of twelue; that put  
 tith the hond with me in the plater/  
 & sotheli mannis sone goth; as it is  
 writun of hym/ but wo to that man;  
 by whom mannis sone schal be by-  
 trayed/ it were good to him if thilke

man hadde not be born/ & while thei  
 eeten; ihesus took breed . & blesside &  
 brak . & ȝaf to hem & seyde/ take ȝe/  
 this is my body/ & whanne the cuppe  
 was takun; he dide graces & ȝaf  
 to hem/ & alle drunken therof/ and he  
 seide to hem/ this is my blood of  
 the newe testament; which schal  
 be sched out for manye/ treuly  
 I seye to ȝou . for now I schal not  
 drynke of this fruyt of vyne;  
 til into that day whanne I schal dryn-  
 ke it newe in the rewme of god/  
 & whanne the ympne or heriyng was  
 seid; thei wenten out into the hil of  
 olyues/ & ihesus seide to hem/ alle ȝe schu-  
 len be sclaudrid in me in this nyȝt;  
 for it is writun/ I schal smyte the  
 schepharde; & the scheep of the floc  
 schulen be disparplid/ but aftir  
 that I schal ryse aȝen; I schal go bifo-  
 re ȝou into galile/ forsothe petr' sei-  
 de to him/ thouȝ alle schulen be slaun-  
 drid; but not I/ & ihesus seide to him/  
 treuli I sei to thee . that to day bifo-  
 re that the koc in this nyȝt twyes ȝyue  
 vois/ thries thou schalt denye me/  
 and he spak more/ thouȝ it bihoue  
 me to dye to gidre with thee; I sch-  
 al not denye thee/ sotheli in lik ma-  
 ner; & alle seiden / & thei comen into  
 a place; to whom the name is geth-  
 semany/ & he seide to hise disciplis/  
 sitte ȝe her'/ the while I preye/ &  
 he took petre & Iames & Iohn with  
 him; & bigan for to drede & to be a  
 noyed/ & he seide to hem my soule  
 is sorewful til to the deeth; sustey-  
 ne ȝe or abide ȝe her'; & wake ȝe with  
 me/ & whanne he hadde gon forth a  
 lital; he felde down on the erthe & prei-  
 ede/ that if it myȝte be . the hour schul-  
 de passe fro him/ & he seide/ abba

\* that

fadir . alle thingis ben possible to  
 thee; ber' ouer fro me this cuppe/  
 but not that \* I wole; but that that  
 thou wolt be don/ and he cam;  
 & fond hem slepinge/ & he seide  
 to petre/ symount slepist thou?  
 myȝtest thou not wake with me  
 oon our? wake ȝe & preie ȝe; that  
 ȝe entre not into temptacioun/ for-  
 sothe the spirit is redy; but the  
 fleisch is syk/ and eftsoone he  
 goynge . preiede . seiynge the sa-  
 me word/ and he turned aȝen  
 eftsoone; fond hem slepinge/ for  
 her yȝen weren greued; & thei know-  
 wen not what thei schulden an-  
 swere to him/ and he cam the thrid-  
 de tyme; & seide to hem/ slepe  
 ȝe now & reste ȝe/ it suffisith/ the  
 our is comun; lo mannis sone sch-  
 al be bitrayed into the hondis of  
 synful men/ ryse ȝe; go we/ lo  
 he that schal bitraye me; is nyȝ/  
 ¶ And ȝit the while he spac; Iu-  
 das scariot oon of the twelue cam/  
 & with hym moche cumpany with  
 swerdis & staues; sent fro the  
 hiȝeste prestis & scribis . & fro  
 the eldre men/ forsothe his traitour  
 hadde ȝouun to him a tokene; sei-  
 ynge/ whom euer' I schal kisse;  
 he it is/ holde ȝe hym; & lede ȝe  
 warli/ & whanne he cam; anoon  
 he comynge to him seide/ maistir/  
 and he kisside hym/ & thei leiden hon-  
 dis on him; & heelden him/ sotheli oon  
 of men stondinge aboute . drowȝ  
 out a swerd . & smoot the seruaunt  
 of the hiȝeste preest . & kittede of  
 his eere/ & ihesus answeringe; seide  
 to hem/ as to a thief ȝe han gon  
 out with swerdis & staues; for  
 to take me/ day bi day I was



at ȝou & tauȝte in the temple; & ȝe  
 heelden not me/ but that the scriptu-  
 ris be fulfillid/ thanne alle hise dis-  
 ciplis forsakinge him; fledden/ sothe-  
 li sum ȝong man clothid with lynnē  
 cloth on the bare; suwede hym . &  
 thei heelden him/ and whanne the lynnē  
 cloth was forsakun; he fleiȝ nakid  
 away fro hem/ and thei ledden ihesu  
 to the hiȝeste preest/ & alle the pres-  
 tis & scribis & eldre men; camen  
 to gidre/ forsothe petre sude him  
 after til to with ynne; into the halle  
 of the hiȝeste preest/ and he sat  
 with the mynisters; & warmyde  
 hym at the fier/ forsoth the hiȝeste  
 prestis & al the councel . souȝten  
 witnessing aȝens ihesu; that thei schul-  
 den ȝyue him to the deeth . nethir thei  
 founden/ for manye seiden fals wit-  
 nessing aȝens hym; & the witnessingis  
 weren not couenable/ & summe ry-  
 singe . baren fals witnessing aȝens  
 hym & seiden . for we han herd hym  
 seiynge/ I schal vndo this temple  
 maad with hondis . & aftir the thrid-  
 de day I schal bilde another . not maad  
 with hondis/ & the witnessing of hem  
 was not couenable/ & the hiȝeste  
 preest risynge vp into the middel .  
 axide ihesu & seide/ answerist thou not  
 ony thing to tho thingis; that ben put  
 aȝens thee of these? sotheli he was  
 stille; & answeride no thing/ eftsoo-  
 ne the hiȝeste preest . axide hym; &  
 seide to him/ art thou crist the sone of  
 blessid god? sotheli ihesu seide to him/  
 I am/ and ȝe schulen se mannis so-  
 ne sittinge on the riȝthalf of the ver-  
 tu of god; & comynge in cloudis  
 of heuene/ forsothe the hiȝeste pr-  
 eest to rent his clothis & seide/  
 what ȝit desiren we witnessingis?

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3e han herd blasfemye/ what se-  
 meth to 3ou? whiche also condemp-  
 neden him; for to be gilty of deeth/  
 & summe bigunnen for to bi spete  
 him & to hyde his face . & smite him  
 with boffatis; & seie to him/ profecie  
 thou/ and the mynisters beeten him with  
 strokis or buffatis/ & whanne pe-  
 tre was in the halle bynethe; oon  
 of the handmaydens of the hi3este  
 preest cam/ and whanne she had  
 de seyn petre warmynge him; she  
 biholdinge him seide/ & thou wer' with  
 ihesu of nazareth/ and he denyede  
 seiynge/ nethir I woot . nethir I kno-  
 we/ what thou seist/ & he wente  
 withoutforth bifore the halle; & anoon  
 the cok crew/ eftsoone forsothe whanne  
 anothir handmayde hadde seyn him;  
 she bigan for to seye to men ston-  
 dinge aboute . that this is of hem/ &  
 he eftsoone denyede/ & aftir ali-  
 til eftsoone thei that stooden ny3; sei-  
 den to petr'/ verily thou art of hem/  
 for whi & thou art of galile/ sotheli  
 he bigan to curse & swere . for I  
 knowe not this man whom 3e seyen/  
 and anoon eftsoones the cok crew/  
 & petre bithou3te on the word that  
 ihesus hadde seid to him . bifore the cok  
 crowe tweyes; thries thou schalt de-  
 nye me/ & he bigan for to wepe/  
 And anoon in //c. xv.//  
 the morwetyde the hi3este  
 prestis makeinge council with  
 the eldre men & scrybis & al the coun-  
 ceil; bounden ihesu & ledden & bitoo-  
 ken to pilat/ & pilat axide hym/  
 art thou king of iewis? and ihesu  
 answeringe; seide to him/ thou seist/  
 & the hi3este prestis accusiden hym  
 in many thingis/ pilat forsothe eft-  
 soone axide him & seide/ answerist

thou not ony thing? seest thou in  
 how many thingis . thei accusen the?  
 forsothe ihesus more answeride no  
 thing; so that pilat wundride/ forsothe  
 bi the feeste day he was wont to  
 leeu to hem \* of men boundun; whom  
 euer' thei axiden/ forsothe oon was  
 that was seid barabas . that was  
 boundun with men of dissencioun; that  
 hadde don manslauȝtre in seducioun .  
that is debate in citee/ and whanne the  
 cumpany hadde stized; he bigan for  
 to preie . as he euermore dide to hem/  
 sotheli pilat answeride to hem & sei-  
 de/ wolen ȝe I leeu to ȝou the king  
 of iewis? for he wiste . that the hiȝeste  
 prestis hadden takun him by enye/ for-  
 sothe the bischopis stireden the cumpa-  
 ny of peple; that more he schulde  
 leeu to hem barabas/ forsothe eftsoo-  
 ne pilat answeringe; seide to hem/  
 what therfore wolen ȝe . I schal do to  
 the king of iewis/ and thei eftsoone  
 crieden/ crucifie him . or put him on  
the cross/ forsothe pilat seide to hem/  
 sotheli what of yuel hath he don?  
 and thei cryeden more/ crucifie hym/  
 sotheli pilat willinge for to do ynow;  
 to the peple; lefte to hem barabas/  
 & bitook to hem ihesu betun with scor-  
 gis; that he schulde be crucified/ for-  
 sothe knyȝtis ledden him with inne; &  
 to the porche of the moothalle; and  
 thei clepiden to gidre al the cumpany  
 of knyȝtis; & clothiden him purpur/  
 & thei foldinge a crowne of thornes .  
 puttiden on hym/ and thei bigunnen  
 for to greete him; & seiden/ heil thou  
 kyng of iewis/ & thei han smyte  
 his heed with a reede; & bispatten  
 him/ and thei knelinge; worschipeden  
 him/ & aftir that thei hadden scorned him;  
 thei vnclouthiden him fro purpur . & clo-

\* oon

thiden him with hise clothis/ & ledden  
 out hym; to ~~schulden~~ crucifie  
 hym/ and thei compelliden a man that  
 passide the weye . that cam fro the  
 toun symound of syrenen the fadir  
 of alisaundre & of rufe to ber' his  
 cross/ and thei leden hym into a place  
 golgatha . that is to seie the place of cal-  
 uerie/ & thei 3auen to him to drynke wyn  
 meddlid with myrr'; & he took not/ &  
~~th~~ thei crucifieden him/ and departiden  
 his clothis & kesten lott on tho who  
 schulde take what/ and it was the  
 thridde our . & thei crucifieden him/ & the  
 tytle of his cause was writun; kyng  
 of iewis/ & thei crucifien with hym .  
 twey theues; oon at the ri3thalf . &  
 oon at his lefthalf/ and the scriptur'  
 was fulfillid that seith/ & he is ordey  
 ned with wickid men/ and as thei  
 passiden forth . thei blasfemyden hym;  
 mouynge her heedis . & seyinge/ vathe  
 thou that distriest the temple of god;  
 & in thre dayes bildist it a3en/ come a  
 down fro the cross . & make thi self  
 saaf/ also the hi3este prestis . stony-  
 den him ech to othir with the scribis  
 & seiden/ he made othere men saaf . he  
 may not saue him self/ crist king of  
 ysrael come doun now fro the cross  
 that we seen . & bileue/ and thei that  
 weren crucified with him; dispiseden  
 him/ & whanne the sixte our was come;  
 derknessis weren maad on al the er-  
 the . til into the nynthe our/ and in  
 the nynthe our ihesus criede with a  
 greet voys . & seide heloy . heloy .  
 lamasabany . that is to seye . my god .  
 my god . whi hast thou forsakun me?  
 and summe of men that stooden abou  
 te . herden & seiden/ lo he clepith he-  
 lye/ & oon ran & fillide a spounge  
 with the vynegre & puttide it a

bouthe to a reede . & ȝaf to him drynke  
 & seide/ suffre ȝe se we if helye  
 come ~~for~~ to do hym down/ and ihesus  
 ȝaf out a greet cry . & diede/ &  
 the veil of the temple was rent  
 a two . fro the hiȝeste to bynethe/  
 but the centurien that stood forn  
 aȝens siȝ . that he so cryinge hadde  
 died . & seide/ verili this man was  
 godis sone/ and there weren also  
 wymmen . biholdinge fro a fer; among  
 whiche was mari maudeleyn . &  
 marie the modir of Iames the les-  
 se & of Iosep . & of salome/ & whanne  
 ihesus was in Galile; thes folewiden  
 him . & ministreden to hym/ & many  
 othere wymmen that camen vp to  
 gidre with hym to Ierusalem/ and whan  
 euentyd was come . for it was the  
 euentyd which is bifore the sabat;  
 Ioseph of armath the noble decu-  
 rioun cam/ and he abood the rew-  
 me of god/ & booldly he entride  
 to pilat; & axide the body of ihesu/  
 but pilat wondride . if he wer'  
 now deed/ and whanne the centurion  
 was clepid; he axide hym if he we-  
 re deed/ and whanne he knew of  
 the centurion; he grauntide the  
 body of ihesu to Ioseph/ & Ioseph  
 bouȝte lynnyn cloth . & took hym  
 doun; & wlappide in the lynnyn cloth/  
 & leide him in a sepulcr' that was  
 hewun of a stoon/ & walewide a  
 stoon to the dore of the sepulcre/  
 and mari mawdeleyn & marie  
 of Ioseph; biheelden wher'e he  
 was leyd //c. xvi.//  
 And whanne the sabat was  
 passid; marie mawdeleyn .  
 & marie of Iames & salome bouȝ-  
 ten swete smellinge oynementis  
 to come & to anoynte ihesu/ & ful

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eerly in oon of the woke dayes; thei  
 camen to the sepulcr'. whanne the sun-  
 ne was risun/ & thei seiden to gidre/  
 who schal moue away to us the  
 ston; fro the dore of the sepulcre?  
 & thei biheelden & syen the stoon wale-  
 wid away/ for it was ful greet/ &  
 thei zeden into the sepulcre & syzen  
 a3onglyng . hilid with a whit stole .  
 sittinge at the ri3thalf . & thei weren  
 a feerd/ which seith to hem/ nyle  
 ze drede/ ze seken ihesu of nasareth  
 crucified; he is risun . he is not her'/  
 lo the place wher' thei leiden hym/  
 but go ze . & seie ze to hise disciplis  
 & to petr'; that he schal go bifore zou  
 into galile/ there ze schulen se him;  
 as he seide to zou/ and thei zeden  
 out; & fledden fro the sepulcr'/ for  
 drede & quakyng; hadde asaylid  
 hem/ & to no man thei seiden ony thing/  
 for thei dredde/ & ihesus roos erly  
 the firste day of the woke . & appe-  
 ride first to mari mawdeleyn fro  
 whom he hadde cast out seuene de-  
 uelis/ and she zede & tolde to hem  
 that hadden ben with him whiche weren  
 weylinge & wepinge/ and thei heerin-  
 ge that he lyuede; & was seyn of hir  
 bileueden not/ but aftir thes thingis  
 whanne tweyne of hem wandriden;  
 he was schewid in anothir liknesse  
 to hem goynge into atoun/ & thei  
 zeden & teelden to the othere . & nethir  
 thei bileueden to hem/ but at the las-  
 te whanne the enleuene disciplis sa-  
 ten at mete; ihesus apperide to  
 hem/ & reprouede the vnbeleue  
 of hem; & the hardnesse of herte/  
 for thei bileueden not to hem; that  
 hadden seyn that he was risun fro  
 deeth/ & he seide to hem/ go ze into  
 al the world; & preche the gospel

to ech creature . who that bileueth . &  
 is baptisid; schal be saaf/ but he that  
 bileueth not schal be dampned/ and  
 these tokenes schulen suwe hem  
 that bileuen in my name; thei sch  
 ulen caste out fendis/ thei schulen  
 speke with newe tungis/ thei schulen  
 do away serpentis/ & if thei dryn  
 ken ony venym; it schal not noye  
 hem/ thei schulen sette her hondis  
 on syke men; & thei schulen wexe ho-  
 ole/ & the lord ihesu . aftir he hadde  
 spokun to hem; was takun up into he-  
 uene/ and he sittith on the riȝthalf  
 of god/ & thei ȝeden forth & prechiden  
 euerywhere; for the lord wrouȝte  
 with hem & confermide the word with  
 signes folewynge/ //**Here endith  
 the gospel of mark; & bigynneth  
 the prolog of the gospel of luk//**  
 Luk was aman of syrie bi na-  
 cioun . & of antioche; & was ale-  
 che in craft . & adisciple of apostlis/  
 aftirward he sude poul til to his  
 endyng; & seruide god . & was with  
 oute greet synne/ for nethir he hadde  
 a wyf in ony tyme . nethir children;  
 and he diede in bithynye at lxxiiii  
 ȝeer . & was ful of the hooly gost/ &  
 whanne gospels weren writun bi ma-  
 theu in Iudee . & bi mark in ytalie;-  
 luk bi stiring of the hooly goost . wr-  
 oot this gospel . in the cuntrees of a-  
 caye/ the mooste nede of his traueil  
 was this/ that the manhed of crist sch-  
 ulde be opyn to feithful greekis; by  
 alle profetis that god schulde come in  
 fleisch/ that is to schewe by alle profe-  
 tis; that crist schulde be god & man to  
 gidre/ lest cristen greekis token hee-  
 de to the fablis of iewis; & weren hol-  
 dun in desyr aloone of moyses lawe/  
 & luk trauelide lest ethir thei weren

disseyued bi fablis of ȝetȝikis . &  
 fonned ſcelthis; & felden a wey fro  
 treuthe/ this luk bigynneth at the con-  
 cepcioun & natiuite of Iohn baptist;  
 & diſcryueth the natiuite & baptym  
 & preching of criſt; & his deeth & riſyng  
 aȝen & aſſencioun/ // **Ierom in his pro-**  
**loge on luk; ſeith pleynli this ſenten-**  
**ce/ & now bigynneth the goſpel c. p.//**  
 In the dayes of e-  
 roude kyng of Iu-  
 dee ther was a preeſt .  
 ſacarie bi name .  
 of the ſort of abia/  
 & his wyf was of the  
 douȝtris of aaron; & hir name was  
 Eliſabeth/ and bothe weren iuſt bifo-  
 re god; goynge in alle the maunde-  
 mentis & iuſtifyngis of the lord . with-  
 oute pleynt/ and thei hadden no  
 child . for elizabeth was bareyne .  
 & bothe weren of greet age in her dai-  
 es/ & it bifel that whanne ſacarie  
 ſchulde do the office of preeſthod in  
 the ordre of his cours to fore god  
 aftir the cuſtom of the preſthod . he wen-  
 te forth bi lot & entride into the tem-  
 ple to encenſen/ & al the multitude of the  
 peple was withouteforth . & prei-  
 de in the our of encenſyng/ and an  
 aungel of the lord . apperide to hym; &  
 ſtood on the riȝthalf of the auter of  
 incenſe/ & ſacarie ſeynge was a-  
 frayed . & drede fel vpon hym/ & the  
 aungel ſeide to hym/ ſacarie drede thou  
 not; for thi preier is herd/ & eliza-  
 beth thi wyf ſchal bere to thee a  
 ſone; & his name ſchal be clepid  
 Iohn/ and ioye & gladyng ſchal be  
 to thee; & manye ſchulen haue ioye  
 in his natiuite/ for he ſchal be gr-  
 eet bifoſe the lord; & he ſchal not  
 drynke wyn ne ſydir . & he ſchal



be fulfillid with the hooly gost . 3it  
 of his modir wombe/ & he schal con-  
 uerte many of the children of y-  
 srael; to her lord god/ & he schal go  
 bifore him in the spirit & *the* vertu of  
 hely; & he schal turne the hertis  
 of the fadris into the sones . & men  
 out of bileue . to the prudence of  
 iust men to make redi a parfyt  
 peple to the lord/ and dacie sei-  
 de to the aungel/ wherof schal I wi-  
 te this/ for I am old; & my wyf hath  
 go fer in hir dayes/ and the aungel  
 answeride & seide to him/ for I am  
 gabriel . that stonde nyȝ bifore  
 god; & I am sent to thee . to speke  
 & to euaungelise to thee . these thin-  
 gis/ and lo thou schalt be doumbe &  
 thou schalt not mowe speke til in  
 to the day in which these thingis sch-  
 ulen be don/ for thou hast not bile-  
 ued to my wordis . whiche schulen  
 be fulfillid in her tyme/ and the  
 peple was abidinge zacarie; & thei  
 wondriden that he tariede in the temple/  
 and he ȝede out & myȝte not speke  
 to hem; & thei knewen that he hadde  
 seyn a visioun in the temple/ & he  
 bekenyde to hem & he dwellide stil-  
 le doumb ¶ And it was don . whanne  
 the dayes of his office weren fulfil-  
 lid; he wente into his hous/ and  
 aftir thes dayes Elizabeth his  
 wyf conceyuede; & hidde hir fyue  
 monethis & seide/ for so the lord dide  
 to me; in the dayes in whiche he  
 biheeld to take away my reprof  
 a mong men ¶ but in the sixte monethe  
 the aungel gabriel was sent fro god;  
 into a cite of galile . whos name  
 was nazareth/ to a mayden wed-  
 did to a man; whos name was Io-  
 seph . of the hous of dauith/ & the na-

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me of the mayden was marie/ &  
 the aungel entride to hir; & seide/  
 heil ful of grace the lord be with thee .  
 blessid be thou among wymmen/ and  
 whane she hadde herd she was  
 troublid in his word . & thouzte what  
 maner salutacioun this was/ & the  
 aungel seide to hir/ ne drede not thou  
 marie/ for thou hast foundun grace a  
 nentis god/ lo thou schalt conceyue  
 in wombe . & schalt ber' a sone; &  
 thou schalt clepe his name ihesus/ this  
 schal be greet; & he schal be clepid  
 the sone of the hiȝeste/ and the lord  
 god schal ȝyue to him . the seete of da  
 uith his fadir; & he schal regne in  
 the hous of Iacob withouten ende/  
 and of his rewme; schal be noon  
 ende/ & marie seide to the aungel/ on  
 what maner schal this thing be don?  
 for I knowe not man? & the aun-  
 gel answeride & seide to hir/ the hoo-  
 ly gost schal come fro aboue into  
 thee; & the vertu of the hiȝeste schal  
 ouer schadowe thee/ & therfore that hooly thing  
 that schal be born of thee; schal be  
 clepid the sone of god/ & lo Eliza-  
 beth thi cosyn; & she also hath con-  
 ceuyed a sone in hir eelde/ & this  
 monethe is the sixte to hir that is  
 clepid bareyn; for euery word sch-  
 al not be impossible anentis god/  
 and marie seide/ lo the handmay-  
 den of the lord; be it don to me afir  
 thi word/ and the aungel departide  
 fro hir ¶ And marie roos up in  
 tho dayes & wente with haste into  
 the mountaynes into a citee of Iu-  
 dee/ & she entride into the hous  
 of zacarie; & grette Elizabeth/  
 & it was don as Elizabeth her-  
 de the salutacioun of marie; the  
 ȝong child in hir wombe gladide/

and Elizabeth was fulfillid with  
 the hooli gost; & criede with a greet  
 vois & seyde/ blessid be thou am-  
 ong wymmen; & blessid be the fr-  
 uit of thi wombe/ & wherof is this  
 thing to me; that the modir of my  
 lord come to me? for lo as the vois  
 of thi salutacioun was maad in myn  
 eeris; the 3onge child gladide in  
 ioie in my wombe/ & blessid be  
 thou that hast bileued/ for thilke thin-  
 gis that ben seid of the lord to thee  
 schulen be parfyth don/ & marie  
 seide/ my soule magnifieth the lord/  
 & my spiryt hath gladid; in god  
 myn heelthe/ for he hath biholdun the  
 mekenesse of his handmayden/  
 for lo of this; alle generaciouns schu-  
 len seie that I am blessid/ for he  
 that is my3ti hath don to me gre-  
 te thingis; & his name is hooly/ &  
 his mercy is fro kynrede into  
 kynredis; to men that dreden hym/  
 he made my3t in his arm; he sca-  
 teride proude men with the thou3t  
 of his herte/ he sette doun my3ti  
 men fro seete; & enhauncide meke  
 men/ he hath fulfillid hungri men with  
 goodis; & he hath left ryche men  
 voyde/ he hauynge mynde of his mer-  
 cy; took ysrael his child/ as he hath  
 spokun to our' fadris; to abraham  
 & to his seed into worldis/ and ma-  
 rie dwellide with hir as it were  
 thre monethis/ & turnede a3en into  
 hir hous/ but the tyme of beringe  
 child was fulfillid to elyzabeth;  
 & she bar a sone/ & the neizaboris &  
 cosyns of hir herden . that the lord had-  
 de magnified his merci with hir;  
 & thei thankiden him/ and it was don  
 in the eigtheth day thei camen to cir-  
 cumside the child; & thei clepiden hym

zacarie bi the name of his fadir/  
 and his modir answeride & seide/  
 nay; but he schal be clepid Iohn/  
 & thei seiden to hir . for no man is in  
 thi kynrede . that is clepid this name/  
 & thei bekeneden to his fadir; what  
 he wolde that he wer' clepid/ & he ax-  
 ynge a poyntel; wroot seiynge/  
 Iohn is his name/ & alle men won-  
 driden/ & anoon his mouth was o-  
 penyd/ and his tunge; & he spak .  
 & blesside god/ & drede was maad  
 on alle her neizeboris; & alle thes  
 wordis weren pupplischid on alle  
 the mounteyns of Iudee/ & alle men  
 that herden puttiden in her herte;  
 & seiden what maner child schal this  
 be? for the hond of the lord was  
 with hym/ and zacarie his fadir  
 was fulfillid with the hooly gost;  
 & profeciede & seide/ blessid be the  
 lord god of ysrael; for he hath visi-  
 ted & maad redempcioun of his peple/  
 and he hath rerid to us an horn of  
 heelthe; & in the hous of dauith his ch-  
 ild/ as he spak by the mouth of his  
 hooli profetis; that weren fro the  
 world/ heelthe fro our' enemyes;  
 & fro the hond of alle men that hati-  
 den us/ to do mercy with our' fadris;  
 & to haue mynde of his hooly testa-  
 ment/ the greet ooth that he swoor to  
 abraham our' fadir; to 3yue himsilf  
 to us/ that we withoute drede delyuer-  
 ed frothe hond of oure enemyes;  
 serue to him/ In hoolynesse & ry3twis-  
 nesse bifore hym; in alle oure da-  
 yes/ and thou child schalt be clepid  
 the profete of the hi3este; for thou sch-  
 alt go bifore the face of the lord to  
 make redy his weyes/ to 3yue sci-  
 ence of heelthe to his peple; into  
 remmyssioun of her synnes

by the inwardnesse of the merci of  
 oure god; in the which he spryngyn-  
 ge vp fro an hiȝ . hath visyted us/  
 to ȝyue liȝt to hem that sitten in derc-  
 nessis; & in schadowe of deeth/ to  
 dresse our' feet; into the weye  
 of pees/ & the child wexide; and  
 was coumfortid in spirit/ & was  
 in desert placis . til to the day of  
 his schewing to ysrael //c. ii.//  
 And it was don in tho day-  
 es a maundement wente  
 out fro the emperour; that  
 al the world schulde be discryued/  
 this firste discryuyng was maad  
 of Ciryne Iustice of Sirye/ & alle  
 men wenten to make professioun;  
 ech into his owne citee/ & Ioseph  
 wente vp fro galile fro the cite  
 nazareth . into Iudee into a ci-  
 te of dauith that is clepid bethle-  
 em . for that he was of the hous &  
 of the meyne of dauith; that he sch-  
 ulde knowleche with marie his  
 wyf that \* weddid to hym & was gre-  
 et with childe/ & it was don while  
 thei weren ther'; the dayes weren  
 fulfillid that she schulde bere child/  
 and she baar hir firste born sone/  
 & wlapide him in clothis; & leyde  
 hym in a cracche . for ther was no pla-  
 ce to hym in no chaumbir ¶ And sch-  
 eepherdis weren in the same cun-  
 tre . wakyng & kepyng the wacchis  
 of the nyȝt on her floc/ & lo the aun-  
 gel of the lord stood bisydis hem;  
 & the clerenesse of god schynede  
 aboute hem . & thei dredden with  
 greet drede/ & the aungel seide to  
 hem/ nyle ȝe drede/ for lo I preche  
 to ȝou . a greet ioie . that schal be  
 to al peple/ for a sauour is  
 born to day to ȝou; that is crist

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\* was

the lord in the citee of dauith/ and  
 this is a tokene to ȝou/ ȝe schu-  
 len fynde aȝoung child wlapid in  
 clothis; & leyd in a cracche/ & suden-  
 ly ther was maad with the aungel a  
 multitude of heuenly knyȝthod; he-  
 riyng god & seyinge/ glorie be in  
 the hiȝeste thingis to god; & in erthe  
 pees be to men of good wille/ & it  
 was don . as the aungelis passiden  
 away fro hem in to heuene; the sche-  
 pardis spaken to gidre & seiden/  
 go we ouer to bethlem; & se we  
 this word that is maad . which the lord  
 hath maad & schewid to us/ & thei  
 hyȝyng camen; & founden marie  
 & Ioseph . & the ȝong child leid in a  
 cracche/ & thei seynge knewen of  
 the word that was seid to hem of this  
 child/ and alle men that herden won-  
 driden; & of thes thingis that weren  
 seid to hem of the schepardis/ but  
 marie kepte alle thes wordis;  
 berynge to gidre in hir herte/  
 & the schepardis turneden aȝen  
 glorifynge & heriyng god in  
 alle thingis that thei hadden herd &  
 seyn; as it was seid to hem ¶ &  
 aftir that the eiȝte dayes weren en-  
 did; his name was clepid ihesus/  
 which was clepid of the aungel;  
 bifore that he was conseyued in wom-  
 be ¶ And aftir that the dayes of the  
 purgacioun of marie weren  
 fulfillid aftir moyses lawe; thei  
 tooken him into ierusalem to offre him  
 to the lord . as it is writun in the  
 lawe of the lord/ for euery male  
 kynde openyng the wombe; sch-  
 al be clepid hooly to the lord/ &  
 that thei schulen ȝyue an offryng .  
 aftir that it is seid in the lawe of the

lord . a peyre of turturis . or twey  
 culuere briddis/ and lo aman was  
 in ierusalem . whos name was syme-  
 on/ & this man was iust & vertu-  
 ous . & abood the coumfort of ysrael/  
 & the hooly gost was in hym/ & he  
 hadde takun an answer of the hoo-  
 ly gost . that he schulde not se deeth;  
 but he saiȝ furst the crist of the  
 lord/ & he cam in spirit into the tem-  
 ple/ and whanne his fadir & modir  
 ledden the child ihesu to do aftir the  
 custom of the lawe for hym; he took  
 ihesu into his armes . & he blesside  
 god & seide/ lord now thou leeuest  
 thi seruaunt; aftir thi word in pees/  
 for my yȝen han seyn thin heelthe/  
 which thou hast maad redy . by  
 fore the face of alle peplis/ liȝt  
 to the schewyng of hethen men; &  
 glorie of thi peple ysrael/ & his fa-  
 dir & his modir weren wondrin-  
 ge . on the thingis that weren seid of  
 him/ & symeon blesside hem/ & seide  
 to marie his modir/ lo this is sett  
 into the falling doun & into the ry-  
 syng aȝen of many men in ysrael;  
 & into a tokene to whom it schal  
 be aȝenseid/ & swerd schal passe  
 thurȝ thin owne soule; that the thouȝ-  
 tis be schewid of many hertis/ &  
 anna was a profetesse the douȝtir of  
 fanuel of the lynage of aser/ and  
 she hadde gon forth in many dayes;  
 & hadde lyued with hir hosebonde .  
 seuen ȝeer for hir maydenhod/ &  
 this was a widowe; to four' score  
 ȝeer & four'/ & sche departide not  
 fro the temple; but seruede to god  
 nyȝt & day . in fastingis & preie-  
 ris/ & this cam vpon hem in thilke  
 our/ & knowlechide to the lord &  
 spak of him to alle that abiden the re-

dempcioun of ysrael/ & as thei hadden  
 ful don alle thingis . aftir the lawe  
 of the lord; thei turneden aȝen into  
 galile . into her cite nasareth/ &  
 the child wax & was coumfortid ful  
 of wysdom; & the grace of god was  
 in him/ & his fadir & modir wenten  
 ech ȝeer into ierusalem; in the solempne  
 day of pask/ & whanne ihesus was twel-  
 ue ȝeer old; thei wenten vp to ierusalem .  
 aftir the custom of the feeste day/ &  
 whanne the dayes weren don thei tur-  
 neden aȝen . & the child abood in ierusalem .  
 & his fadir & modir knewen it not/  
 for thei gessinge that he hadde be  
 in the felouschip camen a dayes  
 iurney & souȝten hym among his  
 cosyns & his knowleche/ and whan-  
 ne thei founden him not; thei turneden  
 aȝen into ierusalem . & souȝten him/ & it bi-  
 fel that aftir the thridde day/ thei fou-  
 den him in the temple/ sittinge in the  
 myddil of the doctours . heeringe  
 hem & axynge hem/ & alle men that  
 herden hym; wondriden on the pru-  
 dence & the answeris of hym/ and  
 thei syȝen & wondriden/ & his modir  
 seide to him; sone what hast thou do  
 to us this/ lo thi fadir & I sorwynges;  
 han souȝt thee/ & he seide to hem/  
 what is it that ȝe souȝten me? wisten  
 ȝe not that in tho thingis . that ben of  
 my fadir; it bihoueth me to be?  
 and thei vndirstonden not the word;  
 which he spak to hem/ & he cam down  
 with hem . & cam to nazareth; &  
 was suȝet to hem/ and his modir  
 kept to gidre alle these wordis;  
 & bar' hem in hir herte/ & ihesus profi-  
 tede in wysdom . age . & grace; anen-  
 tis god & men //c. iii.//  
 In the fyftenthe ȝeer of  
 the empire . of tyberie



the emperour . whanne pilat of pounce  
 gouernede Iudee . & eroude was  
 prynce of galile . & filip his bro-  
 thir was prynce of Iturie & of  
 the cuntre of tracon . & lisanye was  
 prince of abilyn vnder the princes  
 of prestis annas & cayfas; the wo-  
 rd of the lord was maad on Iohn the  
 sone of sacarie in desert/ & he cam  
 into al the cuntre of Iordan; and  
 prechide baptym of penaunce in  
 to remmyssioun of synnes as it  
 is writun in the book of the wordis  
 of Isaye the profete/ the vois of  
 a crier' in desert/ make 3e redy  
 the weye of the lord/ make 3e his  
 pathis ri3t/ ech valey schal be  
 fulfillid; & euery hil & lytil hil  
 schal be maad lou3/ and schrewid  
 thingis schulen be into dressid thingis;  
 & scharpe thingis in to pleyn wey-  
 es/ & euery fleisch schal se the heel-  
 the of god// therfore he seyde to the  
 peple which wente out to be bap-  
 tysid of hym/ kyndlyngis of ed-  
 dris; who schewide to 3ou . to  
 fle fro the wraththe to comynge?  
 therfore do 3e worthi fruytis of  
 penaunce; & bigynne 3e not to seye .  
 we han a fadir abraham/ for I seie  
 to 3ou/ that god is my3ty to reyse of  
 thes stoones the sones of abraham/  
 & now an ax is sett to the roote  
 of the tre/ and therfore euery tre  
 that makith no good fruyt schal  
 be kitt down; & schal be cast into  
 the fier/ and the peple axide hym;  
 & seiden/ what thanne schulen we do?  
 he answeride; & seyde to hem/ he  
 that hath twey cootis; 3yue to him  
 that hath noon/ & he that hath metis;  
 do in lyk maner/ & pupplicans ca-  
 men to be baptisid; & thei seiden

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to him/ maistir what schulen we do?  
 and he seide to hem/ do 3e no thing  
 more than that that is ordeyned to  
 3ou/ and kny3tis axiden hym & sei-  
 den/ what schulen also we do? &  
 he seide to hem/ smyte 3e wrong-  
 fully no man . nethir make fals ca-  
 lenge; & be 3e apayed with 3our'  
 soudis ¶ whanne al the peple ges-  
 side . & alle men thou3ten in her her-  
 tis of Iohn . lest perauentur' he we-  
 re crist; Iohn answeride & seide  
 to alle men/ I baptise 3ou in watir  
 but astronger' than I schal come af-  
 tir me; of whom I am not worthi to  
 vnbynde the lace of his schoon/ he  
 schal baptise 3ou in the hooly gost  
 & fier/ whos wynewyng tool in  
 his hond; & he schal purge his floor  
 of corn/ & schal gedre the whete in  
 to his berne; but the chaffis he  
 schal brenne . with fier vnquench-  
 able/ & many othir thingis also he  
 spak & prechide to the peple ¶ but  
 eroude thetrark whanne he was  
 blamyd of iohn for erodias the  
 wyf of his brothir . & for alle the y-  
 uels that eroude dide; encreside  
 this ouer alle . & schitte iohn in prisoun/  
 & it was don whanne al the peple  
 was baptisid . & whanne ihesu was  
 baptisid & preiede; heuene was  
 openyd/ & the hooly gost cam down  
 in bodily lyknesse; as a dowfe on  
 him/ & a vois was maad fro heuene/  
 thou art my dereworthe sone; in  
 thee it hath plesid to me/ & ihesu him  
 silf was bigynnyng as of thrit-  
 ty 3eer/ that he was gessid the so-  
 ne of Ioseph/ which was of hely  
 which was of matath/ which was  
 of leuy/ which was of melchi/ that  
 was of Iamne/ that was of Ioseph

that was of matatie/ that was of a-  
 mos/ that was of naum/ that was of  
 hely/ that was of nagge/that was of  
 matath/ that was of mataty/ that was  
 of semey/ that was of Ioseph/ that was  
 of Iuda/ that was of Iohanna/ that  
 was of resa/ that was of sorobabel/  
 that was of salatiel/ that was of nery  
 that was of melchi/ that was of addy/  
 that was of cosan/ that was of elmadan/  
 that was of her/ that was of ihesu  
 that was of eleasar/ that was of Iorum/  
 that was of mathath/ that was of leuy/  
 that was of symeon/ that was of Iuda/  
 that was of Ioseph/ that was of Iona/  
 that was of elyachym/ that was of melca/  
 that was of menna/ that was of mathatha/  
 that was of nathan/ that was of of dauith/  
 that was of of Iesse/ that was of of obeth/  
 that was of of booz/ that was of salmon/  
 that was of nason/ that was of aminadab/  
 that was of aram/ that was of esrom/  
 that was of fares/ that was of Iudas/  
 that was of of Iacob/ that was of Isaac/  
 that was of abraham/ that was of tare/  
 that was of nacor/ that was of seruth/  
 that was of ragau/ that was of phaleth/  
 that was of heber/ that was of sale/  
 that was of chaynan/ that was of arfaxath/  
 that was of sem/ that was of noe/  
 that was of lameth/ that was of matu  
 sale/ that was of ennok/ that was of Iareth/  
 that was of malaliel/ that was of caynan/  
 that was of enos/ that was of seth/ that  
 was of adam/ that was of god //c. iii.//  
 And ihesu ful of the hooly go-  
 st; turnede aȝen fro ior-  
 dan/ and was led bi the spi-  
 rit into desert; fourty dayes/ &  
 was temptid of the deuel; & eet  
 no thing in tho dayes/ & whanne tho  
 dayes weren endid; he hungride/  
 & the deuel seide to him/ if thou art

godis sone; seye to this stoon . that  
 it be maad breed/ & ihesus answeride  
 to hym/ it is writun . that aman lyueth  
 not in breed aloone; but in euery  
 word of god/ and the deuēl ladde  
 hym to an hiȝ hil . & schewide to  
 hym alle the rewmes of the wor-  
 ld in amoment of tyme; & seide to  
 hym/ I schal ȝyue to thee al this po-  
 wer; & the glorie of hem/ for to me  
 thei ben ȝouun; & to whom I wole .  
 I ȝyue hem/ therfore if thou falle down  
 & worschipe bifore me; alle thin-  
 gis schulen be thine/ & ihesus answe-  
 ride; & seide to hym/ it is writun/ thou  
 schalt worschipe thi lord god; & to  
 him aloone thou schalt serue/ & he  
 ledde hym into ierusalem; & sette hym on  
 the pynacle of the temple . & seide  
 to hym/ if thou art goddis sone; sen-  
 de thi silf fro hennys down/ for it is  
 writun/ for he hath comaundid to  
 his aungels of thee . that thei kepe thee  
 in alle thi weyes/ and that thei schulen  
 take thee in hondis; lest perauen-  
 ture thou hirte thi foot at a stoon/  
 & ihesus answeride & seide to hym/ it  
 is seid/ thou schalt not tempte thi  
 lord god/ & whanne euery temptaci-  
 oun was endid; the fend wente a  
 wey fro hym for a tyme// & ihesus tur-  
 nede aȝen in the vertu of the spi-  
 rit into galile; & the fame wente  
 forth of hym thurȝ al the cuntre/ & he  
 tauȝte in the synagogis of hem;  
 & was magnified of alle men/ &  
 he cam to nazareth; wher' he  
 was norischid/ & entride aftir  
 his custom in the sabat day into a sy-  
 nagoge; & roos to rede/ & the book  
 of Isaye the profete was takun to  
 hym/ & as he turnyde the book; he  
 fond a place where it was writun/

the spirit of the lord on me/ for  
 which thing he anoyntide me; he  
 sente me to preche to pore men/  
 to heele contryt men in herte . & to  
 preche remmissioun to prisoneris; &  
 sigt to blynde men/ & to delyuer' bro-  
 kun men into remmissioun . to preche the  
 zeer of the lord plesaunt . & the day of  
 zeldyng aȝen/ & whanne he hadde clo-  
 sid the book; he ȝaf aȝen to the my-  
 nistre . & sat/ and the yȝen of alle  
 men in the synagoge; weren bihol-  
 dinge into hym/ & he bigan to seye  
 to hem/ for in this day this scriptur'  
 is fulfillid in ȝoure eeris/ & alle  
 men ȝauen witnessing to hym; & won-  
 driden in the wordis of grace that  
 camen forth of his mouth/ & thei sei-  
 den/ whethir this is not the sone  
 of Ioseph? & he seide to hem/ sotheli  
 ȝe schulen seye to me this liknesse/  
 leech heele thi silf/ the farisees sei-  
 den to ihesu/ how grete thingis han  
 we herd don in cafarnaum; do thou  
 also here in thi cuntre/ & he seide/ tr-  
 euly I seye to ȝou . that no profete is  
 resseyued in his owne cuntr'/ in treu-  
 the I seie to ȝou that many wid-  
 wis weren in the dayes of elye the  
 profete in israel; whanne heuene was  
 closid thre ȝeer & sixe monethis .  
 whanne greet hungur was maad in  
 al the erthe/ & to noon of hem was  
 elye sent; but to sarepta of sy-  
 don to a widowe/ & many mesels  
 weren in ysrael; vnder elysee the  
 profete/ & noon of hem was clensid;  
 but naman of sirye/ & alle in the  
 synagoge heeringe thes thingis;  
 weren fillid with wraththe/ & thei  
 risen vp & drouen him out withouten  
 the citee/ & ledden hym to the top of  
 the hyl on which her citee was

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bildid; to caste him doun/ but ihesus pas-  
 side & wente thurȝ the myddel of  
 hem ¶ And cam doun into cafar-  
 naum a citee of galile; & ther' he  
 tauȝte hem in sabatis/ & thei weren  
 astonyed in his techyng; for his  
 word was in power/ and in ther  
 synagoge was aman hauynge  
 an vnclene fend; & he criede with  
 greet vois . & seide/ suffre . what  
 to us & to thee ihesu of nazareth;  
 art thou comun to leese us? I know  
 leche that thou art the hooly of god/  
 & ihesus blamyde him . & seide/ wexe do-  
 umb; & go out fro him/ & whanne the fend  
 hadde cast him forth into the myddil;  
 he wente away fro him . & he noy-  
 ede hym no thing/ & drede was maad  
 in alle men; & thei spaken to gidre  
 & seiden/ what is this word for in po-  
 wer & vertu he comaundith to vn-  
 clene spiritis . & thei goen out?  
 & the fame was pupplischid of him;  
 into ech place of the cuntr'/ & ihesus  
 roos up fro the synagoge & en-  
 tride into the hous of symount/  
 & the modir of symoundis wyf;  
 was holdun with grete feueris/  
 & thei preeden him for hir/ & ihesus stood  
 ouer hir & comaundide to the fend  
 & it lefte hir/ & anoon she roos  
 vp & seruede hem/ & whanne the sun-  
 ne wente doun; alle that hadden syke  
 men with dyuerse langours ledden  
 hem to him/ & he sette his hondis  
 on ech by hem self . & heelde hem/  
 & fendis wenten out fro manye;  
 & cryeden & seyden/ for thou art the  
 sone of god/ & he blamyde & suf-  
 fride hem not to speke; for thei  
 wisten him that he was crist/ and whanne  
 the day was come . he zede out &  
 wente into a desert place; & the

peple souȝten him/ & thei camen to hym;  
 & thei heelden him that he schulde not  
 go away fro hem/ to whiche he  
 he seide/ for also to othir citees . it  
 bihoueth me to preche the kingdom  
 of god; for therfore I am sent/ &  
 he prechide in the synagogis of  
 And it ¶ galile //c. v.//  
 was don whanne the pe-  
 ple camen faste to ihesu;  
 to heere the word of god/ he stood  
 bisydis the pool of genasareth; &  
 syȝ two bootis stondinge bisydis the  
 pool/ and the fiȝscheris weren gon  
 down . & waschiden her nettis/  
 & he wente vp into a boot  
 that was symoundis; & preie-  
 de hym to lede it alytel fro the lond/  
 & he saat & tauȝte the peple out  
 of the boot/ & as he ceesside to spe-  
 ke; he seide to symount/ lede thou  
 into depthe; & slake ȝour' nettis  
 to take fiȝsch/ & symount answe-  
 ride & seide to hym/ comaundor . we  
 traueliden al the nyȝt . & token no  
 thing; but in thi word . I schal leye  
 out the nett/ & whanne thei hadden  
 do this thing; thei closiden to gidre  
 a greet multitude of fiȝsches/ &  
 her net was brokun/ & thei beke-  
 nyden to felowis that weren in an  
 othir boot; that thei schulden come  
 helpe hem/ & thei camen & filliden  
 bothe bootis . so that thei weren al  
 most drenchid/ & whanne symount  
 petre syȝ this thing; he felde down  
 to the knees of ihesu & seide/  
 lord go fro me; for I am a  
 synful man/ for he was on ech  
 syde a stonyed; & alle that weren  
 with hym in the takyng of fiȝschis  
 whiche thei token/ sotheli in lyk  
 maner Iames & Iohn the sones

of zebede; that weren felawis of  
 symount petr' / and ihesus seide to  
 symount / nyle thou drede; now  
 fro this tyme thou schalt take men /  
 & whanne the bootis weren ledd up  
 to the lond; thei leften alle thingis . &  
 thei sueden hym ¶ And it was don .  
 whanne he was in oon of the citees /  
 lo aman ful of lepre . & seyng ihesus  
 felde down on his face; & preiede  
 him & seide / lord if thou wolt; thou  
 maist make me clene / & ihesus he-  
 eld forth his hond & touchide hym  
 & seide / I wole; be thou maad clene /  
 and anon the lepre passide a wey  
 from hym / & ihesus comaunidide to hym;  
 that he schulde seye to no man / but  
 go schewe thou thee to a preest / and  
 offre for thi clensyng; as moyses  
 bad into witnessing to hem / & the  
 word walkide aboute the more  
 of hym / & moche peple camen to  
 gidre; to heer' & to be heelid of  
 her syknessis / & he wente into de-  
 sert; & preyede / & it was don in  
 oon of the dayes . he sat & tauȝte /  
 & there weren farisees sittinge & doc-  
 tours of the lawe; that camen of  
 ech castel of galile & of Iude & of  
 ierusalem / & the vertu of the lord was;  
 to heele syke men / & lo men baren  
 in a bed aman that was syk in the  
 palsye; & thei souȝten to ber' hym  
 yn . & sette bifore hym / & thei fou-  
 den not in what partie thei sch-  
 ulden bere hym yn . for the peple;  
 wenten on the roof / & by the sclat-  
 tis thei leeten him down with the bed;  
 into the myddel bifore ihesu / & whanne  
 ihesu syȝ the feith of hem; he seide /  
 man; thi synnes ben forȝouun to  
 thee / & the scribis & farisees bi-  
 gunnen to thenke; seiynge /



who is this that spekith blasfe-  
 myes? Who may forȝyue synnes;  
 but god aloone? & as ihesus knew  
 the thouȝtis of hem; he answeri-  
 de & seyde to hem/ what thenken  
 ȝe yuele thingis in ȝoure hertis?  
 what is liȝter' to seye . synnes ben  
 forȝouun to thee; or to seye ryse  
 up & walke? but that ȝe wite that  
 mannissone hath power in erthe  
 to forȝyue synnes; he seide to  
 the syk man in palesye/ I seie  
 to thee/ ryse vp/ take thi bed &  
 go into thin hous/ & anoon he ro-  
 os vp biforn hem & toke the bed in  
 which he lay/ & wente into his  
 hous; & magnified god/ & greet  
 wondir took alle; & thei magni-  
 fiede god/ & thei weren fulfillid  
 with greet drede; & seiden for we  
 han seyn merueilouse thingis to  
 day/ And aftir thes thingis ihesus  
 wente out & syȝ a puppican le-  
 uy by name . sittinge at the tol bo-  
 the; & he seide to him/ sue thou me/  
 & whanne he hadde left alle thingis .  
 he roos vp & sude hym/ & leuy ma-  
 de to him a greet cumpany of  
 puppicans & of other' that weren  
 with hem; sittinge at the mete/ &  
 farisees & the scribis of hem gr-  
 ucchiden; & seiden to hise disciplis/  
 whi eten ȝe & drynken with pup-  
 plicans & synful men? & ihesus an-  
 sweride & seide to hem/ thei that  
 ben hoole han no nede to a leche;  
 but thei that ben syke/ for I cam  
 not to clepe iust men/ but synful  
 men to penaunce/ & thei seiden to him/  
 whi the disciplis of Ion fasten of-  
 te & maken preieris also & of fa-  
 risees; but thine eten & drynke/



to whiche he seide/ wher' 3e moun  
 make the sones of the spouse to  
 faste; while the spouse is with hem?  
 but daies schulen come whanne  
 the spouse schal be take a wey fro  
 hem . & thanne thei schulen faste in tho  
 dayes/ & he seide to hem also . alik-  
 nesse/ for no man taketh a pese fro  
 a newe cloth . & puttith it into an  
 old clothing/ ellis bothe he brekith  
 the newe ; and the pese of the newe a  
 cordith not to the elde/ and no man  
 puttith newe wyn into olde botels  
 ellis the newe wyn schal breke the  
 botels . & the wyn schal be sch-  
 ed out; & the botetels schu-  
 len perische/ but newe wyn  
 owith to be putt into newe bo-  
 tels; & bothe ben kept/ & no man  
 drynkinge the elde; wole a noon newe/  
 for he seith the olde is the bettr'/  
 And it was don //c. vi.//  
 in the secunde firste sabot  
 whanne he passide by the cor-  
 nes; hise disciplis pluckiden eeris  
 of corn/ & thei frotinge with her hondis;  
 eeten/ and summe of the farisees;  
 seiden to hem/ what doen 3e that that is  
 not leefful in the sabotis? & ihesus an-  
 sweride to hem/ 3e han not  
 redd what dauith dide; whanne he  
 hungride . & thei that weren with hym/  
 how he entride into the hous of  
 god & took looues of proposicioun &  
 eet; & 3af to hem that weren with him/  
 whiche looues it was not leefful  
 to ete; but oonly to prestis/  
 & he seide to hem/ for mannis  
 sone is lord . 3he of the saboth/ & it  
 was don in anothir saboth; that he entri-  
 de into a synagoge & tau3te/ &  
 aman was there; & his rizthond  
 was drye/ & the scribis & farisees

aspieden him . if he wolde heele hym  
 in the saboth; that thei schulden fynde  
 cause wherof thei schulden accuse  
 hym/ & he wiste the thouȝtis of hem/ &  
 he seide to the man that hadde a drye  
 hond/ ryse up & stonde into the myd-  
 del/ & he roos; & stood/ & ihesus seide  
 to hem/ I axe ȝou if it is leefful to  
 do wel in the sabot or yuele? to  
 make a soule saaf; or to leese/ &  
 whanne he hadde biholde alle men a  
 bout; he seide to the man/ hold forth  
 thin hond/ & he heeld forth; & his ho-  
 nd was restorid to heethe/ & thei  
 weren fulfillid with vnwisdom;  
 & spaken to gidre . what thei schul-  
 den do of ihesu ¶ And it was don  
 in tho daies . he wente out into an  
 hil . to preie; & he was al nyȝt  
 dwellinge in the preier of god/ &  
 whanne the day was come; he clepi-  
 de hise disciplis . & chees twelue of  
 hem . whiche he clepide also apost-  
 lis/ symound whom he clepide petr';  
 & andreu his brothir/ Iames & Ion .  
 philip & bartholomew . matheu  
 & thomas . Iames alfey & symound  
 that is clepid zelotes/ Iudas of Ia-  
 mes/ & Iudas scariot that was tray-  
 tour/ and ihesus cam down fro the hil .  
 with hem & stood in a feeldy place/  
 & the cumpany of hise disciplis &  
 a greet multitude of peple of al  
 Iudee & ierusalem . & of the see coostis  
 & of tyre & sydon . that camen to hee-  
 re him . & to be heeled of her syknes-  
 sis/ & thei that weren trauelid of  
 vnclene spiritis; weren heeled/  
 and alle peple souȝte to touche  
 him . for vertu wente out of hym  
 & heeled alle/ & whanne hise yȝen  
 weren cast vp into hise disciplis .  
 he seide blessid be ȝe pore men;

for the kingdom of god is 3oure/  
 blessid be 3e that now hungre; for 3e  
 schulen be fulfillid/ blessid be 3e  
 that now wepen/ for 3e schulen leize/  
 3e schulen be blessid . whanne men  
 schulen hate 3ou . & departe 3ou  
 away . & putte schenschip to 3ou;  
 & caste out 3our' name as yuel  
 for mannis sone/ Ioye 3e in that day  
 & be 3e glad; for lo 3our' mede is  
 moche in heuene/ for aftir these  
 thingis; the fadris of hem diden to  
 profetis/ netheles wo to 3ow ryche  
 men/ that han 3our' coumfort/ wo  
 to 3ou that ben fulfillid; for 3e schu-  
 len hungre/ wo to 3ou that now leiz-  
 en; for 3e schulen morne & wepe/  
 wo to 3ou whanne alle men schulen  
 blesse 3ou/ aftir thes thingis the  
 fadris of hem diden to profetis//  
 ¶ but I seie to 3ou that heeren/ loue 3e  
 3oure enemyes; do 3e wel to hem  
 that hatiden 3ou/ blesse 3e men that cursen  
 3ou; preye 3e for men that defamen 3ou/  
 & to hym that smyth thee on o cheke;  
 schewe also the toher/ & fro him that takith  
 away fro thee a clooth; nyle thou for-  
 bede the coote/ and 3yue to ech that  
 axith thee/ & if aman takith away  
 tho thingis that ben thine; axe thou  
 not a3en/ and as 3e wolen that  
 men do to 3ou; do 3e also to hem  
 in lyk maner/ & if 3e louen hem  
 that louen 3ou; what thank is to  
 3ou? for synful men louen men that  
 louen hem/ & if 3e doen wel to hem that  
 doen wel to 3ou; what grace is  
 to 3ou/ synful men doen this thing/  
 & if 3e leenen to hem of whiche 3e  
 hopen to take a3en; what thank is  
 to 3ou? for synful men leenen  
 to synful men; to take a3en as mo-  
 che/ netheles loue 3e 3our' enemyes

& do 3e wel/ and leene 3e hopinge  
 no thing therof; & 3our' mede schal  
 be moche/ & 3e schulen be the sones  
 of the hi3este/ for he is benynge  
 on vnkynde men & yuel men ¶ therfor  
 be 3e merciful; as 3our' fadir is  
 merciful/ nyle 3e deme; & 3e schu-  
 len not be demyd/ nyle 3e condempne;  
 & 3e schulen not be condempned/ for 3yue 3e;  
 & it schal be for 3ouun to 3ou/ 3yue 3e; &  
 it schal be 3ouun to 3ou/thei schulen 3yue into  
 3oure bosum a good mesur' . & wel fillid .  
 & schakun to gidre & ouer flowinge/  
 for bi the same mesur' . bi which  
 3e meten/ it schal be metun a3en to  
 3ou/ & he seide to hem a liknesse .  
 whethir the blynde may lede the blyn-  
 de; ne fallen thei not bothe into the  
 dyche? a disciple is not a boue the  
 maistir/ but ech schal be parfyt;  
 if he be as his maistir/ And what  
 seest thou in thi brotheris y3e a mot  
 but thou biholdist not a beam that  
 is in thin owne y3e? or how maist  
 thou seie to thi brothir . brother suffr' .  
 I schal caste out the mot of thin y3e .  
 & thou biholdist not a beam in thin  
 owne y3e? Ipocrite . first take  
 out the beam of thin ~~owne~~ y3e/ &  
 thanne thou schalt se to take the mot  
 of thi brotheris y3e ¶ It is not a  
 good tre; that makith yuele fruytis/  
 nethir an yuel tre; that makith go-  
 ode fruytis/ for euery tre; is  
 knowun of his fruyt/ & men ga-  
 deren not fygyus of thornes; nethir  
 men gaderen a grape of a boisch  
 of breris/ a good man; of the good  
 tresour of his herte bryngith  
 forth goode thingis/ & an yuel ~~man~~  
 man; of the yuel tresour bryn-  
 geth forth yuel thingis/ for of the  
 plente of the herte; the mouth spe-



kith/ And what clepen 3e me lord  
 lord; & doen not tho thingis that I  
 seye/ ech that cometh to me & hee-  
 reth my wordis . & doith hem; I  
 schal schewe to 3ou to whom he  
 is lyk/ he is lyk to aman that bildeth  
 an hous that diggede deepe & sette  
 the fundament on a stoon / & whanne  
 greet flood was maad the flood  
 was hurtlid to that hous; & it my3  
 te not moue it/ for it was foun-  
 did on a sad stoon/ but he that  
 heerith & doith not; is lyk to a  
 man bildinge his hous on erthe  
 withoute fundament/ into which  
 the flood was hurlid/ & a noon it  
 felle down/ & the falling down of that  
 hous; was maad greet //c. vii.//  
 And whanne he hadde fulfil-  
 lid alle his wordis into  
 the eeris of the peple; he  
 entride into cafarnaum/ but a ser-  
 uaunt of a centurien that was  
 precious to hym was syk & dra  
 wyng to the deeth/ & whanne he  
 hadde herd of ihesu; he sente to  
 hym the eldre men of Iewis/ &  
 preiede him that he wolde come &  
 heele his seruaunt/ & whanne thei  
 camen to ihesu . thei preieden hym  
 bisyli & seiden to him/ for he is wor-  
 thi that thou graunte to hym this thing;  
 for he loueth our' folk; & he bildi-  
 de to us a synagoge; & ihesus wen-  
 te with hem/ & whanne he was not  
 fer fro the hous the centurien sen-  
 te to hym frendis & seide/ lord nyle  
 thou be trauelid/ for I am not  
 worthi; that thou entre vndir my  
 roof/ for which thing . & I deme-  
 de not my silf worthi; that I come  
 to thee/ but seie thou bi word; &  
 my child schal be heeled/ for I am

aman ordeyned vndir power; &  
 haue knyztis vndir me/ & I seie  
 to this go . & he goith/ & to a nothir  
 come; & he cometh/ & to my seruaunt  
 do this thing/ & he doith/ & whanne this  
 thing was herd; ihesus wondride/ &  
 seide to the peple suyng him/ treu-  
 li I seie to 3ou/ nethir in ysrael I  
 fond so greet feith/ & thei that we-  
 ren sent turneden a3en home/ &  
 founden the seruaunt hool which  
 was syk/ ¶ And it was don aftir-  
 ward ihesus wente into a cite . that  
 is clepid naym; & hise disciplis &  
 ful greet peple wenten with hym/  
 & whanne he cam ny3 to the 3ate of  
 the citee; lo the sone of a womman  
 that hadde no mo children . was  
 born out deed/ & this was a wido-  
 we . & moche peple of the citee with  
 hir/ & whanne the lord ihesus hadde seyn  
 hir; he hadde reuthe on hir . & seide  
 to hir/ nyle thou wepe/ & he cam  
 ny3; & touchide the beer'/ & thei that  
 baren/ stooden/ & he seide/ 3onge  
 man; I seie to thee ryse vp/ & he  
 that was deed . saat vp a3en/ &  
 bigan to speke/ & he 3af hym to his  
 modir/ and drede took alle men;  
 & thei magnifieden god . & seiden/  
 for a greet profete is risun among  
 us; & for god hath visited his **pe**  
 peple/ & this word wente out of  
 hym into al Iudee; & into al the cun-  
 tre aboute/ And Iohnis discy-  
 plis tolden hym; of alle thes thingis/  
 & Iohn clepide tweyne of hise  
 disciplis & sente hem to ihesu & seide/  
 art thou he that is to come? or a  
 biden we anothir? & whanne the men  
 cam to him; thei seiden/ Iohn bap-  
 tist sente us to thee; & seide/ art  
 thou he that is to come; or we

abyden anothir? and in that our he  
 heelide many men of her syknes-  
 sis & woundis & yuel spiritis/ & he  
 3af li3t to many blynde men/ & ihesus  
 answeride & seyde to hem/ go 3e  
 a3en & telle 3e to Iohn; tho thingis  
 that 3e han herd & seyn/ blynde men  
 seen . crokid men goen . meselis ben  
 maad cleene/ deaf men heeren . deede  
 men rysen a3en/ pore men ben ta-  
 kun to preching of the gospel/ & he  
 that schal not be sclaundrid in me;  
 is blessid/ & whanne the messangers  
 of Iohn . weren gon forth/ he bigan  
 to seie of Iohn to the peple/ what  
 wenten 3e out into desert to se?  
 a reede wawid with the wynd? but  
 what wenten 3e out to se? aman  
 clothid with softe clothis? lo thei that  
 ben in precious cloth & in delyces;  
 ben in kyngis housis/ but what  
 wenten 3e out to se? a profete? 3he  
 I seye to 3ou/ & more than a profete/  
 this is he of whom it is writun/ lo  
 I sende my aungel bifore thi face;  
 which schal make thi weye redy  
 bifore thee/ certis I seie to 3ou/  
 ther is no man more profete among  
 children of wymmen than is Iohn/  
 but he that is lesse in the kyngdom  
 of heuenes; is more than he/  
 ¶ And alle the peple heeringe & pup-  
 plicans that hadden be baptisid  
 with the baptyem of Iohn; iustifi-  
 eden god/ but the farisees & the  
 wyse men of the lawe that weren  
 not baptisid of him . dispiseden the  
 counsel of god; a3ens hem silf/ & the  
 lord seide/ therfore to whom schal I  
 seye men of this generacioun lyk;  
 & to whom ben thei lyk? thei ben  
 lyk to children sittinge in cheping  
 & spekinge to gidre & seyinge/



we han songun to 3ou with pipis;  
 & 3e han not daunsid/ we han maad  
 mornyng; & 3e han not wept/ for  
 Iohn baptist cam nethir etynge  
 breed ne drynkyng wyn; & 3e seien/  
 he hath a fend / mannis sone cam  
 etynge & drynkyng; & 3e seien/  
 lo aman devour'; & drynkyng wyn  
 a frend of pupplicans & of syn-  
 ful men/ & wysdom is iustified  
 of her sones ¶ but oon of the fari-  
 sees preiede ihesu; that he schulde etc  
 with hym/ and he entride into the  
 hous of the farisee . & sat at the me-  
 te/ & lo a synful womman that was in the  
 citee . as sche knew that ihesus sat at  
 the mete . in the hous of the farisee;  
 she brouȝte an alabastr' box of  
 oynement/ & she stood bihynde bi-  
 sydis his feet . & bigan to moiste  
 his feet with teeris; & wypede  
 with the heeris of hir heed/ & kiste  
 his feet; & anoyntide with oyne-  
 ment/ & the farisee seyng that had-  
 de clepid him; seide with ynne hym  
 silf seiynge/ if this were a profete;  
 he schulde wite . who & what ma-  
 ner womman it wer' that touchith  
 him . for she is a synful womman/ &  
 ihesus answeride & seyde to him/ sym-  
 ount I haue sum thing to seie to thee/  
 & he seide/ maistir seie thou/ & he  
 answeride/ twey dettours we-  
 ren to oo lener' & oon ouȝte fy-  
 ue hundrid pens; & the othir fyfty/  
 but whanne thei hadden not wher-  
 of thei schulden ȝelde; he for ȝaf to  
 bothe/ who thanne loueth him more?  
 Symount answeride & seide/ I ges-  
 se that he; to whom he forȝaf mo-  
 re/ & he answeride to hym/ thou hast  
 demyd rigtly/ & he turnede to the  
 womman & seide to symound/ seest



thou this womman? I entride into thin  
 hous; thou 3af no watir to my  
 feet/ but this hath moistid my fe-  
 et with teeris; & wypid with hir  
 heeris/ thou hast not 3ouun to me  
 a cosse; but this sithen she entri-  
 de ceesside not to kisse my feet/  
 thou anyntidest not myn heed  
 with oyle; but this anyntide my  
 feet with oynement/ for the which  
 thing I seie to thee . many synnes ben  
 for3ouun to hir; for she hath loued  
 moche/ & to whom is lesse for3ouun;  
 he loueth lesse/ & ihesus seide to hir/  
 thi synnes ben for3ouun to thee/ &  
 thei that saten to gidre at the mete;  
 bigunnen to seie with ynne hem silf/  
 who is this that for3yueth synnes?  
 but he seide to the womman/ thi feith  
 hath maad thee saaf/ go thou in pees  
 And it was don //c. viii.//  
 aftirward . & ihesu made  
 iourney bi citees & cas-  
 tels . prechinge & euuangelisynge  
 the rewme of god/ & twelue with  
 him . & sum wymmen that weren hee-  
 lid of wickid spiritis & syknessis/  
 marie that is clepid mawdelein of  
 whom seuene deuelis wenten  
 out / & Ioone the wyf of chuse the  
 procurator of eroude; & susanne &  
 many other' that mynistriden to hym  
 of her rychessis/ & whanne myche  
 peple was come to gidre/ & men  
 hi3eden to hym fro the citees; he sei-  
 de by a symilitude/ He that sowith  
 3ede out to sowe his seed/ & whanne  
 he sowith; sum fel bi sydis the weie .  
 & was defoulid . & briddis of the  
 eyr eeten it / and othir feel on a  
 stoon/ & it sprong up & driede;  
 for it hadde not moisture/ and  
 othir fel among thornes; & the thor-

nes springen vp to gidre . & stran-  
 glide it/ and othir fel into good er-  
 the; & it is sprong vp . & made an  
 hundrid fold fruyt/ he seide thes  
 thingis & cryede/ he that *bath* eeris of  
 heeryng heer' he/ but hise dis-  
 ciplis axeden him; *what was* this  
 parable was/ & he seide to hem/  
 to 3ou it is grauntid to knowe  
 the priuyte of the kyngdom of  
 god . but to othere men in para-  
 blis; that the seynge se not/ and  
 thei heeringe vndirstonde not/  
 & this is the parable/ the seed; is  
 godis word/ & thei that ben bisy-  
 dis the weye; ben thes that hee-  
 ren/ and aftirward the fend cometh  
 & takith away the word fro ther her-  
 te; lest thei bileuyng be maad sa-  
 af/ but thei that fel on a stoon; ben  
 thes that whanne thei han herd . rescey-  
 uen the word with ioye/ & thes han  
 not rootis/ for at a tyme thei bile-  
 uen; & in tyme of temptacioun thei  
 goen away/ but that that fel among  
 thornes; ben thes that herden/ & of bi-  
 synesses & richessis & lustis of lyf  
 thei goen forth & ben stranglid; & bryn-  
 gen forth no fruyt/ but that that fel  
 into good erthe; ben thes that in a good  
 herte & best heeren the word & holden .  
 & bryngen forth fruit in pacience/  
 ¶ No man li3tneth a lanterne & hi-  
 leth it with a vessel . puttith it vn-  
 dur a bed/ but on a candelsticke; that  
 men that entren se li3t/ for there is no  
 priuy thing; which schal not be ope-  
 nyd/ nethir hid thing; which schal  
 not be knowun . & come into opyn/

therefore se 3e how 3e heeren/  
 for it schal be 3ouun to hym that hath/ & who  
 euer' ~~that~~ hath not; also that that he  
 weneth that he haue . schal be takun a-  
 wey fro hym/ & his modir & britheren  
 camen to hym/ & thei my3ten not co-  
 me to hym for the peple/ & it was teeld  
 to hym/ thi modir & thi britheren ston-  
 den withouteforth; willinge to se thee/  
 and he answeride & seide to hem/ my  
 modir & my britheren ben these that  
 heeren the word of god & doen it/  
 And it was don in oon of the daies;  
 he wente vp into aboot & hise disci-  
 plis / & he seide to hem/ passe we ouer  
 the see/ and thei wenten vp/ & while  
 thei roweden; he slepte/ and a tem-  
 pest of wynd cam down into the wa-  
 tir; & thei weren dryuun hidur & thi  
 dur . with wawes & weren in perel/ &  
 thei camen ny3 . & reiseden him & seiden/  
 commaundour we perischen/ & he roos  
 & blamyde the wynde & the tempest  
 of the watir; & it ceeside/ & pesible-  
 te was maad/ & he seide to hem/ whe-  
 re is 3our feith? which dredynge  
 wondriden . & seiden to gidre/ who ges-  
 sist thou is this . for he comaundith to  
 wyndis & to the see; & thei obeyen  
 to hym/ & thei rowiden to the kuntre  
 of gerasenus; that is a3ens galile/  
 and whanne he wente out to the lond;  
 aman ran to him that hadde a deuel  
 long tyme/ & he was not clothid  
 with cloth; neither dwellid in hous .  
 but in sepulcris/ this whanne he sy3  
 ihesu; fel down bifore hym/ & he crynge  
 with a greet vois; seyde/ what to  
 me & to thee; ihesu the sone of \* hi3este  
 god? I biseche thee that thou tormente  
 not me/ for he comaundide the vn-  
 clene spirit; that he schulde go out  
 fro the man/ for he took him ofte ty-

\* the

mes/and he was boundun with chay-  
 nes & kept in stockis/ & whanne the bon-  
 dis weren brokun; he was lad of de  
 uelis into desert/ and ihesus axide him  
 & seide/ what name is to thee/ & he  
 seide a legioun/ for many deuelis  
 weren entrid into him/ and thei prey-  
 eden him . that he schulde not comaun-  
 de hem; that thei schulden go into helle/  
 and ther was a floc of many swyn;  
 lesewinge in an hil/ & thei preieden  
 him; that he schulde suffre hem *to* entr'  
 into hem/ & he suffride hem/ & so the  
 deuelis wenten out fro the man;  
 & entriden into the swyn/ & with a  
 bire the floc wente heedlinge into  
 the pool; & was drenchid/ & whanne  
 the herdis saizen this thing don . thei  
 flowen & teelden into the citee & in-  
 to the towns/ and thei zeden out to  
 se that thing; that was don/ & thei ca-  
 men to ihesu/ & thei founden the man  
 sittinge clothid . fro whom the fendis  
 wenten out . & in hool mynde at his  
 feet; & thei dredden/ and thei that sy-  
 zen toolden to hem; how he was maad  
 hool of the ~~te~~ legioun/ & al the multitude  
 of the cuntre of gerasenus preiede him  
 that he schulde go fro hem; for thei we-  
 ren holdun with greet drede/ he wen-  
 te up into a boot & turnede aȝen/  
 & the man of whom the deuelis weren  
 gon out; preiede him that he schulde be  
 with him/ ihesu lefte hym & seide/ go a  
 ȝen into thin hous; & telle how gre-  
 te thingis god hath don to thee/ & he  
 wente thurȝ al the cite . & prechide  
 how grete thingis ihesu hadde don to  
 him ¶ And it was don whanne ihesus  
 was gon aȝen; the peple resseyue-  
 de hym/ for alle weren abydinge him/  
 and lo aman to whom the name was  
 Iairus; & he was prince of a sy-



nagoge/ & he fel down at the feet  
 of ihesu; & preide him that he schulde  
 entre into his hous/ for he hadde  
 but o douȝtir almost of twelf ȝeer  
 eeld/ & she was deed/ & it bifel; the  
 while he wente . he was thrungun  
 of the peple/ & a womman that hadde  
 a flux of blood twelf ȝeer; & had-  
 de spendid al hir catel in lechis . &  
 she myȝte not be curid of ony/ &  
 she cam nyȝ bihynde; & touchide  
 the hemme of his cloth/ and anoon the  
 flux of hir blood ceesside/ & ihesus sei-  
 de/ who is that touchide me/ & whanne  
 alle men denyeden; petr' seide . & thei  
 that weren with him/ comaundour the  
 peple thrusten & disesen the? & thou  
 seist who touchide me/ & ihesus seide/  
 sum man hath touchid me/ for that ver-  
 tu ȝede out of me/ & the womman seyn-  
 ge that it was not hid fro him; cam  
 tremlinge & fel down at his feet/  
 & for what cause she hadde touchid  
 him; she schewide bfore al the peple .  
 & how anoon she was heeled/ & he  
 seide to hir/ douȝtir thi feith hath maad  
 thee saaf; go thou in pees/ & ȝit whi-  
 le he spak . a man cam to the prince  
 of the synagoge . & seide to him/ thi  
 douȝtir is deed; nyle thou trauele  
 the maistir/ & whanne this word was  
 herd; ihesus answeride to the fadir of  
 the damysel/ nyle thou drede; but bi-  
 leue thou onely . & she schal be saaf/  
 and whanne he cam to the hous; he  
 sufridde no man to entre with him  
 but petr' & Iohn & Iames & the fa-  
 dir & the modir of the damysel/ &  
 alle wepten & biweyleden hir/ &  
 he seide/ nyle ȝe wepe/ for the damy-  
 sel is not deed; but slepith/ & thei  
 scorneden hym; & wisten that she was  
 deed/ but he heeld hir hond & cry-

ede & seide/ damysel ryse vp/ and  
 hir spirit turnede aȝen; & she roos  
 anoon/ & he comaundide to ȝyue to  
 hir; to ete/ & hir fadir & modir  
 wondriden greetly/ & he comaundi-  
 den hem that thei schulden not seye to  
 ony that thing that was don //c. ix.//  
 And whanne the twelue apos-  
 tles weren clepid to gidre;  
 ihesus ȝaf to hem vertu and power  
 on alle deuellis . & that thei schulden  
 heele syknessis/ and he sente hem  
 for to preche the kingdom of god; &  
 to heele syke men/ & he seide to hem/  
 no thing take ȝe in the weye nethir  
 ȝerd ne scrippe . nethir breed ne money;  
 & nethir haue ȝe two cootis/ & into  
 what hous that ȝe entren; dwelle ȝe  
 there . & go ȝe not *out* fro thennis/ & who  
 euer' ressyuen not ȝou; go ȝe out of  
 that citee . & schake ȝe \* the poudre  
 of ȝour' feet . into witnessing on hem/  
 & thei ȝeden forth . & wenten aboute  
 bi castels preching & heeling euery-  
 wher'/ and eroude tetrark; herde  
 alle thingis that weren don of him/ &  
 he doutide for that it was seid of  
 sum men; that Iohn was rise fro  
 deeth/ & of sum men; that elye hadde ap-  
 perid/ but of othere/ that oon of the elde  
 profetis was risun/ and eroude sei-  
 de/ I haue biheedid Iohn/ & who  
 is this; of whom I heere suche thin-  
 gis? & he souȝte to se hym/ and the  
 apostles turneden aȝen; & telden  
 to him alle thingis that thei hadden don/  
 and he took hem; & wente bisydis  
 into a desert place that is bethsayda/  
 & whanne the peple knewen this; thei  
 folewiden him/ & he resseyuede hem;  
 & spak to hem of the kingdom of god/  
 and he heelide hem; that hadden ne-  
 ede of cure/ & the day bigan to

\* of

bowe down/ and the twelue camen  
 & seiden to him/ leeu the peple; that  
 thei go & turne into castles & tow-  
 nes that ben aboute . that thei fynde  
 mete; for we ben her' in a desert  
 place/ & he seide to hem/ ȝyue ȝe to  
 hem to ete/ and thei seiden/ ther ben  
 not to us; mo than fyue looues . &  
 twey fischis/ peraumentur' that we  
 go & bye metis; to alle peple/ and  
 the men weren almost fyue thousand/  
 & he seide to hise disciplis/ make  
 ȝe hem sitte to mete . by cumpany-  
 es a fifty to gidre/ & thei diden so/  
 & thei maden alle men sitte to mete/  
 and whanne he hadde take the fyue  
 looues & tweye fischis; he biheeld  
 into heuene . & blesside hem & brak/  
 & delide to hise disciplis; that thei sch-  
 ulden sette forth bfore the cumpanyes/  
 & alle men eeten; & weren fulfilled/&  
 that that lefte to hem of brokun metis  
 was takun vp; twelue coffyns/ and  
 it was don whanne he was aloone prey-  
 inge; hise disciplis weren with hym/  
 & he axide hem & seide/ whom seyen  
 the peple that I am? & thei answeri-  
 den & seiden/ Iohn baptist/ othere seien;  
 elye/ & othere seien; o profete of the for-  
 mer' is risun/ & he seide to hem/ but  
 who seye ȝe that I am? symound petr'  
 answeride; & seide/ the crist of god/  
 and he blamyng hem; comaundide  
 that thei schulden seie to no man . & sei-  
 de thes thingis/ for it bihoueth mannis  
 sone; to suffre many thingis/ & to  
 be repreued of the eldre men; & of the  
 princes of prestis & of scribis/ & to be  
 slayn; & the thridde day to ryse a-  
 zen; & he seide to alle; If ony wole  
 come aftir me; denye he hym silf  
 & take he his cross euery day . & su-  
 we he me/ for he that wole make



his lyf saaf; schal leese it/ and he that  
 leesith his lyf; for me schal make it  
 saaf/ and what profitith it to a man  
 if he wyne al the world & leese his silf .  
 & do peyring of his silf/ for who so  
 schameth me & my wordis; mannis  
 sone schal schame him whanne he co-  
 meth in his mageste & of the fadris  
 & of the hooly aungelis ¶ And I seie  
 to 3ou verili there ben summe stondinge  
 her' . which schulen not taste deeth;  
 til thei seen the rewme of god/ & it  
 was don aftir thes wordis . almost  
 eizte dayes; & he took petr' & Iames  
 & Iohn/ & he sti3ede into an hil; to  
 preie/ & while he preiede; the lyk-  
 nesse of his cher' was chaungid . &  
 his clothing was whit schyninge/ & lo  
 twey men spaken with hym/ & moyses  
 & elye weren seyn in maieste/ & thei  
 sayen his goying out . sch-  
 ulde fulfille in ierusalem/ & petr' & thei  
 that weren with him; weren heuy of  
 sleep/ and thei wakinge say3en his  
 maieste; & the twey men that stonden with  
 him/ & it was don whanne thei departi-  
 den fro hym; petre seide to ihesu/ co-  
 maundour it is good; that we be here/  
 & make we her' thre tabernaclis/  
 oon to thee & oon to moyses; & oon to  
 elye/ & he wiste not; what he schul-  
 de seye/ but while he spak thes thin-  
 gis; a clowde was maad . & ouerscha-  
 dowide hem/ & thei dredden; whanne  
 thei entriden in to the cloude/ & a vois  
 was maad out of the cloude . & seide/  
 this is my dereworthe sone; heere  
 ze hym/ & while the vois was maad;  
 ihesu was foundun aloone/ & thei we-  
 ren stille; & to no man seiden in tho dai-  
 es ou3t of tho thingis . that thei hadden  
 seyn/ but it was don in the day su-  
 ynge . whanne thei camen doun of the



hil; moche peple mette hem/ & lo a  
 man of the cumpany; cryede & seide/  
 maistir I biseche thee . bihold my so-  
 ne; for I haue no mo/ & lo a spirit  
 taketh him . & sudenly he crieth & hur-  
 tlith down . & todrawith hym with fo-  
 me/ & vnneth he goith away alto  
 drawynge him/and I preiede thi  
 disciplis; that thei schulden caste hym  
 out . & thei myȝten not/ & ihesus answe-  
 ride; & seide to hem/ A vnfeithful  
 generacioun & weyward . how longe  
 schal I be at ȝou . & suffre ȝou? brin-  
 ge hidur thi sone/ and whanne he cam  
 nyȝ; the deucl hurtlide him down . & to  
 brayde him/ and ihesus blamede the vn-  
 clene spirit; & heclide the child . &  
 ȝeldide him to his fadir/ & alle men  
 wondriden greetly in the greetnesse  
 of god/ and whanne alle men wondri-  
 den in alle thingis that he dide; he sei-  
 de to hise disciplis/ putte ȝe these wor-  
 dis in ȝour' hertis/ for it is to co-  
 me that mannis sone be bitrayed into  
 the hondis of men/ & thei knewen not  
 this word . & it was hid bifore hem;  
 that thei feeliden it not/ and thei dred-  
 den to axe him of this word ¶ But a tho-  
 uȝt entride into hem; who of hem  
 schulde be grettest/ and ihesu seyng  
 the thouȝtis of the herte of hem; took  
 a child & settide him bisydes him . & sei-  
 de to hem/ who euer' resseyueth this  
 child in my name; resseyueth me/  
 & who euer' resseyueth me; ressey-  
 ueth him that sente me/ for he that is  
 leest among ȝou alle; is the grettest/  
 and Iohn answeride & seide/ comaun-  
 dour; we syȝen aman castinge out  
 fendis in thi name/ & we han for-  
 bodun hym; for he sueth not thee with  
 vs/ & ihesus seide to him/ nyle ȝe forbe-  
 de/ for he that is not aȝens vs/ is

for us/ and it was don whanne the day-  
 es of his taking vp weren fulfil-  
 lid; he settide faste his face to go to  
 ierusalem . & sente messengeris bfore  
 his siȝt/ and thei ȝeden & entriden into  
 a citee of samaritans; to make  
 redy to him/ & thei resseyueden not  
 him/ for the face was of him . goynge  
 into ierusalem/ & whanne Iames & Iohn  
 hise disciplis syȝen; thei seiden/ lord  
 wolt thou that we seyen that fier come  
 down fro heuene . & waste hem/  
 and he turnede; & blamede hem & seide/  
 ȝe witen not whos spiritis ȝe ben/  
 for mannis sone cam not to leese men-  
 nis soulis; but to saue/ & thei wenten  
 into anothir castel ¶ And it was don  
 whanne thei walkiden in the weye; aman  
 seide to him/ I schal sue thee; whidur  
 euer' thou go/ & ihesus seide to him/ foxis  
 han dennes; & briddis of the eyr han  
 nestis/ but mannis sone hath not whe-  
 re he reste his heed/ and he seide  
 to another/ sue thou me/ and he seide/  
 lord suffre me first to go; & birie my  
 fadir/ & ihesus seide to him/ suffre that deede  
 men birie her deede men; but go thou &  
 telle the kingdom of god/ and anothir  
 seide/ lord I schal suwe thee; but fi-  
 rst suffre me to leefe al thingis that ben  
 at hoom/ & ihesus seide to him/ no man  
 that puttith his hond to the plouȝ &  
 biholdinge backward; is able to the  
 rewme of god //c. x.//  
 And aftir thes thingis ; the lo-  
 rd ihesu ordeynede also othir  
 seuenti & tweyne/ & sente hem bi twey-  
 ne & tweyne bfore his face; into  
 euery cite & place whidur he was  
 to come/ & he seide to hem/ ther is mo-  
 che rype corn; & fewe werkmen/  
 therfore preie ȝe the lord of the rype  
 corn/ that he sende werkmen into

his rype corn/ go 3e lo I sende 3ou; as  
 lambren among wolues/ therfore nyle  
 3e ber' a sachel neithir scrippe . nethir schoon;  
 & greete 3e no man bi the weie/ into what  
 hous 3e entren first seye 3e pees to  
 this hous/ & if a sone of pees be ther';  
 3our' pees schal reste on him/ but if  
 noon; it schal turne a3en to 3ou/ &  
 dwelle 3e in the same hous; etinge  
 & drynkinge tho thingis that ben at hem/  
 for a werkman is worthi his hir'/ ny-  
 le 3e passe from hous into hous/ & in-  
 to what euer citee 3e entren . & thei  
 resseyuen 3ou; ete 3e tho thingis that ben  
 sett to 3ou/ & heele 3e the syke men  
 that ben in that citee; & seye 3e to hem/  
 the kingdom of god schal nei3e into  
 3ou/ into what cite 3e entren . & thei  
 resseyuen 3ou not . go 3e out into the  
 streetis of it . & seye 3e/ we wyphen  
 of a3ens 3ou the powder that deny-  
 de to us of 3our' cite/ netheles wite  
 3e this thing; that the rewme of god sch-  
 al come ny3/ I seye to 3ou . that to sodom  
 it schal be esyer'; than to that citee  
 in that day ¶ Wo to thee corosaym  
 wo to thee betsayda/ for if in tyre &  
 sidon the vertues hadde be don . whi-  
 che han be don in 3ou; sum tyme thei  
 wolden han sete in hayr' & aysches  
 & haue don penaunce/ netheles to ty-  
 re & sidon it schal be esyer' in the  
 dome; than to 3ou/ & thou cafarnaum  
 art enhaunsid til to heuene; thou schalt  
 be drenchid til into helle/ he that  
 heerith 3ou; heerith me/ & he that  
 dispisith 3ou; dispisith me/ & he that  
 dispisith me; dispisith hym that sente  
 me ¶ And the two & seuenti disci-  
 plis; turneden a3en with ioye . & sei-  
 den/ lord also deuelis ben suget to  
 vs in thi name/ & he seide to hem/  
 I sai3 sathanas fallinge down fro

heuene as leyt/ & lo I haue 3ouun to  
 3ou power to trede on serpentis  
 & scoriouns . & on al the vertu of the  
 enemy; & no thing schal anoye 3ou/  
 netheles nyle 3e ioye in this thing  
 that spiritis ben suget to 3ou/ but  
 ioye 3e that 3our' names ben writun  
 in heuenes/ In thilke our he gla-  
 dide in the hooly gost; & seide/ I kno-  
 wleche to thee fadir; lord of heuene  
 & of erthe/ for thou hast hid thes thin-  
 gis fro wyse men & prudent; & hast  
 schewid hem to smale children/ 3he  
 fadir; for so it pleside bfore thee/  
 alle thingis ben 3ouun to me of my  
 fadir/ & no man woot who is the so-  
 ne; but the fadir/ & who is the fadir;  
 but the sone . & to whom the sone wo-  
 le schewe/ and he turnede to hise  
 disciplis & seide/ blessid ben the y3en;  
 that seen tho thingis that 3e seen/ for  
 I seie to 3ou that many profetis &  
 kingis wolden haue seyn tho thingis  
 that 3e seen; & thei sy3en not/ & hee-  
 re tho thingis that 3e heeren; & thei her-  
 den not/ & lo a wys man of the lawe  
 roos vp; temptynge him & seiynge/  
 maistir what thing schal I do to  
 haue euerlastinge lyf/ & he seide to  
 him/ what is writun in the lawe? how  
 redist thou? he answeride & seide/  
 thou schalt loue thi lord god of al  
 thin herte; & of al thi soule . & of all'  
 thi strengthis & of al thi mynde/ &  
 thi nei3ebore as thi silf/ & ihesus seide  
 to him/ thou hast answerid rigtly/ do  
 this thing; & thou schalt lyue/ but he  
 willinge to iustifie him silf; seide to  
 ihesu/ and who is my nei3ebore? &  
 ihesus byheeld & seide/ A man cam doun  
 fro ierusalem into ierico; & fel among  
 theues/ & thei robbiden him . & woundi-  
 den him & wenten away; & leften



the man half alyue/ & it bifel that a  
 preest cam doun the same weye; & pas-  
 side forth whanne he hadde seyn hym/  
 also a dekene whanne he was bisydis  
 the place . & saiȝ him; passide forth/ but  
 a samaritan goynge the wey; cam  
 bisidis him/ & he syȝ hym . & hadde reu-  
 the on hym . & cam to him & boond to gi-  
 dre his woundis . & hilde yn oyle &  
 wyn; & leide him on his beest . & ledde  
 into an ostrye . & dide the cur' of hym/  
 and anothir day he brouȝte forth twey  
 pans; & ȝaf to the osteler & seide/ ha-  
 ue the cur' of him/ & what euer thou schalt  
 ȝyue ouer; I schal ȝelde to thee . whanne  
 I come aȝen/ who of thes thre semeth  
 to thee; was neiȝebore to hym that  
 fel among thefis/ & he seide/ he that dide  
 mercy into him/ & ihesus seide to hym/ go  
 thou & do thou on lyk maner/ & it was  
 don while thei wenten; he entride  
 into a castel/ & a womman martha bi na-  
 me; resseyuede him in to hir hous &  
 to this was a sister; marie by name/  
 which also saat by sidis the feet of  
 the lord . & herde his word/ but mar-  
 tha bisyede aboute the ofte seruyse/  
 & she stood & seyde/ lord takist thou  
 no kepe; that my sistir hath left me  
 aloone to serue? therfore seie thou to  
 hir; that she helpe me/ & the lord  
 answeride; & seyde to hir/ martha  
 martha thou art bisy; & art trou-  
 blid aboute ful many thingis/ but  
 o thing is necessarie/ mary hath cho-  
 sun the beste part; which schal not  
 be take away fro hir //c. xi.//  
 And it was don whanne he  
 was preiynge in a place;  
 as he cesside . oon of his  
 disciplis seide to him/ lord teche us  
 to preye; as Iohn tauȝte hise disci-  
 plis/ & he seide to hem/ whanne ȝe preien;

seye 3e/ Fadir; halewid be thi name/  
 thi kingdom come to/ 3yue to us to-  
 day; our' echedayes breed/ & for3yue  
 to us our' synnes; as we for3yuen  
 to ech man that owith to us/ & lede  
 us not into temptacioun/ and he sei-  
 de to hem/ who of 3ou schal haue a  
 frend . & schal go to him at mydny3t .  
 & schal seye to him/ frend leue to  
 me thre looues/ for my frend cometh  
 to me fro the weye; & I haue not  
 what I schal sette bifore him/ & he  
 withinneforth answer' & seie/ nyle  
 thou be heuy to me . the dore is now  
 schitt . & my children ben with me in  
 bed; I may not ryse & 3yue to thee/  
 and if he schal dwelle stille knoc-  
 kinge . I seie to 3ou; thou3 he schal  
 not ryse & 3yue to hym for that that he  
 is his frend/ netheles for his conti-  
 nuel axyng . he schal ryse & 3yue to  
 hym; as manie as he hath nede to/ &  
 I seie to 3ou/ axe 3e; & it schal be  
 3ouun to 3ou/ seke 3e; & 3e schulen  
 fynde/ knocke 3e; & it schal be ope-  
 nyd to 3ou/ for ech that axith; takith/  
 & he that sekith; fyndith/ & to aman  
 that knockith; it schal be openyd/  
 therfore who of 3ou axith his fadir  
 breed; whether he schal 3yue him a  
 stoon? or if he axith fi3sch; whether  
 he schal 3yue hit a serpent for the  
 fi3sch? or if he axith an ey; whether  
 he schal areche him a scorioun? ther-  
 fore if 3e whanne 3e ben yuel . kun-  
 nen 3yue goode 3iftis to 3our' chil-  
 dren; how moche more 3our' fa-  
 dir of heuene . schal 3yue agood  
 spirit to men that axith him? ¶ &  
 ihesu was castinge out a fend; & he  
 was doumbe/ & whanne he hadde cast  
 out the fend; the doumbe man spak .  
 & the peple wondride/ & summe of

hem seiden in belsebub prince of deuelis;  
 he castith out deuelis/ & other'  
 temptinge; axiden of him a tokene fro  
 heuene/ & as he saiz the thouztis  
 of hem . he seide to hem/ euery rew-  
 me departid aȝens it silf; schal  
 be desolat/ & an hous schal falle  
 on a hous/ & if sathanas be depar-  
 tid aȝens him silf how schal his rew-  
 me stonde . for ȝe seien that I cas-  
 te out fendis in belsebub/ & if  
 I in belsebub caste out fendis;  
 in whom casten out ȝoure sones?  
 therfore thei schulen be ȝour' domes-  
 men/ but if I caste out fendis in  
 the fyngir of god; thanne the rew-  
 me of god . is comun among ȝou/  
 ¶ whanne a strong armed man ke-  
 pith his hous; alle thingis that he wel-  
 dith ben in pees/ but if a stronger'  
 than he come vpon him & ouercome  
 him; he schal take away al his aar-  
 mer' . in which he tristide . & schal  
 deele abroad his robbries/ he that  
 is not with me; is aȝens me/ & he  
 that gedrith not with me to gydre;  
 scatrith a brood/ whanne an vnclene  
 spirit goith out of aman; he wan-  
 drith by drie places . & sekith reste/  
 & he fyndinge not; seith/ I schal tur-  
 ne aȝen to myn hous; fro whan-  
 nes I cam out/ & whanne he cometh;  
 he fyndith hit clensid with besyms .  
 & faire arayed/ thanne he goith &  
 takith with him seuene other' spiri-  
 tis werse than him silf; & thei en-  
 tren & dwellen ther'/ & the laste thin-  
 gis of that man; ben maad wor-  
 se than the formere ¶ And it was  
 don whanne he hadde seid thes thin-  
 gis; awomman of the cumpany re-  
 ride hir vois & seide to him/ blessid  
 be the wombe that bar thee; and



blessid be the teetis that thou hast sokun/  
 & he seiden/ but ȝhe/ blessid be thei that  
 heeren the word of god & kepen it  
 ¶ And whanne the peple runnen to  
 gidre; he bigan to seie/ this gener-  
 acioun is a weyward generacioun/  
 it sekith a tokene/ & a tokene sch-  
 al not be ȝouun to it; but the toke-  
 ne of Ionas the profete/ for as Ionas  
 was a tokene to men of nyniue;  
 so mannissone schal be to this ge-  
 neracioun/ the queene of the south sch-  
 al ryse in dom with men of this gener-  
 acioun; & schal condempne hem/ for  
 she cam fro the eendis of the erthe;  
 for to heer' the wysdom of salomon/  
 & lo her' is a gretter' than salomon/  
 men of nyniue schulen ryse in doom .  
 with this generacioun; & schulen condemp-  
 ne it/ for thei diden penaunce & the  
 preching of Ionas/ and lo her' is a  
 gretter' than Ionas ¶ No man ten-  
 dith alanterne; & puttith in hidlis nethir  
 vnder a boyschel/ but on a candil  
 sticke; that thei that goen yn . se liȝt/  
 the lanterne of thi body; is thin yȝe/  
 if thin yȝe be symple; al thi body  
 schal be liȝty/ but if it be weiward;  
 al thi body schal be derkful/ therfore  
 se thou; lest the liȝt that is in thee  
 be derknessis/ therfore if al thi body  
 be briȝt . & haue no part of derk-  
 nessis; it schal be al briȝt/ & as a  
 lanterne of briȝtnesse . it schal ȝy  
 ue liȝt to thee/ & whanne he spak; a  
 farise preiede him that he schulde ete  
 with him/ & he entride & saat to the  
 mete/ & the farise bigan to seye  
 gessinge with ynne him self; why  
 he was not waichun bi fore me-  
 te/ & the lord seide to him/ now ȝe fa-  
 risees clensen that that is withou-  
 teforth of the cuppe & the plater;



but that thing that is with ynne of 3ou .  
 is ful of rauyne & wickidnesse/  
 foolis . whethir he that made that that  
 is withoutenforth; made not also that  
 that is with ynne? netheles that that  
 is ouerpluyisch 3yue 3e almes;  
 & lo alle thingis ben clene to 3ou/  
 ¶ But wo to 3ou farisees that ti-  
 then mynte & ruwe & ech eerbe;  
 & leeuen dom & the charite of god/  
 for it bihofte to do these thingis; &  
 not leeue tho/ wo to 3ou farisees  
 that louen the firste chayeris in sy-  
 nagogis; & salutaciouns in cheping/  
 wo to 3ou that ben as sepulcris that ben  
 not seyn; & men walkinge aboue  
 & witen not/ but oon of the wyse  
 men of the lawe answeride; & seide  
 to him/ maistir thou seyinge thes thingis;  
 also to vs doist dispyt/ & he seide/  
 also wo to 3ou wyse men of lawe/  
 for 3e chargen men with birthyns  
 whiche thei moun not ber'; & 3e  
 3ou silf . with 3our' o fyngir tou-  
 chen not the heuynessis/ wo to 3ou  
 that bylden toumbis of profetis/ &  
 3our' fadris slouwen hem/ treu-  
 ly 3e witnessen; that 3e consenten to  
 the werkis of 3oure fadris/ for  
 thei slouwen hem; but 3e bylden her  
 sepulcris/ therfore the wysdom of  
 god seide/ I schal sende to hem pro-  
 fetis & apostlis; & of hem thei sch-  
 ulen sle & pursuwe/ that the blo-  
 od of alle profetis that was sched fro  
 the making of the world; be sou3t  
 of this generacioun/ fro the blood  
 of the iust abel . to the blood of sa-  
 charie; that was slayn bi twixe the  
 auter & the hous/ so I seie to 3ou;  
 it schal be sou3t of this generacioun/  
 wo to 3ou wyse men of the lawe;  
 for 3e han takun away the keye

of kunnyng/ & 3e 3ou silf entriden  
 not; & 3e han forbedun hem that entriden/  
 and whanne he seide thes thingis to hem .  
 the farisees & wyse men of lawe bi-  
 gunnen greuously to a3enstonde .  
 & stoppe his mouth of many thingis .  
 aspiynge him/ and sekyng to take  
 sum thing of his mouth; to accuse him//  
 And whanne moche //c. xii.//  
 peple stood aboute . so that  
 thei treeden ech on othir; he  
 bigan to seye to hise disciplis/ be 3e  
 war of the sourdow3 of the farise-  
 es; that is Ipocrisye/ for no thing is  
 hilid; that schal not be schewid/ nethir  
 hid; that schal not be wist/ for whi  
 tho thingis that 3e han seid in derknes-  
 sis; schulen be seid in ligt/ & that that  
 3e han spokun in eer' in *the* couchis; sch-  
 al be prechid in roofes/ and I seie  
 to 3ou my frendis/ be 3e not a feerd  
 of hem that sleen the body; & aftir  
 thes thingis han no more what thei  
 schulen do/ but I schal schewe to  
 3ou; whom 3e schulen drede/ drede 3e  
 him . that aftir he hath slayn . he hath  
 power to sende into helle/ & so I  
 seye to 3ou; drede 3e him/ wher fyue  
 sparowis ben not seld for tweyne  
 halpens; & oon of hem is not in for-  
 3etyng bifore god? but also alle  
 the heeris of 3our' heed; ben noum-  
 brid/ therfore nyle 3e drede; 3e ben  
 of more priis than many sparowis/  
 treuly I seye to 3ou ech man that  
 knowlechith me bifore men; mannis  
 sone schal knowleche him bifore the  
 aungelis of god/ but he that denyeth  
 me bifore men; schal be denyed bifore  
 the aungelis of god/ and ech that seith  
 aword a3ens mannis sone; it schal  
 be for3ouun to him/ but it schal not  
 be for3ouun to hym; that blasfemeth

aʒens the hooly gost ¶ And whanne  
 thei leden ʒou into synagogis . & to  
 magistratis & potentatis; nyle ʒe  
 be bisy how or what ʒe schulen an-  
 swer' . or what ʒe schulen seie/ for the  
 hooly gost schal teche ʒou in that  
 our; what it bihoueth ʒou to seie/  
 and oon of the peple seide to hym/  
 maistir seie to my brother that he  
 departe with me the eritage/&  
 he seide to him; man who ordeynede  
 me a domesman or a departer' on  
 ʒou? & he seide to hem/ se ʒe & be war  
 of al couetise/ for the lyf of aman;  
 is not in the abundaunce of tho thingis .  
 whiche he weldith/ and he tolde to hem .  
 a licnesse & seide/ the feeld of a ry-  
 che man . brouʒte forth plenteuouse  
 fruytis; & he thouʒte with ynne him  
 silf . & seide/ what schal I do for I  
 haue not whidur I schal gadre my fruy-  
 tis? & he seith/ this thing I schal do/  
 I schal throwe down my bernis; &  
 I schal make gretter/ and thidur  
 I schal gadre alle thingis that growen  
 to me & my goodis/ & I schal seye  
 to my soule/ soule thou hast many  
 goodis kept into ful many ʒeeris/  
 reste thou . ete drynke . & make feeste/  
 and god seide to him/ fool in this nyʒt  
 thei schulen take thi lyf fro thee/ &  
 whos schulen tho thingis be; that thou  
 hast arayed? so is he that tresou-  
 rith to him self; & is not riche in god/  
 & he seide to hise disciplis/ therfore I  
 seye to ʒou . nyle ʒe be bisy to ʒour'  
 lyf; what ʒe schulen ete/ nethir to ʒoure  
 body/ with what ʒe schulen be clothid/  
 the lyf is more than mete; & the body  
 more than clothing/ biholde ʒe crowis;  
 for thei sowen not nethir repen/ to  
 whiche is no celer ne berne; &  
 god fedith hem/ how moche more ʒe

ben of more priis than thei? & who  
 of 3ou bithenkynge; may putte  
 to oo cubite to his stature? therefore  
 if 3e mown not that that is leest;  
 what ben 3e bisy of othir thingis?  
 biholde 3e the lilyes of the feeld how  
 thei wexen/ thei trauelen not nethir  
 spynnen/ & I seie to 3ou; that nethir  
 salomon in al his glorie was clo-  
 thid as oon of thise/ and if god clo-  
 thith thus the hey that to day is in  
 the feeld . & to morwe is cast into  
 an ouen; how myche more 3ou  
 of lytil feith? & nyle 3e seke . what  
 3e schulen ete or what 3e schulen  
 drynke; & nyle 3e be reysid an hiz/  
 for folkis of the world; seken alle  
 these thingis/ & 3our' fadir woot . that  
 3e neden alle these thingis/ netheles  
 seke 3e first the kingdom of god; &  
 alle thes thingis schulen be cast to  
 3ou ¶ Nyle 3e litel floc drede/ for  
 it pleside to 3our' fadir; to 3yue 3ou  
 a kyngdom/ selle 3e tho thingis that  
 3e han in possessioun; & 3yue almes/  
 & make 3e to 3ou sachelis that wex-  
 en not olde . tresour that failith not  
 in heuenes whidur a thief nei3eth  
 not; nethir mou3te destruyeth/  
 for wher' is thi tresour; ther' thin  
 herte schal be ¶ Be 3our' leendis  
 gird aboue; & lanternes brennynge  
 in 3our' hondis/ & be 3e lyk to men  
 that abyden her lord; whanne he  
 schal turne a3en fro the weddin-  
 gis/ that whanne he schal come &  
 knocke; anoon thei opyne to hym/  
 blessid be tho seruauntis; that whanne  
 the lord schal come . he schal fynde  
 wakinge/ treuly I seye to 3ou .  
 that he schal girde him silf; & make  
 hem sitte to mete/ & he schal  
 go & serue hem/ and if he come in



the secunde waking; & if he come in  
 the thridde waking . & fynde so; tho  
 seruauntis ben blessid/ & wite 3e  
 this thing/ for if an hosebonde man  
 wiste in what our the thief wolde  
 come/ sotheli he schulde wake &  
 not suffr' his hous to be myned/  
 and be 3e redy; for in what our  
 3e gessen not . mannis sone schal  
 come/ & petr' seide to him/ lord sey-  
 est thou this parable to vs; or to alle?  
 and the lord seide/ who gessist thou  
 is a trewe dispender . & a prudent;  
 whom the lord hath ordeyned on his  
 meyne to 3yue hem in tyme; mesu-  
 re of whete? blessid is that serua-  
 unt; that the lord whanne he cometh  
 schal fynde so doynge/ verily I  
 seye to 3ou . that on alle thingis that he  
 weeldith; he schal ordeyne hym/ that  
 if that seruaunt seye in his herte;  
 my lord tarieth to come/ & bigyn-  
 ne to smyte children & handmay-  
 dens; & ete & drynke & be fillid  
 ouer mesur'/ the lord of that ser-  
 uaunt schal come in the day that  
 he hopith not; & the our that he  
 woot not/ and schal departe him;  
 & putte his part with vnfeith-  
 ful men ¶ but thilke seruaunt that  
 knew the wille of his lord . & ma-  
 de not him redy . & dide not aftir  
 his wille; schal be betun with ma-  
 ny betingis/ but he that knew not  
 & dide worthi thingis of strokis; sch-  
 al be betun with fewe/ for to ech  
 man to whom moche is 3ouun; mo-  
 che schal be axid of him/ and thei  
 schulen axe more of him/ to whom  
 thei bitoken moche/ I cam to sen-  
 de fier into erthe/ & what wole  
 I; but that it be kyndlid? and I  
 haue to be baptysid with a baptytm/

and how am I constreyned; til  
 that it be parfytyl don ¶ Weene  
 3e that I cam to 3yue pees into erthe/  
 nay I seye to 3ou/ but departing/  
 for fro this tyme . ther schulen be fy-  
 ue departid in oon hous/ thre schu-  
 len be departid a3ens tweyne;  
 & tweyne schulen be departid a3ens  
 thre/ the fadir a3ens the sone; &  
 the sone a3ens the fadir/ the modir  
 a3ens the dou3tir; & the dou3tir a-  
 3ens the modir/ the hosebondis  
 modir a3ens the sones wyf; & the  
 sones wyf . a3ens hir hosebondis  
 modir/ and he seide also to the pe-  
 ple/ whanne 3e seen a cloude rysin-  
 ge fro the sunne goyng down; a  
 noon 3e seyen reyn cometh . & so it  
 is don/ and whanne 3e seen the south  
 blowinge . 3e seyen that heete sch-  
 al be; & it is don/ Ipocritis 3e  
 kunnen preue the face of heuene  
 & of erthe; but how preuen 3e not  
 this tyme? but what; & of 3ou  
 silf 3e demen not that that is iust/  
 but whanne thou goist with thin ad-  
 uersarie in the weye to the prince;  
 do bisynesse to be delyuered fro  
 him/ lest perauentur' he take  
 thee to the domesman . & the domes-  
 man bitake thee to amaistirful ax-  
 er & the maistirful axer sende  
 thee into prisoun/ I seie to thee thou  
 schalt not go fro thennis; til thou  
 3elde the laste ferthing //c. xiii.//  
 And sum men weren pre-  
 sent in that tyme . that teel-  
 den to him of the galilees;  
 whos blood pilat myngide with the  
 sacrificis of hem/ and he answe-  
 ride & seide to hem/ weenen 3e that these  
 men of galile weren synneris more  
 than alle galilees . for thei suffri-

den suche thingis? I seie to ȝou nay/ alle  
 ȝe schulen perische in lyk maner;  
 but ȝe haue penaunce/ & as tho eiȝ-  
 tetene . on whiche the tour in sy-  
 loa fel down & slow hem; gessen ȝe  
 for thei weren dettouris more than  
 alle men that dwellen in ierusalem? I  
 seie to ȝou nay/ but also ȝe alle schu-  
 len perische; if ȝe doen not penaun-  
 ce/ & he seide this liknesse/ aman  
 hadde a fige tre plauntid in his  
 vyne ȝerd; & he cam sekinge fruyt  
 in it & fond noon/ and he seide to  
 the tilier' of the vyne ȝerd/ lo thre ȝee-  
 ris ben sithen . I coom sekende fruyt  
 in this fyge tre; & I fynde noon/ ther-  
 fore kitte it down/ wherto ocupieth  
 it the erthe? & he answeringe; seide  
 to him/ lord suffre it also this ȝeer ;  
 the while I delue aboute it . & I  
 schal dunge it/ if it schal make fru-  
 yt/ if nay; in tyme comynge thou  
 schalt kitte it down/ & he was techin-  
 ge in her synagoge in the sabotis/  
 And lo awomman that hadde a spirit  
 of syknesse eiȝtetene ȝeeris; &  
 was crokid . & nethir ony maner myȝ-  
 te loke vpward/ whom whanne ihesus  
 hadde seyn; he clepide to him . & sei-  
 de to hir/ womman thou art delyuer-  
 ed of thi syknesse . & he settide on  
 hir his hondis; & anoon she stood  
 vpriȝt . & glorifiede god/ & the prin-  
 ce of the synagoge answeride ha-  
 uyng dedeyn for ihesus hadde heelid  
 in the saboth; & he seide to the peple/  
 ther ben sixe dayes; in whiche it bi-  
 houeth to worche/ therefore come ȝe  
 in these . & be heelid; & not in the  
 day of saboth/ but the lord answe-  
 ride to him & seide/ Ipocrite wher  
 ech of ȝou vntieth not in the sa-  
 both his oxen or asses fro the cracche;



and ledith to watir? bihofte it not  
 this douȝtir of habraham . whom sa-  
 thanas hath boundun lo eiȝtetene ȝee-  
 ris . to be vnboundun of this boond  
 in the day of the saboth? & whanne he  
 seide these thingis; alle hise aduersa-  
 ries weren a schamed/ and al the  
 peple ioyede in alle thingis; that we-  
 ren gloriously doen of him ¶ therefore  
 he seide to what thing is the kingdom  
 of god lyk? & to what thing schal I  
 gesse it to be lyk? it is lyk to a corn  
 of seneuey; which a man took &  
 caste into his ȝerd/ & it wax . &  
 was maad into a greet tre; &  
 foulis of the eir restiden in the braun-  
 chis therof/ & eft soone he seide/ to  
 what thing schal I gesse the king-  
 dom of god lyk? it is lyk to sour-  
 douȝ . that a womman took & hidde  
 it into thre mesuris of mele . til  
 al were sourid ¶ And he wente  
 by citees & castels; techinge & ma-  
 kinge a iourney into ierusalem/ & a  
 man seide to him/ lord if ther ben fe-  
 we; that ben saued? & he seide to  
 hem/ stryue ȝe to entr' by the stre-  
 ite ȝate/ for I seie to ȝou . manye  
 seeken to entr' . & thei schulen not  
 mowe/ for whanne the hosebonde  
 man is entrid & the dore is closid;  
 ȝe schulen bigynne to stonde with  
 oute forth & knocke at the dore &  
 seye/ lord opyne to us/ & he schal  
 answer' & seie to ȝou/ I knowe ȝou  
 not; of whennis ȝe ben/ thanne ȝe  
 schulen bigynne to seye/ we han  
 etun bfore thee & drunkun; & in ou-  
 re streetis thou hast tauȝt/ & he  
 schal seie to ȝou/ I knowe ȝou not;  
 of whennis ȝe ben/ goith away fro  
 me; alle ȝe worcheris of wickid-  
 nesse/ there schal be wepyng &

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grutyng of teeth . whanne 3e schal se  
 abraham & Isaac & Iacob . & alle the  
 profetis in the kingdom of god; & 3ou  
 to be putt out/ & thei schulen come  
 fro the eest & west & fro the north  
 & south; & schulen sitte at the mete  
 in the rewme of god/ & lo thei that  
 weren the firste; ben the laste; & thei  
 that weren the laste; ben the firste/  
 In that day summe of farisees ca-  
 men ny3; & seiden to him/ go out & go  
 out & go fro hennis/ for eroude wo-  
 le sle thee/ and he seide to hem/ go  
 3e & seye 3e to that fox/ lo I caste  
 out fendis . & I make parfitly heel-  
 this . to day & to morwe; & the thrid-  
 de day I am eendid/ netheles it by-  
 houeth me to day & to morwe &  
 the day that suweth . to walke; for it  
 fallith not a profete to perische out  
 of ierusalem/ Ierusalem ierusalem that sleest  
 profetis; & stoonest hem that ben sent  
 to thee/ how ofte wolde I gadre  
 to gidre thi sones . as a brid gadrith  
 his nest vnder fetheris; & thou wol-  
 dist not? lo 3our' hous schal be left  
 to 3ou; desert/ & I seie to 3ou that 3e  
 schulen not se me; til it come  
 whanne 3e schulen seie/ blessid  
 is he that cometh in the name of the  
 lord //c. xiiii.//

And it was don whanne he  
 hadde entrid into the hous  
 of a prince of farisees . in the sa-  
 both to ete breed; thei aspieden him/  
 and lo aman syk in the dropesye;  
 was bfore hym/ and ihesus answerin-  
 ge spak to the wyse men of lawe  
 & to the farisees & seide/ wher it  
 is leefful to heele in the sabath?  
 & thei heelden pees/ & ihesus took &  
 heelide him; & leet him go/ & he an-  
 sweride to hem & seide/ whos asse

or oxe of ȝou schal falle into a  
 pitte; & he schal not anoon drawe  
 him out in the day of saboth? & thei  
 myȝten not answer' to him to thes  
 thingis ¶ He seide also a parable  
 to men bedun to a feeste/ & biheeld  
 how thei chesyn the firste sitting  
 placis; & seide to hem/ whanne thou  
 art bedun to bridalis; sitte not  
 at the mete in the firste place/  
 lest peraenture a worthier than  
 thou be bedun of him/ and lest he co-  
 me that clepide thee & him . & seie to thee/  
 ȝyue place to this/ & thanne thou sch-  
 alt bigynne with schame; to holde  
 the loweste place/ but whanne thou  
 art bedun to a feeste; go & sitte down  
 in the laste place/ that whanne he cometh  
 that bad thee to the feeste; he seye  
 to thee frend come hiȝer'/ thanne wor-  
 schip schal be to thee bifore men that  
 sitten at the mete/ for ech that enhaun-  
 cith him; schal be lowid/ & he that mekith  
 hym; schal be hiȝed ¶ And he sei-  
 de to him; that hadde bedun him to the fees-  
 te/ whanne thou makist a mete or a  
 souper; nyle thou clepe thi frendis .  
 nethir thi britheren . nethir cosyns . nethir  
 neȝeboris . ne riche men/ lest perauen-  
 tur' thei bidde thee aȝen to the feeste;  
 & it be ȝoldun aȝen to thee/ but whan-  
 ne thou makist a feeste; clepe po-  
 re men . feble . crokid . & blynde/ &  
 thou schalt be blessid; for thei han  
 not wherof . to ȝelde thee/ for it sch-  
 al be ȝoldun to thee; in the risyng  
 aȝen of iust men/ & whanne oon of  
 hem that saten to gidre at the me-  
 te hadde herd thes thingis; he seide  
 to him/ blessid is he that schal ete bred  
 in the rewme of god/ & he seide to  
 him/ A man made a greet souper;  
 & clepide manye/ & he sente his

seruaunt in the our of souper to seie  
 to men that weren bedun to the feeste;  
 that thei schulden come/ for now alle  
 thingis ben redy/ and alle bigunnen  
 to gidre to excuse hem/ the firste  
 seide; I haue bouȝt a town; & I  
 haue nede to go out & se it/ I preie  
 thee; haue me excusid/ & thetothir  
 seide/ I haue bouȝt fyue ȝokkis  
 of oxun; & I go to preue hem/ I preie  
 thee; haue me excusid/ & anothir  
 seide/ I haue weddid a wyf; & ther-  
 fore I may not come/ & the seruaunt  
 turnede aȝen; & tolde thes thingis to  
 his lord/ thanne the hosebonde man  
 was wroth . & seide to his seruaunt/  
 go out swythe into the grete stre-  
 tis & smale stretis of the citee; &  
 brynge yn hidur pore men & feble .  
 blynde & crokid/ & the seruaunt seide/  
 lord it is don as thou hast comaun-  
 did; & ȝit ther is a voyde place/ and  
 the lord seide to the seruaunt/ go out  
 into weyes & heggis . & constrey-  
 ne men to entr'; that my hous be  
 fulfillid/ for I seye to ȝou . that noon  
 of tho men that ben clepid; schal  
 taste my soper/ and moche peple  
 wente with hym/ & he turnede & sei-  
 de to hem/ if ony man cometh to me  
 & hatith not his fadir & modir &  
 wyf & sones . & britheren & sustris .  
 & ȝit his owne lyf; he may not be  
 my disciple/ and he that berith not  
 his cross . & cometh aftir me; may  
 not be my disciple ¶ For who of  
 ȝou willinge to bylde a tour; wher  
 he first sitte not . & kounteth the  
 spensis that ben nedeful . if he haue  
 to parfourme? lest aftir that he hath  
 sett the fundament . & mow not per-  
 fourme; alle that seen bigynne  
 to scorne him & seye/ for this man bigan

to bilde; & myȝte not make an  
 ende/ or what kyng that wole  
 go to do a bateile aȝens anothir  
 king . wher he sittith not first  
 & biþenkith . if he may with ten  
 thousand go aȝens hym . that cometh  
 aȝen him with twenty thousand;  
 ellis ȝit while he is aferr . he  
 sendinge a messenger . preieth  
 tho thingis that ben of pees/ so ther-  
 fore ech of ȝou that forsakith not  
 alle thingis that he hath; may not  
 be my disciple ¶ Salt is good . but  
 if salt vanysche; in what thing  
 schal it be saverid? nethir in erthe .  
 nethir in dunghille it is profita-  
 ble; but it schal be cast out/ he  
 that hath eeris of heering heer' he/  
 And puppli- //c. xv.//  
 cans & synful men we-  
 ren neiȝynge to hym;  
 to heer' him/ & the farisees & scri-  
 bis grucchiden; seiynge/ for this  
 resseyueth synful men; & etith  
 with hem/ and he spak to hem this  
 parable & seide/ what man of ȝou  
 that hath an hundrid scheep . & if  
 he hath lost oon of hem; wher  
 he leeueth not nynty & nyne in  
 desert . & goith to it that perischi-  
 de . til he fynde it? & whanne he  
 hath founden it . he ioieth & leith it  
 on his schuldris/ and he cometh  
 hoom & clepith to gidre hise fren-  
 dis & neiȝeboris & seith to hem/  
 be ȝe glad with me; for I haue  
 founde my scheep . that hadde pe-  
 rischid/ & I seie to ȝou . so ioie  
 schal be in heuene on o synful man  
 doynge penaunce; more than on  
 nynty & nyne iuste that han no  
 nede to penaunce/ or what wom-  
 man hauynge ten besauntis . & if



she hath lost o besaunt; wher she  
 teendith not a lanterne . & tur-  
 neth vpsodoun the hous . & sekith  
 diligently til that she fynde it?  
 and whanne she hath foundun; she  
 clepith to gidre frendis & neiȝe-  
 boris . & seith/ be ȝe glade with  
 me; for I haue founde the besaunt  
 that I hadde lost/ so I seie to ȝou .  
 ioie schal be bifore aungelis of  
 god . on o synful man doynge  
 penaunce ¶ And he seide aman  
 hadde twey sones; & the ȝonger'  
 of hem seide to the fadir/ fadir  
 ȝyue me the porcioun of catel  
 that fallith to me/ & he departide  
 to hem the catel/ & not aftir ma-  
 ny dayes . whanne alle thingis we-  
 ren gedrid to gidre; the ȝonger  
 sone wente forth in pilgryma-  
 ge into a ferr kuntre/ and there  
 he wastide hise goodis; in lyuyn-  
 ge leccherously/ and aftir that  
 that he hadde endid alle thingis; a  
 strong hungir was maad in that  
 cuntre . & he bigan to haue nede/  
 & he wente & drouȝ hym to oon  
 of the citeseynes of that cuntre/  
 and he sente him into his town;  
 to fede swyn/ & he couetide to  
 fille his wombe of the coddis  
 that the hoggis eeten; & no man  
 ȝaf to him/ & he turnede aȝen into  
 him silf; & seide/ how many hyrid  
 men in my fadris hous han plen-  
 te of looues; & I perische her'  
 thorw hungir/ I schal ryse vp  
 & go to my fadir; & I schal seie  
 to him/ fadir I haue synned into  
 heuene & bifore thee . & now I  
 am not worthi to be clepid thi  
 sone/ make me as oon of thin  
 hyrid men/ & he roos vp & cam

to his fadir/ & whanne he was ȝit  
 aferr; his fadir syȝ him . & was  
 stirid by mercy/ and he ran &  
 fel on his necke; & kisside hym/  
 and the sone seide to him/ fadir I  
 haue synned into heuene & bifer  
 thee; & now I am not worthi to  
 be clepid thi sone/ and the fadir  
 seide to his seruantis/ swithe brin-  
 ge ȝe forth the firste stoole; & clo-  
 the ȝe hym/ & ȝyue ȝe a ring in his  
 hond; & schoon on his feet/ and  
 brynge ȝe a fat calf & slee ȝe;  
 & ete we & make we feeste/ for  
 this my sone was deed; & hath ly-  
 ued aȝen/ he perischide; & is  
 foundun/ & alle men bigunnen  
 to ete/ but his eldre sone was  
 in the feeld/ & whanne he cam &  
 neizede to the hous; he herde a  
 symfonye & a croude/ & he cle-  
 pide oon of the seruantis; & ax-  
 ide what thes thingis weren/ & he  
 seid to hym/ thi brothir is comun .  
 & thi fadir slowȝ a fat calf; for  
 he resseyuede him saf/ & he was  
 wroth; & wolde not come yn/  
 therfore his fadir ȝede out; &  
 began to preie him/ & he answe-  
 ride to his fadir & seide/ lo so  
 many ȝeris I serue thee; & I  
 neuere brak thi comaundement/ &  
 thou neuere ȝaue to me a kide;  
 that I with my frendis schulde  
 haue etun/ but aftir that this thi so-  
 ne that hath deuourid his sub-  
 stance with hooris cam; thou hast  
 slayn to hym a fat calf/ & he  
 seide to him/ sone thou art euermo-  
 re with me; & alle my thingis ben  
 thine/ but it bihofte to make fe-  
 este & to haue ioye; for this thi  
 brothir was deed . & lyuede aȝen/

he perischide & is foundun //c. xvi.//  
 He seide also to hise disci-  
 plis/ ther was a ryche  
 man that hadde a baylyf;  
 and this was defamed to him . as  
 he hadde wastid his goodis/ & he  
 clepide hym & seyde to hym/ what  
 heer' I this thing of thee? ȝelde  
 rekenyng of thi baylie/ for thou  
 myȝt not now be baylif/ & the  
 bailif seide with ynne hym silf/ what  
 schal I do . for my lord takith away  
 fro me my bailie? delue may I  
 not; I schame to begge/ I woot  
 what I schal do . that whanne I  
 am remoued fro the baylie; thei  
 resseyue me into her hous/ ther-  
 fore whanne alle the dettouris of  
 his lord weren clepid to gidre;  
 he seide to the firste/ how moche  
 owist thou to my lord? And he  
 seide/ An hundrid barels of oyle/  
 & he seide to him/ take thi caucioun;  
 & sitte soone & wriit fyfty/ af-  
 tirward he seide to anothir/ &  
 how moche owist thou? which  
 answeride an hundrid corys of  
 whete/ & he seide to hym/ take  
 thi lettris; & wriit foure score/  
 & the lord preisede the bailyf of wic-  
 kidnesse . for he hadde don prudent-  
 ly/ for the sones of this world . ben  
 more prudent in her generacioun;  
 than the sones of lyȝt/ & I seie to  
 ȝou/ make ȝe to ȝou frendis of  
 the richesse of wickidnesse/ that  
 whanne ȝe schulen fayle; thei res-  
 seyue ȝou into euerlastinge taber-  
 naclis/ he that is trewe in the leeste  
 thing; is trewe also in the more/  
 & he that is wickid in a lytel thing;  
 is wickid also in the more/ therfore  
 if ȝe weren not trewe in the wic-



kid thing of richness . who schal bita-  
 ke to 3ou that that is verrey? & if  
 3e weren not trewe in othere mennis  
 thing; who schal 3yue to 3ou that  
 that is 3our' ¶ No seruaunt may  
 serue to twey lordis/ for ethir he  
 schal hate theton . & loue thetothir;  
 ethir he schal drawe to thetoon &  
 schal dispise thetothir/ 3e mow not  
 serue to god & to richesse/ but the  
 farisees that weren coueitouse .  
 herden alle thes thingis; & thei scor-  
 nyden him/ & he seide to hem/ 3e it ben  
 that iustifien 3ou bifore men/ but  
 god hath knowen 3our' hertis/  
 for that that is hi3 to men; is ab-  
 hominacioun bifore god/ the lawe  
 & profetis; til to loon/ fro that ty-  
 me the rewme of god is euange-  
 lisid; & ech man doith violence into  
 it/ forsoth it is li3ter heuene & er-  
 the to passe; than that o titil falle fro  
 the lawe ¶ Eueri man that forsa-  
 kith his wyf . & weddith another;  
 doith leccherie/ and he that weddith  
 the wyf forsakun of the hosebonde;  
 doith auoutrie ¶ ther was a ry-  
 che man & was clothid in purpur  
 & whit silk; & eet euery day schy-  
 nyngly/ & ther was a beggere lasarus  
 by name; that lay at his 3ate ful  
 of bylis/ & couetide to be fulfil-  
 lid of the crummes that fillen down  
 fro the ryche mannis boord; & no  
 man 3af to him/ but houndis camen;  
 & lickeden his bylis/ & it was don  
 that the begger diede; & was born  
 of aungelis into abrahams bosum/  
 and the ryche man was deed also;  
 & was biried in helle/ & he reside  
 his y3en whanne he was in tur-  
 mentis; & say3 abraham aferr .  
 & lasarus in his bosum/ & he criede

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& seide/ fadir abraham haue merci  
 on me; & sende lasarus that he dip-  
 pe the ende of his fyngur in watir/  
 to kele my tunge; for I am turmen-  
 tid in this flawme/ and abraham  
 seide to hym/ sone haue mynde .  
 for thou hast resseyued goode thin-  
 gis in thi lyf; lasarus also yuel  
 thingis/ but he is now comfortid;  
 & thou art turmentid/ and in alle  
 thes thingis; a greet derk place  
 is stablischid bitwixe us & 3ou/  
 that thei that wolen fro hennis passe  
 to 3ou; mown not . nethir fro then-  
 nis passe ouer hidur/ & he seide/  
 thanne I preye thee fadir; that thou  
 sende hym into the hous of my  
 fadir/ for I haue fyue britheren;  
 that he witnesse to hem . lest also  
 thei come into this place of tur-  
 mentis/ and abraham seide to him/  
 thei han moyseu & the profetis; hee-  
 re thei hem/ & he seide/ nay fadir  
 abraham . but if ony of deede men  
 go to hem; thei schulen do penaun-  
 ce/ & he seide to him/ if thei heeren  
 not moyses & profetis; nethir  
 if ony of deed men ryse aȝen . thei  
 schulen bileue to hym //c. xvii.//  
 And ihesu seide to hise dis-  
 ciplis/ it is impossible;  
 that sclaudris come not/  
 but wo to ~~to~~ that man; by whom  
 thei comen/ it is more profitable  
 to hym . if amylne stoon be put  
 aboute his necke . & he be cast in-  
 to the see; than that he sclaudre  
 oon of thes lytle/ take ȝe heed 3ou  
 silf/ If thi brothir hath synned aȝens  
 thee; blame hym/ & if he do penaun-  
 ce; forȝyue hym/ and if seuene  
 sythis in the day he do synne aȝens  
 thee . & seuene sithis in the day . he

be conuertid to thee . & seye it forthin-  
 keth me; forȝyue ȝou hym/ and the  
 apostlis seiden to the lord/ encre-  
 esse to us feith/ & the lord seyde/  
 if ȝe han feith as the corn of sene-  
 uey; ȝe schulen seye to this more  
 tre . be thou drawun up bi the roo-  
 te . & be ouerplauntid into the see .  
 & it schal obeye to ȝou/ but who  
 of ȝou hath a seruaunt erylge or le-  
 sewynge oxis . which seith to hym  
 whanne he turneth aȝen fro the fe-  
 eld; anoon go & sitte to mete? &  
 seith not to hym; make redy that I  
 soupe/ & girde thee & serue me whi-  
 le I ete & drynke; & aftir this thou  
 schalt ete & drynke/ wher he hath  
 grace to that seruaunt; for he dide  
 that that he comaundide hym? nay  
 I gesse/ so ȝe whanne ȝe han don al-  
 le thingis that ben comaundid to ȝou;  
 seye ȝe we ben vnprofitable ser-  
 uauntis . we han don that that we  
 ouȝten to do ¶ And it was don the  
 while ihesus wente into ierusalem; he  
 passide thurȝ the myddel of sama-  
 rie & galile/ and whanne he entride  
 into a castel; ten leprouse men ca-  
 men aȝens him/ whiche stooden afer'  
 & reiseden her vois & seiden/ ihesu  
 comaundour; haue mercy on us/  
 & as he syȝ hem; he seide/ go ȝe sche-  
 we ȝe ȝou to *the* prestis/ and it was  
 don the while thei wenten; thei we-  
 ren clensid/ & oon of hem as he syȝ .  
 that he was clensid/ wente aȝen mag-  
 nifynge god with a greet vois/  
 and he fel down on the face bifore  
 his feet; & dide thankings/ & this  
 was a samaritan/ & ihesus answeri-  
 de & seide/ wher ten ben not clensid;  
 & where ben the nyne? ther is noon  
 foundun that turnede aȝen & ȝaf glorie

to god; but this alien/ and he seide  
 to hym/ ryse up go thou; for thi feith  
 hath maad the saaf ¶ And he was  
 axid of the farisees . whanne the rew-  
 me of god cometh; & he answeride  
 to hem & seide/ the rewme of god  
 cometh not with asspiyng; neither  
 thei schulen seie/ lo her' or lo there/  
 for lo the rewme of god is with inne  
 3ou/ & he seide to hise disciplis/ day-  
 es schulen come whanne 3e schulen  
 desire to se o day of mannis sone;  
 & 3e schulen not se/ & thei schulen  
 seye to 3ou/ lo heere & lo there/ nyle  
 3e go . nethir sue 3e/ for as leit schy-  
 nyng from vndir heuene . schyneth  
 into tho thingis that ben vndir heue-  
 ne; so schal mannis sone be in his  
 day/ but first it bihoueth hym to  
 suffre many thingis; & to be repro-  
 ued of this generacioun/ & as it was  
 don in the dayes of noe; so it sch-  
 al be in the dayes of mannis sone/  
 thei eeten & drunken; weddiden wy-  
 ues . & weren 3ouun to weddinges .  
 til into the day in the which noe en-  
 tride into the schip; & the greet flo-  
 od cam & loste all/ also as it was  
 don in the dayes of loth; thei eeten  
 & drunken . bou3ten & selden . plaun-  
 tiden & bildeden/ but the day that loth  
 wente out of sodom; the lord rey-  
 nede fyer & brymstoon fro heue-  
 ne & loste alle/ lyk this thing it schal  
 be; in what day mannis sone sch-  
 al be schewid/ in that hour he that  
 is in the roof & his vessels in the hous;  
 come he not doun to take hem a-  
 wey/ & he that schal be in the feeld;  
 also turne not a3en bihynde/ be  
 3e myndeful of the wyf of loth/ who  
 euere seke to make his lyf saaf;  
 schal leese it/ and who euer' leesith

it; schal quykene it/ but I seie to  
 3ou/ in that nyȝt tweyne schulen  
 be in o bed/ oon schal be takun; &  
 thetothir forsakun/ twey wymmen sch-  
 ulen be gryndinge to gidre/ theton  
 schal be takun; & thetothir forsakun/  
 tweyne in afeeld . theton schal be  
 takun . & thetothir left/ thei answeren  
 & seyen to hym/ wher' lord which  
 seide to hem/ wher' euer' the body  
 schal be; thidur schulen be gadrid  
 to gidre also the eglis //c. xviii.//  
 And he seide also to hem  
 a parable/ that it bihoueth  
 to preye euermore . & not  
 faile . & seide/ ther was a Iuge in  
 a citee; that dredde not god . nethir  
 schamed of men/ and a widowe  
 was in that citee; & she cam to  
 hym & seide/ venge me of myn ad-  
 uersarie/ and he wolde not long  
 tyme/ but aftir thes thingis he seide  
 with ynne hym silf/ thouȝ I drede not  
 god . & schame not of man; nethe-  
 les for this widowe is heuy to me .  
 I schal venge hir/ lest at the laste  
 she comynge condempne me/ & the  
 the lord seide/ heere ȝe what the  
 domesman of wikkidnesse seith/ &  
 wher god schal not do veniaunce  
 of this chosne cryinge to him nyȝt  
 & day; & schal haue pacience in  
 hem? sotheli I seie to 3ou . for soo-  
 ne he schal do veniaunce of hem/  
 ¶ Netheles gessist thou that mannes  
 sone comynge schal fynde feith in  
 erthe? and he seide also to sum men  
 that trusteden in hem silf as thei we-  
 ren riȝtful . & dispisiden othere . this  
 parable seyinge/ tweyne men wen-  
 ten vp into the temple; to preye/  
 theton a farisee; & thetothir a pup-  
 plican/ & the farisee stood & preide



by him silf these thingis & seide/ god  
 I do thankis to thee . for I am not  
 as othere men . raueynouris . vniust .  
 auowtreris; as also this puppli-  
 can/ I faste tweyes in the woke;  
 I ȝyue tithes of alle thingis that I ha-  
 ue in possessioun/ and the puppican  
 stood a fer . & wolde nethir reyse his  
 yȝen to heuene/ but smoot his  
 brest; & seyde/ god be merciful to  
 me synner'/ treuly I seie to ȝou .  
 this ȝede down into his hous & was  
 iustified fro the other/ for ech that en-  
 haunsith him; schal be mad lowȝ/ & he  
 that mekith him; schal be enhaunsid/  
 ¶ And thei brouȝten to hym ȝonge  
 children; that he schulde touche  
 hem/ and whanne the disciplis say-  
 en this thing; thei blameden hem/ but  
 ihesus clepide to gidre hem & seyde/ suf-  
 fre ȝe children to come to me; &  
 nyle ȝe forbede hem/ for of of su-  
 che is the kigdom of heuenes/ treu-  
 ly I seie to ȝou . who euere schal not  
 take the kyngdom of god as a ch-  
 ild; he schal not entr' into it/ and  
 a prince axide him & seide/ goode mais-  
 tir in what thing doynge; schal  
 I weelde euerelastyng lyf? & ihesus  
 seide to hym/ what seist thou me go-  
 od/ no man is good but god aloo-  
 ne/ thou knowist the comaundemen-  
 tis/ thou schalt not sle . thou schalt  
 not do leccherie . thou schalt not do  
 thefte; thou schalt not seye fals wit-  
 nessyng . worschipe thi fadir & thi  
 modir/ which seide/ I haue kept  
 alle thes thingis fro my ȝongthe/ &  
 whanne this thing was herd ihesus sei-  
 de to him/ ȝit o thing faileth to thee/  
 selle thou alle thingis that thou hast  
 & ȝyue to pore men; & thou schalt  
 haue tresour in heuene & come

& suwe thou me/ whanne thes thingis  
 weren herd . he was sorweful;  
 for he was ful ryche/ and ihesus se-  
 ynge him maad sori; seide/ how  
 hard thei that han money; schulen  
 entre into the kingdom of god/ for  
 it is liȝter' a camel to passe thurȝ  
 a needlis yȝe; than a ryche man  
 to entre into the kingdom of god/  
 & thei that herden thes thingis; seyden/  
 who may be maad saaf/ & he sei-  
 de to hem/ tho thingis that ben im-  
 possible anentis men/ ben possi-  
 ble anentis god/ but petre sei-  
 de/ Lo we han left alle thingis; &  
 han suwed thee/ and he seide to him/  
 treuly I seye to ȝou/ ther is no man  
 that schal forsake hous or fadir  
 & modir . or britheren or wyf or chil-  
 dren or feeldis for the rewme of  
 god; & schal not ressyue many  
 mo thingis in this tyme & in the wo-  
 rld to comynge euerelastinge lyf/  
 And ihesus took his twelue disciplis  
 & seide to hem/ lo we goen up to  
 ierusalem; & alle thingis schulen be en-  
 did that ben writun by the profe-  
 tis of mannis sone/ for he schal  
 be bitrayed to hethen men; & he  
 schal be scorned & scourgid & bi-  
 spat/ and afir that thei han scour-  
 gid; thei schulen sle hym . & the thrid-  
 de day he schal ryse aȝen/ & thei  
 vndirstoden no thing of these/ &  
 this word was hid fro hem/ & thei  
 vndirstoden not tho thingis that  
 weren seid/ but it was don whan-  
 ne ihesus cam nyȝ to ierico; a blynd  
 man sat bisydis the weye & beg-  
 gide/ & whanne he herde the peple  
 passinge; he axide what this was/  
 and thei seiden to hym; that ihesus of  
 nazareth passide/ & he cryede &

seide/ihesu the sone of dauith; haue  
 mercy on me/ and thei that wen-  
 ten bifore blamyden hym . that  
 he schulde be stille/ but he crye-  
 de moche the more/ thou sone of da-  
 uith; haue mercy on me/ and ihesus  
 stood & comaundide him to be brouȝt  
 forth to hym/ and whanne he cam nyȝ;  
 he axide hym & seide/ what wolt  
 thou that I schal do to thee? & he sei-  
 de lord that I see/ and ihesus seide to him/  
 bihoold; thi feith hath maad the saaf/  
 and anoon he sayȝ; & sude hym .  
 & magnyfiede god/ and al the pe-  
 ple as it sayȝ; ȝaf heriyng to god//  
 And ihesus turne- //c. xix.//  
 de aȝen & walkide to Ieri-  
 co/ and lo aman sache bi  
 name . & this was a prince of pup-  
 plicans . & he was ryche/ & he souȝ-  
 te to se ihesu who he was; & he myȝ-  
 te not for the peple . for he was ly-  
 til in statur/ & he ran bifore & stiȝ-  
 ede into a sycomour' tre; to se him .  
 for he was to passe fro thennis/ and  
 ihesus biheeld vp whanne he cam to the  
 place . & saiȝ hym & seide to hym/ sache  
 haaste thee & come down; & ioyinge ressey-  
 uede him/ & whanne alle men sayen;  
 thei grucchiden seyinge . for he hadde  
 turned to a synful man/ but sache  
 stood & seide to the lord/ lo lord I ȝy-  
 ue the half of my good to pore men/  
 and if I haue ony thing defraudid  
 ony man; I ȝelde foureso moche/  
 ihesus seith to him/ for to day heelthe  
 is maad to this hous; for that he is  
 abrahams sone/ for mannis sone  
 cam to seke & make saaf that thing  
 that perischide ¶ Whanne thei herden  
 thes things he addide & seide a pa-



nable for that he was nyȝ ierusalem .  
& for thei gessiden that anoon the king-  
dom of god schulde be schewid/ ther-  
fore he seide/ a worthi man wente  
into afer cuntre; to take to hym  
a kingdom & to turne aȝen/ and  
whanne his ten seruauntis weren  
clepid; he ȝaf to hem ten besaun-  
tis . & seide to hem/ chaffar' ȝe; til  
I come/ but his citeseynes hatiden  
hym; & senten a messanger aftir  
hym . & seiden/ we wolen not that  
he regne on vs/ and it was don that he  
turnede aȝen; whanne he hadde ta-  
ke the kingdom/ and he comaundide  
his seruantis to be clepid . to whi-  
che he hadde ȝyue money; to wi-  
te how moche ech hadde wunne  
by chaffaring/ & the firste cam & sei-  
de/ lord; thi besaunt hath wunne ten  
besauntis/ he seide to him/ wel be thou  
good seruaunt/ for in lytel thing thou  
hast be trewe; thou schalt be ha-  
uyng power on ten citees/ & the-  
tothir cam & seide/ lord thi besaunt  
hath maad fyue besauntis/ & to this  
he seide/ & be thou on fyue citees/  
& the thridde cam & seide/ lord lo thi  
besaunt that I hadde putt vp in a su-  
darie/ for I dradde thee; for thou  
art a sterne man/ thou takist away  
that that thou settidest not; & thou  
repist that that thou hast not so-  
wun/ he seith to hym/ wickid seruaunt  
of thi mouth I deme thee/ wistist  
thou that I am a sterne man . takinge  
away that thing that I settide not;  
& repinge that thing that I sew not?  
and whi hast thou not ȝouun my  
money to the boord . & I comynge  
schulde haue axid it with vsuris?  
& he seide to men stondinge nyȝ/  
take ȝe away fro hym the besaunt;

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& 3yue 3e to hym that hath ten be-  
 sauntis/ & thei seiden to hym/ lord  
 he hath ten besauntis/ ~~& thei seiden~~  
~~to hym/ lord he hath ten besauntis/~~  
 and I seie to 3ou . to ech man that hath .  
 it schal be 3ouun; & he schal encre-  
 se/ but fro him that hath not . also  
 that thing that he hath schal be takun  
 of hym/ netheles brynge 3e hidur  
 tho myne enemyes that wolden  
 not that I regnede on hem . & sle  
 3e bfore me/ and whanne thes thin-  
 gis weren seid; he wente bfore  
 & 3ede up to ierusalem/ and it was  
 don whanne ihesus cam ny3 to bethfa-  
 ge & betanye at the mount that is  
 clepid of olyuete; he sente hise two  
 disciplis & seide/ go 3e into the castel;  
 that is a3ens 3ou/ into which as 3e  
 entren 3e schulen fynde a colt of  
 a asse tyed; on which neuere man  
 sat/ vnty3e 3e hym; & brynge 3e  
 to me/ & if ony man axe 3ou why  
 3e vntyen; thus 3e schulen seye to  
 him/ for the lord desireth his werk/ & thei  
 that weren sent . wenten forth; and  
 fonden as he seide to hem . a colt ston-  
 dinge/ and whanne thei vntyeden the  
 colt; the lordis of it seiden to hem/ what  
 vntyen 3e the colt? & thei seiden/ for  
 the lord hath nede to hym/ & thei led-  
 den it to ihesu/ and thei castinge her  
 clothis on the colt; & setten ihesu on  
 him/ & whanne he wente; thei stre-  
 widen her clothis in the weye/ &  
 whanne he cam ny3 to the comynge  
 doun of the mount of olyuete; alle  
 the peple that cam doun bigunnen  
 to ioie & to herie god with greet  
 vois . on alle the vertues that thei  
 hadden seyn/ & seiden/ blessid be the  
 kyng that cometh in the name of the  
 lord; pees in heuene . & glorie in

hiȝe thingis/ & summe of the farise-  
 es of the peple; seiden to hym/  
 maistir; blame thi disciplis/ &  
 he seide to hem/ I seye to ȝou . for  
 if thes ben stille . stoonen schulen  
 crye/ and whanne he neȝede; he  
 syȝ the citee . & wepte on it . & sei-  
 de/ for if thou haddist knowen; thou  
 schuldist wepe also/ for in this  
 day the thingis ben in pees to thee/  
 but now thei ben hid fro thin yȝen/  
 but dayes schulen come in thee .  
 & thyne enemyes schulen enuyrow-  
 ne thee with a pale . & thei schulen  
 go aboute thee; & make the streit  
 on alle sidis/ & caste thee down to the  
 erthe; & thi sones that ben in thee/  
 and thei schulen not leue in thee .  
 a stoon on a stoon . for thou hast  
 not knowen the tyme of thi visita-  
 cioun/ and he entride into the tem-  
 ple; & bigan to caste out men  
 sellynge therynne & bynge & seide  
 to hem/ it is writun; that myn hous  
 is an hous of preyer/ but ȝe han  
 maad it a den of theues/ & he was  
 techinge euery day in the temple/ &  
 the princes of prestis & the scribis  
 & the princes of the peple; souȝten to  
 leese hym/ & thei founden not what  
 thei schulden do to hym/ for al the  
 peple was ocupied & herde hym//  
 And it was //c. xx.//  
 don in oon of the dayes whanne  
 he tauȝte the peple in the temple &  
 prechide the gospel; the princes of  
 prestis & scribis camen to gidre  
 with the eldre men/ & thei seiden to him/  
 seie to us in what power thou doist  
 thes thingis; or who is he that ȝaf to  
 thee this power? & ihesus answeride  
 & seide to hem/ & I schal axe ȝou  
 oo word; answere ȝe me to/ was

the bapty[m] of Iohn . of heuene;  
 or of men? & thei thouȝten with inne  
 hem silf; seiynge/ for if we sey-  
 en of heuene; he schal seye/ why  
 thanne bileuen ȝe not to hym? and  
 if we seyen of men; al the peple sch-  
 al stoone vs/ for thei ben certeyn;  
 that Iohn is a profete/ & thei answeri-  
 den that thei knewen not; of whennus  
 it was/ & ihesus seide to hem/ nethir I seye  
 to ȝou; in what power I do thes  
 thingis/ and he bigan to seie to the  
 peple; this parable/ aman plauntide  
 a vynezerd/ & hyride it to tilieris .  
 & he was in pilgrymage long ty-  
 me/ and in the tyme of gadring of  
 grapis . he sente a seruaunt to the  
 tilieris; that thei schulden ȝyue  
 to hym of the fruyt of the vyne-  
 zerd/ whiche beeten him . & leeten him  
 go voide/ and he thouȝte ȝit to sen-  
 de anothir seruaunt/ & thei beeten this  
 & turmentiden him sore & leeten him  
 go/ and he thouȝte ȝit to sende . the  
 thridde/& hym also thei woundiden & cas-  
 tiden him out/ and the lord of the vy-  
 nezerd seide/ what schal I do? I  
 schal sende my dereworthe sone/  
 perauentur' whanne thei seen hym; thei  
 schulen drede/ and whanne the tilie-  
 ris syen him thei thouȝten with ynne  
 hem silf & seiden/ this is the eyr/ sle  
 we hym; that the eritage be oure/  
 & thei castiden him out of the vynzerd;  
 & killeden him/ what schal thanne the lord  
 of the vynzerd do to hem/ he schal  
 come & distrie thes tilieris; & ȝy-  
 ue the vynzerd to othere/ and whanne  
 this thing was herd; thei seiden to him/  
 god forbede/ but he biheld hem; &  
 seyde/ what thanne is this that is  
 writun . the stoon which men bildinge  
 ripreueden; this is maad into the heed

of the corner/ ech that schal falle on that  
 stoon; schal be to brysid/ but on  
 whom it schal falle; it schal alto  
 breke hym/ & the princes of prestis  
 & scribis souʒten to leye on hym  
 hondis in that our; & thei dredden  
 the peple/ for thei knewen; that to  
 hem he seide this liknesse/ & thei as-  
 pyeden & senten aspieris; that  
 feyneden hem iust/ that thei schul-  
 den take him in word . & bitake him  
 to the power of the prince . & to the  
 power of the iustise/ & thei axiden  
 hym & seyden/ maistir we witen;  
 that riʒtly thou seist & techist/ & thou  
 takist not the persone of man/ but  
 thou techist in treuthe the weye  
 of god/ is it leefful to us; to ʒyue  
 tribut to the emperour or nay? &  
 he biheeld the disseit of hem . and  
 seide to hem/ what tempten ʒe me?  
 schewe ʒe to me a peny/ whos y-  
 mage & superscripcioun hath it? thei  
 answeriden & seiden to hym/ the emper-  
 ouris/ & he seide to hem/ ʒelde ʒe ther-  
 fore to the emperour; tho thingis that  
 ben the emperouris/ & tho thingis that  
 ben of god; to god/ & thei myʒten not  
 reproue his word . bfore the pe-  
 ple/ and thei wondriden in his ans-  
 wer; & heelden pees/ summe of  
 the saduces that denyeden the aʒen  
 rysing fro deeth to lyf; camen &  
 axiden him & seiden/ maistir moyses  
 wroot to us . if the brothir of ony  
 man haue a wyf & be deed . & he was  
 withouten eyres; that his brothir  
 take his wyf . & reyse seed to his  
 brother/ & so ther weren seuene bri-  
 theren/ the firste took awyf; & is  
 deed . withouten eyres/ & the brothir  
 suyng took hir; & he is deed with-  
 outen sone/ & the thridde took hir/



also & alle seuene . & leften not  
 seed; but ben deede/ & the laste of  
 alle the womman is deed/ therfore in  
 the rysing aȝen/ whos wyf of  
 hem schal she be/ for seuene had-  
 den hir to wyf/ and ihesus seide to  
 hem/ sones of this world wedden;  
 & ben ȝouun to weddingis/ but thei  
 that schulen be had worthi of that  
 world & of the rysing aȝen fro deeth;  
 nethir ben weddid nethir wedden  
 wyues/ nethir schulen mowe die  
 more for thei ben euene with aun-  
 gels . & ben the sones of god; si-  
 then thei ben sones of risyng aȝen  
 fro deeth/ & that deede men rysen  
 aȝen; also moyses schewide bisy-  
 dis the boysch/ as he seith the lord  
 god of abraham; & god of Isaac .  
 & god of Iacob/ & god is not of  
 deed men; but of lyuyng men/ for  
 alle men lyuen to hym/ and summe  
 of scribis answeringe; seiden/ mais-  
 tir thou hast wel seid/ & thei dursten  
 no more axe him ony thing/ but he  
 seide to hem/ how seyen men crist  
 to be the sone of dauith; & dauith  
 him silf seith in the book of psalmes?  
 the lord seide to my lord . sitte thou  
 on my riȝthalf; til that I putte  
 thyne enemyses a stool of thi fe-  
 et? therfore dauith clepith him lord;  
 & how is he his sone; & in heering  
 of al the peple; he seide to hise  
 disciplis/ be ȝe war of scribis that  
 wolen wandre in stoolis; & louen  
 salutaciouns in chepyng/ & the  
 firste chaieris in synagogis; &  
 the firste sitting placis in feestis/  
 that deuouren the housis of widowis;  
 & feynen long preying/ these schulen  
 take the more dampnacioun/  
 And he biheeld //c. xxi.//

& syȝ tho ryche men that castiden  
 her ȝiftis into the treserie/ but  
 he syȝ also a lytel pore widowe  
 castynge twey ferthingis; & he  
 seide/ treuli I seye to ȝou that this  
 pore widowe; keste more than  
 alle men/ for why alle these of thing  
 that was plenteuous to hem; kes-  
 ten into the ȝiftis of god/ but this  
 widowe of that thing that failide  
 to hir; keste al hir lyflode that  
 she hadde/ and whanne sum men seiden  
 of the temple . that it was apareilid  
 with goode stoones & ȝiftis; he seide/  
 thes thingis that ȝe seen . dayes schulen  
 come in whiche a stoon schal not  
 be left on a stoon; which schal not  
 be distryed/ and thei axiden hym &  
 seiden/ comaundour whanne schulen  
 thes thingis be; & what tookne schal  
 be whanne thei schulen bigynne to be  
 don/ & he seide/ se ȝe that ȝe be not  
 disseyued/ for manye schulen come  
 in my name; seyinge for I am . &  
 the tyme schal neiȝe/ therfore nyle ȝe  
 go aftir hem/ and whanne ȝe schu-  
 len heer' batelis & stryues with yn-  
 ne; nyle ȝe be afeerd/ it bihoueth  
 first thes thingis to be don; but not  
 ȝit anoon is an ende/ thanne he sei-  
 de to hem/ folk schal ryse aȝens folk;  
 & rewme aȝens rewme/ grete  
 mouyngis of erthe schulen be by  
 places; & pestilencis & hungris/  
 & dredis fro heuene; & grete to-  
 kenes schulen be/ but bifore alle  
 thes thingis . thei schulen sette her  
 hondis on ȝou; & schulen persuwe/  
 bitakinge into synagogis & kepin-  
 gis/ drawynge to kyngis & to  
 iustisis for my name/ but it schal  
 falle to ȝou into witnessing/ therfore  
 putte ȝe in ȝour' hertis; not to then-

ke bifore . how 3e schulen answe-  
 for I schal 3yue to 3ou mouth &  
 wysdom; to whiche alle 3our' ad-  
 uersaries schulen not mowe a-  
 3enstonde & a3en seye/ & 3e schulen  
 be takun of fadir & modir & britheren  
 & cosyns & frendis; & by deeth thei  
 schulen turmente of 3ou/ & 3e schulen  
 be in hate to alle men; for my name/  
 and an heer of 3our' heed; schal not  
 perische/ in 3our' pacience 3e schu-  
 len weelde 3our' soulis/ but whanne  
 3e schulen se ierusalem be enuyrowned  
 with an oost . thanne wite 3e that the de-  
 solacioun of it schal nei3e/ thanne thei  
 that ben in Iudee; fle to the mounteyns/  
 and thei that ben in the myddil of it;  
 go away/ and thei that ben in the kun-  
 treis; entre not into it/ for these  
 ben dayes of veniaunce; that alle thin-  
 gis that ben writun; be fulfillid/  
 & wo to hem that ben with childe .  
 & norischen in tho dayes . for a gre-  
 et disese schal be on the erthe; and  
 wraththe to this peple/ & thei schulen  
 falle by the scharpnese of swerd;  
 & thei schulen be lad prisoneris *into* al-  
 le folkis/ & ierusalem schal be defoulid  
 of hethen men; til the tymes of na-  
 ciouns be fulfillid ¶ And tokenes  
 schulen be in the sunne & the mone  
 & in the steris; & in the erthe ouerleying  
 of folkis for confusioun of sown of  
 the see & of floodis/ for men schulen  
 wexe drye for drede & abydyng;  
 that schulen come to al the world/  
 for vertues of heuenes schulen  
 be moued/ and thanne thei schulen se  
 mannis sone comynge in a clowde;  
 with greet power & maieste/ &  
 whanne thes thingis bigynnen to be  
 maad; biholde & reyse 3e 3oure  
 heedis . for 3our' redempcioun nei3eth/



and he seide to hem a liknesse/ se  
 3e the fige tre & alle trees/ whanne  
 thei bryngen forth now of hemsilf  
 fruyt . 3e witen that somer is ny3/  
 so 3e whanne 3e seen thes thingis to be  
 don; wite 3e that the kingdom of god  
 is ny3/ treuly I seie to 3ou . that this  
 generacioun schal not passe; til  
 alle thingis be don/ heuene & erthe  
 schulen passe . but my wordis schulen  
 not passe// but take 3e heede to 3ou  
 silf; lest perauentur' 3our' her-  
 tis be greuyd with glotenye & drun-  
 kenesse . & bisynesses of this lyf . &  
 thilke day come sudeyn on 3ou/  
 for as a snare it schal come on al-  
 le men that sitten on the face of al-  
 erthe/ therfore wake 3e preiyng  
 in ech tyme; that 3e be had worthi  
 to fle alle thes thingis that ben to co-  
 me & to stonde bifore mannis sone/  
 & in dayes he was techinge in the  
 temple/ but in ny3tis he 3ede out  
 & dwellide in the mount that is clepid  
 of olyuete/ & all the peple roos eer-  
 ly to come to him in the temple & to heer'  
 And the haly ¶ hym //c. xxii.//  
 day of therf looues that is  
 seid pask nei3ede; & the prin-  
 ces of prestis & the scribis sou3ten  
 hou thei schulden sle ihesu/ but thei  
 dredden the peple/ and sathanas  
 entride into Iudas; that was cle-  
 pid scarioth . oon 3oon of the twel-  
 ue/ and he wente & spak with the  
 princes of prestis & with the maies-  
 tratis; how he schulde bitraye  
 him to hem/ and thei ioyeden & ma-  
 den couenant; to 3yue hym mo-  
 ney/ & he bihyzte/ and he sou3te  
 oportunyte; to bitraye him with  
 outen peple/ but the dayes of therf  
 looues camen . in whiche it was



nede that the sacrifice of pask wer'  
 slayn/ and he sente petre & iohn  
 & seide/ go 3e & make 3e redy to  
 vs the pask; that we ete/ & thei sey-  
 den/ wher' wolt thou that we make  
 redy? and he seide to hem/ lo whanne  
 3e schulen entre into the citee; a  
 man berynge a vessel of watir .  
 schal mæete 3ou/ suwe 3e him into the  
 hous . into which he entrith; & 3e  
 schulen seye to the hosebonde man  
 of the hous/ the maistir seith to thee/  
 wher' is a chaumbre; wher' I schal ete  
 the pask with my disciplis? and he  
 schal schewe to 3ou a greet souping  
 place strewid; & there make 3e re-  
 dy/ and thei 3eden & founden as he  
 seide to hem; & thei maden redy the pask/  
 and whanne the our was come; he  
 sat to the mete & the twelue apost-  
 lis with him/ and he seyde to hem/  
 with desyr I haue desirid to ete with  
 3ou this pask; bifore that I suffre/  
 for I seye to 3ou . that fro this ty-  
 me I schal not ete it; til it be ful-  
 fillid in the rewme of god/ & whanne  
 he hadde take the cuppe; he dide  
 gracis & seide/ take 3e & departe  
 3e among 3ou/ for I seye to 3ou . that  
 I schal not drynke of the kynde of  
 this vyne; til the rewme of god co-  
 me/ and whanne he hadde take breed;  
 he dide thankingis & brak & 3af to hem .  
 & seyde/this is my body; that schal  
 be 3ouun for 3ou/ do 3e this thing in  
 mynde of me/ he took also the cuppe .  
 aftir . that he hadde soupid; & seide/  
 this cuppe is the newe testament  
 in my blood; that schal be sched for  
 3ou/ netheles lo the hond of him that  
 bitrayeth me; is with me at the ta-  
 ble/ & mannis sone goth; aftir that it  
 is determyned/ netheles wo to

that man; by whom he scha/ be bitray-  
 ed/ and thei bigunnen to seke among  
 hem . who it was of hem; that was  
 to do this thing ¶ And stryf was  
 maad among hem; which of hem  
 schulde be seyn to be grettest/ but  
 he seide to hem/ kyngis of hethene  
 men; ben lordis of hem/ and thei that  
 han power on hem; ben clepid  
 good doeris/ but 3e not so/ but he  
 that is grettist among 3ou; be ma-  
 ad as 3onger'/ and he that is bifore  
 goer'; as a seruaunt/ for who is gret-  
 ter; he that sitteth at the mete . or he  
 that mynestreth? wher not he that  
 sittith at the mete? & I am in the myd-  
 del of 3ou; as he that mynystreth/  
 and 3e ben that han dwellid with  
 me in my temptaciouns/ and I  
 dispose to 3ou; as my fadir hath dis-  
 posid to me a rewme/ that 3e ete &  
 drynke on my boord in my rew-  
 me; and sitte on trones & deme  
 the twelf kynredis of israel/ and  
 the lord seide to symount/\* lo satha-  
 nas hath axid 3ou; that he schulde ri-  
 dele as wheete/ but I haue preied  
 for thee; that thi feith faile not/ and  
 thou sum tyme conuertid; conferme  
 thi britheren/ which seide to him/ lord  
 I am redy to go . into prisoun & in  
 to deeth with thee/ and he seide/ I seie  
 to thee petre . the cok schal not kro-  
 we to day; til thou thries forsake that  
 thou knowist me ¶ And he seide  
 to hem. whanne I sente 3ou withou-  
 ten sachel . & scrippe & schoon; wher  
 ony thing failide to 3ou? & thei seiden  
 no thing/ therfore he seide to hem/ but  
 now he that hath a sachel; take also  
 & a scrippe/ and he that hath noon; sel-  
 le his coote & bigge a swerd/ for I  
 seye to 3ou that 3it it bihoueth that thing

\* symount

that is writun to be fulfillid in me/ and  
 he is arettid with wickid men/ for  
 tho thingis that ben of me; han een-  
 de/ and thei seiden/ lord lo twey swer-  
 dis here/ and he seide to hem/ it is  
 ynowȝ & he ȝede out; & wente aftir  
 the custom into the hil of olyues/ &  
 the disciplis sueden hym/ and whanne  
 he cam to the place; he seide to hem/  
 preie ȝe lest ȝe entre into temptaci-  
 oun/ & he was takun away fro hem .  
 so moche as is a stoones cast; and  
 he knelede & preiede & seide/ fadir  
 if thou wolt; do away this cuppe fro  
 me/ natheles not my wille be don;  
 but thin/ and an aungel apperide to  
 him fro heuene . & coumfortide hym/ and  
 he was maad in agonye . & preiede  
 the lenger/ & his swoot was maad  
 as dropis of blood rennyng down in  
 to the erthe/ and whanne he was risun  
 fro preier . & was comun to hise dis-  
 ciplis; he fond hem slepinge for he-  
 uynesse/ & he seide to hem/ what  
 slepen ȝe? ryse ȝe & preye ȝe; that  
 ȝe entre not into temptacioun/ ȝit whi-  
 le he spak; lo a cumpany/ and he that  
 was clepid Iudas oon of the twel-  
 ue; wente bifore hem/ and he cam  
 to ihesu; to kisse hym/ & ihesus seide to  
 hym/ Iudas bitrayest thou mannis  
 sone with a coss? and thei that weren  
 aboute him & syen that that was to co-  
 me; seiden to hym/ lord wher we  
 smyten with swerd? & oon of hem  
 smoot the seruaunt of the prince of  
 prestis; & kittide of his riȝt eere/  
 but ihesus answeride & seide/ suffre  
 ȝe til hidur/ and whanne he hadde tou-  
 chid his eere; he heclide him/ & ihesus  
 seide to hem that camen to hym . the prin-  
 ces of prestis & magestratis of the  
 temple & eldre men/ as to a theef

3e han gon out with swerdis & sta-  
 ues . whanne I was with 3ou eche day  
 in the temple; 3e strei3ten not out  
 hondis into me/ but this is 3our'  
 our & the power of derknessis/ and  
 thei tooke hym & ledden in to the hous of  
 the prince of prestis . & petre suede  
 him a fer/ and whanne a fier was kyn-  
 delid in the myddel of the greet hows .  
 & thei saten aboute; petre was in  
 the myddel of hem/ whom whanne a  
 damysel hadde seyn hym sittinge at  
 the li3t & hadde biholdun hym; she sei-  
 de/ & this was with hym/ and he de-  
 nyede hym; & seide/ womman I kno-  
 we him not/ and aftir a litel; anothir  
 man sy3 hym & seide/ & thou art of hem/  
 but petre seide/ a man I am not/  
 and whanne a space was maad as  
 of an our; anothir affermyde &  
 seide/ treuly this was with hym/ for  
 also he is of galile/ & petre seide/  
 man I noot what thou seist/ and  
 anoon 3it while he spak the cok  
 crew/ and the lord turnede a3en;  
 & biheeld petre/ & petre hadde myn-  
 de on the word of ihesu as he hadde  
 seid for bfore that the koc krowe;  
 thries thou schalt denye me/ & pe-  
 tre 3ede out; & wepte bittirly/ &  
 the men that heelden hym; scorneden  
 him & smyten hym/ and thei blynd-  
 felden hym; & smiten his face/  
 & axiden him; & seiden/ arede thou  
 crist to us; who is he that smoot  
 thee? also thei blasfemyng seiden  
 a3ens hym many othere thingis/ and  
 as the day was come; the eldre  
 men of the peple . & the princes of  
 prestis . & the scribis camen to gi-  
 dre . & ledden him into her councel &  
 seiden/ if thou art crist; seie to vs/  
 and he seide to hem/ if I seie to



3ou; 3e schulen not bileue to me/  
 & if I axe; 3e schulen not answe-  
 re to me . nethir 3e schulen delyuere me/  
 but aftir this tyme; mannys sone  
 schal be sittinge on the riȝthalf of  
 the vertu of god/ therfore alle sei-  
 den/ thanne art thou the sone of god?  
 and he seide/ 3e seien that I am/ &  
 thei seiden/ what ȝit desiren we wit-  
 nessing? for we ȝus self . han herd  
 of his mouth //c. xxiii.//

And al the multitude of  
 hem arisen & ledden hym to  
 pylat/ and thei bigunnen to accuse  
 hym . & seyden/ we han founden this  
 turnynge upsodoun our folk; and  
 forbedinge tributis to be ȝouun to  
 the emperour . & seiynge that him silf  
 is crist & king/ & pilat axide him & sei-  
 de/ art thou king of iewis? & he  
 answeride & seide/ thou seist/ and  
 pilat seide to the princes of prestis .  
 & to the peple/ I fynde no thing of  
 cause in this man/ & thei woxen stren-  
 ger' & seiden/ he moueth the peple;  
 techinge thurȝ al Iudee bigynnyng  
 fro galile til hidur/ and pilat  
 heeringe galile; axide if he wer'  
 aman of galile/ & whanne he knew  
 that he was of the power of erou-  
 de; he sente hym to eroude . which  
 was at ierusalem in tho dayes/ and  
 whanne eroude syȝ ihesu; he ioyede  
 ful moche/ for long tyme he co-  
 uetide to se him/ for he herde ma-  
 ny thingis of him/ & hopide to se sum  
 tokene to be don of hym/ and he ax-  
 ide hym in many wordis/ & he an-  
 sweride no thing to hym/ and the prin-  
 ces of prestis & the scribis stoden;  
 stedefastly accusinge hym/ but e-  
 roude with his oost dispiside hym;  
 & scornide him & clothide with a whit

cloth . & sente hym aȝen to pilat/  
 and eroude & pilat weren maad  
 frendis fro that day/ for bifore thei we-  
 ren enemyes to gidre/ & pilat cle-  
 pide to gidre the princes of prestis .  
 & the maiestratis of the peple; &  
 seide to hem/ ȝe han brouȝt to me  
 this man; as turnynge away the pe-  
 ple/ & lo I axynge bifore ȝou; fyn-  
 de no cause in this man . of thes thin-  
 gis . in whiche ȝe accuseyn hym . nethir  
 eroude/ for he hath sent him aȝen to  
 vs/ & lo no thing worthi of deeth is  
 don to him/ and therfore I schal amen-  
 de hym & delyuere hym/ but he mos-  
 te nede delyuere to hem oon bi the fees-  
 te day/ and al the peple criede to  
 gidre & seide/ do him away; & delyuere  
 to us barabas/ which was sent  
 into prisoun; for disturbingling maad  
 in the citee & for mansleyng/ and  
 eftsoone pilat spak to hem; & wol-  
 de delyuere ihesu/ & thei vndircrieden  
 & seiden/ crucifie crucifie him/ & the  
 thridde tyme he seide to hem/ for  
 what yuel hath this don? I fynde  
 no cause of deeth in him/ therfore I sch-  
 al chastise him; & I schal delyuere/ and  
 thei contynueden with greete voy-  
 ces; axynge that he schulde be cru-  
 cified/ & the voices of hem woxen  
 stronge/ and pilat demede her  
 axyng to be don/ and he delyuerede  
 to hem . him that for mansleyng &  
 seducioun was sent into prisoun;  
 whom thei axiden/ but he bitook  
 ihesu to her wille/ and whanne thei  
 ledden hym; thei token aman symon of sire-  
 nen comynge fro the toun/ & thei ley-  
 den on hym the cross; to bere af-  
 tir ihesu/ and thei suwede hym mo-  
 che peple . & wymmen that weyle-  
 den & by morneden hym/ & ihesus tur-

nede to hem; & seide/ douȝtirs of ie-  
 rusalem nyle ȝe wepe on me . but we-  
 pe ȝe on ȝoursilf & on ȝour sonen/  
 for lo dayes schulen come; in whi-  
 che it schal be seyde/ blessid be ba-  
 reyn wymmen . & wombis that han  
 not born children; & the teetis that  
 han not ȝouun souke/ thanne thei schu-  
 len bigynne to seye to mounteyns;  
 falle ȝe doun on us/ and to smale  
 hillis; keuere ȝe us/ for if in a gre-  
 ne tre thei doen thes thingis; what  
 schal be don in a drye? also othere  
 twey wickide men weren led with  
 hym; to be slayn/ and aftir that thei  
 camen into aplace that is clepid  
 of caluarie; there thei crucifieden  
 him/ and the theues/ oon on the riȝt  
 half; & thetothir on the left half/ but  
 ihesus seide/ fadir forȝyue hem; for thei  
 witen not what thei doen/ & thei  
 departiden his clothis & kesten lot-  
 tis/ & the peple stood abydinge/ &  
 the princis scorneden him with hem; &  
 seiden/ othere men he made saaf; ma-  
 ke he him silf saaf . if this be crist the  
 chosne of god/ and the knyȝtis neiȝe-  
 den & scorneden hym; & profreden to him  
 vynegre . & seiden/ if thou art king  
 of iewis; make thee saaf/ and the  
 superscripcioun was writun ouer him .  
 with greek lettris . & of latyn . & of  
 ebrew . this is the king of iewis/ &  
 oon of thes theues that hangiden;  
 blasfemyden him & seide/ if thou art  
 crist make thi silf saaf & vs/ but the  
 tothir answeringe blamyde him & seide/  
 nethir thou dredist god? that art in the  
 same dampnacioun/ and treuli we  
 iustly . for we han resseyued wor-  
 thi thingis to werkis; but this dide  
 no thing of yuel/ & he seide to ihesu/  
 lord haue mynde of me; whanne



thou comest into thi kingdom/ & ihesus sei-  
 de to hym/ treuly I seie to thee; this  
 day thou schalt be with me in para-  
 diis/ and it was almost the sixte  
 our; & derknessis weren maad in  
 al the erthe into the nynthe our/ &  
 the sunne was maad derk; & the veil  
 of the temple was to rent a two/  
 and ihesus crynge with greet vois;  
 seide/ fadir into thin hondis . I bi-  
 take my spirit/ & he seiyng thes  
 thingis ȝaf vp the ȝoost/ & the centu-  
 rien seyng the thing that was  
 don; glorifiede god & seide/ verily  
 this man was iust/ and al the peple  
 of hem that weren there to gidre at  
 this spectacle . & syȝen tho thingis  
 that weren don; smyteden her brestis  
 & turneden aȝen/ but alle his knowen  
 stooden afer; & wymmen that sieden  
 hym fro galile . seyng thes thingis/  
 & lo aman Ioseph bi name of ar-  
 mathie a citee of Iudee; that was  
 a decurioun . a good man & a iust/  
 this man consentide not to the coun-  
 ceil & to the dedis of hem; & he a-  
 bood the kingdom of god/ this ioseph  
 cam to pilat; & axide the body of ihesu/  
 & took it doun & wlappide it in a cle-  
 ne linnen cloth; & leyde him in a gra-  
 ue hewun . in which not ȝit ony man  
 hadde be leid/ & the day was the eyn  
 of the halyday; & the saboth bigan  
 to schyne/ & the wymmen suyng that  
 camen with him fro galile . syȝen the  
 graue; & how his body was leyd/  
 & thei turneden aȝen & maden re-  
 dy swete smellinge spices & oyne-  
 mentis/ but in the saboth thei restiden  
 afir the comaundement //c. xiiii.//  
 Bvt in o day of the woke ful  
 eerly thei camen to the gra-  
 ue; & brouȝten swete smel-

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linge spices . that thei hadden araied/  
 and thei founden the stoon turned a-  
 way fro the graue; and thei ȝeden  
 yn & founden not the body of the  
 lord ihesu/ and it was don the whi-  
 le thei weren a stonyed in thouȝt  
 of this thing; lo twey men stoden  
 bisydis hem in schynyge cloth/ and  
 whanne thei dredden . & boweden her  
 semlaunt into the erthe; thei seiden  
 to hem/ what seken ȝe hym that  
 lyueth with deede men? he is not  
 her'; but is risun/ haue ȝe mynde  
 how he spak to ȝou; whanne he  
 was ȝit in galile . & seide/ for it  
 bihoueth mannis sone to be bita-  
 kun into the hondis of synful men  
 & to be crucified; & the thridde day  
 to ryse aȝen/ & thei bithouȝten on  
 his wordis/ & thei ȝeden aȝen fro  
 the graue; & tolden alle thes thingis .  
 to the enleuene & to alle othere/ &  
 there was mary mawdelen & Io-  
 ne & marie of Iames & othere  
 wymmen that weren with hem; that  
 seiden to apostlis these thingis/ and  
 thes wordis weren seyn bfore hem  
 as madnesse; & thei bileueden not  
 to hem/ but petre roos vp & ran  
 to the graue/ & he bowide down  
 & syȝ the lynnyn clothis lyynge al  
 oone/ & he wente by him silf; won-  
 dringe on that that was don/ And  
 lo twyne of hem wenten in that day  
 into a castel; that was fro ierusalem  
 the space of sixty furlongis . bi  
 name emaws/ & thei spaken to  
 gidre of alle thes thingis that hadden  
 bifallen/ & it was don the while thei  
 talkeden & souȝten by hem silf; ihesus  
 him silf neiȝede & wente with hem/ but  
 her yȝen weren holdun that thei kne-  
 wen hym not/ & he seide to hem/

what ben thes wordis that 3e speken  
 to gidre wandrynge; & 3e ben  
 sorwful? & oon whos name was  
 cleofas; answeride & seide/ thou  
 thi silf art a pilgrym in ierusalem;  
 & hast thou not knowun what thin-  
 gis ben don in it in these dayes?  
 to whom he seide/ what thingis? &  
 thei seiden to him/ of ihesu of nasareth  
 that was aman profete myȝti in  
 work & word; bifore god & al the  
 peple/ and how the hiȝeste prestis  
 of oure princes bitoken hym into  
 dampnacioun of deeth; & crucifieden  
 him/ but we hopiden that he schulde  
 haue aȝenbouȝt israel/ & now on  
 alle thes thingis; the thridde day is  
 to day . that these thingis weren don/  
 but also summe wymmen of ou-  
 ris maden us afeerd; whiche  
 bifore day weren at the graue/  
 and whanne his body was not foun-  
 dun; thei camen & seiden/ that thei sy-  
 zen also asiȝt of aungelis/ whiche  
 seyen that he lyueth/ and summe  
 of ouren wenten to the graue/ &  
 thei founden so . as the wymmen sei-  
 den; but thei founden not him/ and  
 he seide to hem/ a foolis & slowe of  
 herte; to bileue in alle thingis that  
 the profetis han spokun/ wher it bi-  
 hofte not crist to suffre thes thingis;  
 & so to entre into his glorie? & he  
 bigan at moyses & at alle the pro-  
 fetis & declaride to hem in alle scrip-  
 turis that weren of him/ & thei camen  
 nyȝ the castel . whidur thei wenten; &  
 he made cuntenaunce that he wolde  
 go ferthere/ & thei constreyneden  
 him & seiden/ dwelle with us for it  
 drawith to nyȝt; & the day is now  
 bowid down/ and he entride with  
 hem/ & it was don while he sat at

the mete with hem; he took breed  
 & blesside & brak & took to hem/ &  
 the y3en of hem weren openyd;  
 & thei knewen him/ and he vany-  
 chide fro her y3en/ & thei seiden to  
 gidre/ wher our' herte was not  
 brennyng in vs; while he spak  
 to us in the weye . & openyde to  
 vs scripturis? & thei risen vp in the  
 same our; & wente a3en into ie-  
 rusalem/ & founden the enleuene gedrid  
 to gidre . & hem that weren with hem.  
 seiynge/ that the lord is risun veri-  
 ly; & apperide to symount/ & thei  
 tolden what thingis weren don in  
 the weye; & how thei knewen him  
 in brekyng of breed ¶ And the  
 while thei spaken thes thingis; ihesus  
 stood in the myddil of hem & sei-  
 de to hem/ pees to 3ou/ I am; ny-  
 le 3e drede/ but thei weren afray-  
 ed & agast; & gessiden hem to se  
 a spirit/ & he seide to hem/ what  
 ben 3e troublid; & thou3tis comen  
 vp into 3oure hertis? se 3e myn  
 hondis & my feet; for I my silf  
 am/ feele 3e & se 3e . for a spirit  
 hath not fleisch & boones; as  
 3e seen that I haue/ & whanne he  
 hadde seid this thing; he schewide  
 hondis & feet to hem/ & 3it whi-  
 le thei bileueden not . & wondri-  
 den for ioie; he seide/ han 3e her'  
 ony thing that schal be etun? & thei  
 profriden him a part of a fisch ros-  
 tid; & an hony combe/ & whanne  
 he hadde etun bfore hem; he took  
 that that lefte & 3af to hem . &  
 seide to hem/ thes ben the wordis  
 that I spak to 3ou; whanne I was  
 3it with 3ou/ for it is nede that alle  
 thingis be fulfillid; that ben wri-  
 tun in the lawe of moyses & in pro-

fetis . & in psalmys of me/ thanne  
 he openyde to hem witt; that thei  
 schulden vndirstonde scriptu-  
 ris/ & he seide to hem/ for thus it  
 is writun . & thus it bihofte crist  
 to suffre; & ryse aȝen fro deeth  
 in the thridde day/ & penaunce &  
 remyssion of synnes to be pre-  
 chid in his name to alle folkis;  
 bigynnyng at ierusalem/ & ȝe ben  
 witnessis of thes thingis; & I schal  
 sende the biheest of my fadir in  
 to ȝou/ but sitte ȝe in the citee;  
 til that ȝe be clothid with vertu fro  
 an hyȝ/ & he ledde hem forth into  
 betanye; & whanne his hondis  
 weren lift vp . he blesside hem/  
 and it was don the while he  
 blesside hem; he departide fro  
 hem . & was born into heuene/  
 and thei worschipiden & wenten  
 aȝen into ierusalem with greet ioye;  
 & weren euermore in the temple  
 heriyng & blessinge god //**He-**  
**re endith the gospel of luk;**  
**& bigynneth the prolog on the**  
**gospel of Iohn//**  
 This is Iohn the euange-  
 list oon of the disciplis of the lord .  
 the which is a virgyn chosun of  
 god/ whom god clepide from the  
 sposeilis; whanne he wolde be wed-  
 did/ and double witesse of vir-  
 gynyte is ȝouun to hym in the gos-  
 pel; in this that he is seid loued  
 of god bfore othere disciplis/ and  
 god hongynge in the cross . bitook  
 his modir in kepyng to him; that  
 a virgyn schulde kepe a virgyn/  
 this Iohn in the gospel bigynneth al  
 oone the werk of vncorruptible  
 word; & witnessith that the kyn-  
 dely sone of god is maad man/

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and that the liȝt was not takun of  
 derknessis/ & he schewith the fir-  
 ste myracle . which god dide at  
 the weddingis/ to schewe wher'  
 the lord is preied to the feeste;  
 the wyn of the weddinge owith  
 to fayle/ that whanne elde thingis ben  
 chaungid/ alle newe thingis that  
 ben ordeyned of crist appere/ Io-  
 hn wroot this gospel in asye; af-  
 tir that he hadde writun the apo-  
 calips in the yle of pathmos/ ne-  
 theles he wroot the gospel; aftir  
 alle the gospeleris/ that also an  
 vncorruptible ende by a virgyn  
 in the apocalips . to hym; to whom  
 an vn corruptible bigynnyng is  
 ȝouun in genesis in the bigynnyng  
 of hooly scriptur'/ for crist seith in the  
 apocalips . I am the bigynnyng &  
 the ende/ and this Iohn is he . that  
 knew . that the day of his departing  
 was comun . & he clepid to gidre  
 hise disciplis in effesie; & schewi-  
 de crist by many preuyngis of my-  
 raclis . & ȝede down into adolima  
 place of his biring/ & whanne he  
 hadde maad preyer; he was put  
 to his fadris/ & was moche with  
 oute sorwe of deeth; how moche  
 he is foundun clene fro corrupcioun  
 of fleisch/ //Ierom in his prolog on  
 Iohn; seith al this/ & now bigynneth  
 the gospel c. p.//

In the bigynnyng was  
 the word & the word was  
 at god/ and god was  
 the word/ this was in  
 the bigynnyng at god/ alle thingis we-  
 ren maad by him; & withoute him was  
 maad no thing/ that thing that was ma-  
 ad in hym was lyf/ & the lyf was the  
 liȝt of men/ and the liȝt schyneth in

derknessis; & derknessis comprehendi-  
 den not it/ Aman was sent fro god;  
 to whom the name was Iohn/ this  
 man cam into witnessing; that he  
 schulde bere witnessing of the lyȝt .  
 that alle men schulden bileue bi hym/  
 he was not the lyȝt . but that he  
 schulde bere witnessing of the liȝt/  
 there was a very lyȝt; which liȝtneth  
 ech man that cometh into this world/  
 he was in the world . & the world  
 was maad by hym; & the world kne-  
 w not him/ he cam into his owne thin-  
 gis; & hise resseyueden hym not/ but  
 how manye euere resseyueden  
 hym; he ȝaf to hem power to be maad  
 the sones of god to hem that bileueden  
 in his name/ the whiche not of blo-  
 dis nethir of the wille of fleisch  
 nethir of the wille of man; but ben born  
 of god/ & the word was maad man;  
 & dwellide among us/ & we han  
 seyn the glorie of hym; as the glorie  
 of the oon bigetun sone of the fadir/  
 ful of grace & of treuthe ¶ Iohn  
 berith witnessing of hym; & cryeth  
 & seith/ this is whom I seide/ he that  
 schal come aftir me . is maad bi-  
 fore me; for he was to fore me/  
 & of the plente of hym/ we alle han  
 taken . & grace for grace/ for the la-  
 we was ȝouun by moyses; but gra-  
 ce & treuthe is maad bi ihesu crist/  
 no man syȝ euere god; no but the  
 oon bigetun sone that is in the bo-  
 sum of the fadir . he hath told out//  
 And this is the witnessing of iohn .  
 whanne iewis senten fro ierusalem . pres-  
 tis & dekenes to hym; that thei schul-  
 den axe hym/ who art thou/ he  
 knowlechide & denyede not/ and  
 he knowlechide; for I am not  
 crist/ & thei axiden him/ what thanne?

art thou elie? and he seide/ I am not/  
 art thou a profete? & he answeride/ nay/  
 therfore thei seiden to him/ who art  
 thou? that we ȝyue an answer to  
 thes that senten us/ what seist thou  
 of thi silf? he seide/ I am a vois  
 of a cryer in desert; dresse ȝe the  
 weye of the lord . as Isaye the profe-  
 te seide/ and thei that weren sent;  
 weren of the farisees/ & thei axiden  
 him & seiden to him/ what thanne bap-  
 tist thou; if thou art not crist . nethir  
 elie . nethir a profete? Iohn answeride  
 to hem; & seide/ I baptise in watir;  
 but in the myddil of ȝou hath stonde  
 oon . that ȝe knowen not/ he it is  
 that schal come aftir me . that was ma-  
 ad bifore me . of whom I am not wor-  
 thi to loose the thwong of his schoo/  
 these thingis weren don in betanye  
 byȝonde Iordan; wher' iohn was  
 baptisinge ¶ Anothir day Iohn syȝ  
 ihesu comynge to hym; & he seide/ lo  
 the lomb of god; lo he that doth a-  
 wey the synnes of the world/ this is he  
 that I seide of/ aftir me comen is  
 aman; which was maad bifore me  
 for he was rather than I/ and I knew  
 him not/ but that he be schewid in israel;  
 therfore I cam baptisinge in watir/  
 and Iohn bar witnessing; & seide/  
 that I syȝ the spirit comynge doun as  
 a culuer fro heuene . & dwellide on  
 hym/ & I knew him not/ but he that sente  
 me . to baptise in watir; seide to me/  
 on whom thou seest the spirit comyn-  
 ge doun & dwellinge on him; this is he  
 that baptisith in the hooly gost/ and  
 I syȝ & bar witnessing; that this is  
 the sone of god ¶ Anothir day Iohn  
 stood; & tweyne of hise disciplis/  
 and he beheeld ihesu walkinge & seith/  
 lo the lomb of god/ and tweye dis-



ciplis herden hym spekinge; & fole-  
 widen ihesu/ and ihesu turnede & sy3 hem  
 suwinge him; & seith to hem/ what seken  
 3e? and thei seiden to him/ rabi . that is  
 to seye maistir; wher' dwellist thou?  
 & he seith to hem/ come 3e & se/ and  
 thei camen & syen wher' he dwelli-  
 de; & dwelten with him that day/ & it  
 was as the tenthe our/ and andreu  
 the brothir of symount petre was oon  
 of the tweyne that herden of Iohn;  
 & hadden suwed him/ this foond first  
 his brothir symount; & he seide to him/  
 we han founde messias; that is to seie  
 crist/ and he ledde him to ihesu/ & ihesu bi-  
 heeld him; & seide/ thou art symount  
 the sone of iohanna; thou schalt be  
 clepid cefas that is to seie petr'/ &  
 on the morwe he wolde go out in  
 to galile; & he foond filip/ and he  
 seith to him/ sue thou me/ filip was  
 of bethsayda the citee of andrew  
 & of petre/ filip foond nathanael;  
 & seide to him/ we han founden ihesu  
 the sone of Ioseph of nazareth;  
 whom moyses wroot in the lawe  
 & profetis/ & nathanael seide to him/  
 of nazareth may sum good thing be/  
 filip seide to him/ come & se/ ihesus sy3  
 nathanael comynge to him; and  
 seide to him/ lo verily a man of israel;  
 in whom is no gyle/ nathanael sei-  
 de to hym/ wherof hast thou kno-  
 wun me? ihesus answeride; & seide  
 to hym/ bfore that filip clepide thee  
 whanne thou wer' vndir the fyge tre;  
 I sy3 thee/ nathanael answeride  
 to him; & seide/ raby thou art the  
 sone of god; thou art kyng of israel/  
 ihesus answeride & seide to him/ for I  
 seide to thee I sy3 thee vndir the  
 fyge tre . thou bileuest? thou schalt  
 se more than thes thingis/ and he

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seide to hem/ treuli treuli I seie  
 to ȝou . ȝe schulen se heuene openyd;  
 & the aungelis of god stiȝynge vp  
 & comynge doun on mannis sone//  
 And the thridde //c. ii.//  
 day weddingis weren  
 maad in the cane of gali-  
 lee; & the modir of ihesu was ther'/  
 and ihesus was clepid & hise disci-  
 plis to the weddingis/ & whanne wyn  
 failide; the modir of ihesu seide to him/  
 thei han not wyn/ and ihesus seith to  
 hir/ what to me & to thee womman?  
 myn our cam not ȝit/ his modir  
 seith to the mynistris/ what euere  
 thing he seye to ȝou; do ȝe/ & there  
 weren sett sixe stoonen cannes  
 aftir the clensing of the iewis; hol-  
 dinge ech tweyne ethir thre metre-  
 tis/ & ihesus seith to hem/ fille ȝe the pot-  
 tis with watir/ & thei filleden hem vp  
 to the mouth/ & ihesus seide to hem/  
 drawe ȝe now & bere ȝe to the ar-  
 chitriclyn/ and thei baren/ & whanne  
 the architriclyn hadde tastid the watir  
 maad wyn . & wiste not werof it  
 was . but the mynystris witen  
 that drowen the watir/ the archi-  
 triclyn clepith the spouse & seith to  
 him/ ech man settith first good wyn .  
 & whanne men ben fulfillid . thanne that  
 that is worse; but thou hast kept  
 the good wyn into this tyme/ ihesus  
 dide this the bigynnyng of sygnes  
 in the cane of galile . & schewide  
 his glorie/ and hise disciplis bile-  
 ueden ihesu/ aftir thes thingis he cam  
 doun to cafarnaum . & his modir &  
 hise britheren & hise disciplis; & thei  
 dwelliden there not many daies;  
 and the pask of iewis was nyȝ;  
 & ihesus wente vp to ierusalem and  
 he foond in the temple men sil-

linge oxun & scheep & culueris . &  
 chaungeris sittinge/ and whanne he  
 hadde maad as it wer' a scourge  
 of smale cordis; he droof out alle  
 of the temple; & oxun & scheep . &  
 he schedde the money of chaunge-  
 ris; & turned vpsedoun the boor-  
 dis/ and he seide to hem that seel-  
 den culueris/ take away fro hen-  
 nis thes thingis; & nyle 3e make  
 the hous of my fadir . an hous  
 of marchaundise/ & hise disciplis  
 hadden mynde for it was writun .  
 the feruent loue of thin hous hath  
 etun me/ therfore the iewis answe-  
 riden & seiden to hym . what took-  
 ne schewist thou to us; that thou  
 doist thes thingis? ihesus answeride  
 & seide to hem/ vndo 3e this temple;  
 & in thre dayes I schal reise it/  
 therfore the iewis seiden to hym/ in four-  
 ty & sixe 3eer this temple was  
 bildid; & schalt thou in thre dayes rei-  
 se it? but he seide of the temple  
 of his body/ therfore whanne he was  
 risun fro deeth; hise disciplis had-  
 den mynde . that he seide thes thingis  
 of his body/ & thei bileueden to the  
 scriptur'; & to the word that ihesus  
 seide/ and whanne ihesus was at ie-  
 rusalem in pask in the feeste day; ma-  
 nye bileueden in his name . se-  
 ynge his signes that he dide/ but  
 ihesus trowide not him silf to hem/  
 for he knew alle men . & for it was  
 not nede to him; that ony man schulde  
 ber' witnessing/ for he wiste what  
 was in man //c. iii.//  
 And ther was aman of  
 the farisees . Nicodeme  
 by name a prince of the iewis/ &  
 he cam to ihesu by ny3t & seide to him/  
 raby . we witen that thou art co-

mun fro god maistir . for no man  
 may do thes signes that thou doist;  
 but god be with him/ ihesus answeride;  
 & seide to him/ treuly treuly I seie  
 to thee . but aman be born aȝen; he  
 may not se the kingdom of god/  
 nycodeme seide to hym/ how may  
 aman be born aȝen whanne he is  
 eld? whethir he may entre aȝen in-  
 to his modris wombe; & be born  
 aȝen? ihesus answeride/ treuli treu-  
 li I seie to thee . but aman be born a-  
 ȝen of watir & of the hooly gost; he  
 may not entre into the kingdom of  
 god/ that that is born of the fleysch;  
 is fleisch/ and that that is born of  
 the spirit; is spirit/ wondre thou not .  
 for I seide to thee; it bihoueth ȝou  
 to be born aȝen/ & the spirit bre-  
 thith wher' he wole; & thou heerist  
 his vois/ but thou woost not fro  
 whennis he cometh . ne whidur he  
 goith/ so is ech man that is born of  
 the spirit/ nycodeme answeride  
 & seide to hym/ how mown these thingis  
 be don? ihesus answeride; & seide to him/  
 thou art a maistir in israel; & kno-  
 wist not thes thingis? treuli treu-  
 li I seie to thee; for we speken that  
 that we witen/ & we witnessen that  
 that we han seyn; & ȝe taken not  
 our' witnessing/ if I haue seid to  
 ȝou erthely thingis . & ȝe bileuen not;  
 how if I seie to ȝou heuenly thingis  
 schulen ȝe bileue? & no man styȝeth  
 into heuene; but he that cam doun  
 fro heuene . mannis sone that is in  
 heuene/ and as moyses areride  
 a serpent in desert; so it bihoueth  
 mannis sone to be resid/ that ech man  
 that bileueth in him perische not;  
 but haue euerlastinge lyf ¶ for god  
 louede so the world; that he ȝaf his

oon bigetun sone/ that ech man that bile-  
 ueth in him perische not; but haue  
 euerlastinge lyf/ for god sente not  
 his sone into the world; that he Iuge  
 the world . but that the world be sa-  
 ued by him/ he that bileueth in hym  
 is not demyd/ but he that bileueth  
 not . is now demed; for he bileueth  
 not in the name of the oon bigetun  
 sone of god/ & this is the doom/ for  
 liȝt cam into the world; & men lo-  
 ueden more derknessis than liȝt/  
 for her werkis weren yuele/ for  
 ech man that doith euele hatith the  
 liȝt/ and he cometh not to the liȝt;  
 that hise werkis be not reproued/  
 but he that doith treuthe . cometh  
 to the liȝt; that hise werkis be sche-  
 wid . that thei ben don in god ¶ Afir  
 thes thingis ihesus cam to hise disciplis  
 into the lond of Iudee; & ther' he  
 dwellide with hem & baptiside/  
 & Iohn was baptisinge in ennon  
 bisydis salym; for many watirs  
 weren there . & thei camen & weren  
 baptisid/ and iohn was not ȝit  
 sent into prison ¶ therefore a questi-  
 oun was maad of Iohnis disciplis  
 with the iewis of the purificaci-  
 oun/ and thei camen to Iohn; & sei-  
 den to him/ maistir . he that was with  
 thee biȝonde Iordan to whom thou  
 hast born witnessing; lo he bap-  
 tiseth & alle men comen to him/ Iohn  
 answeride; & seide/ aman may  
 not take ony thing; but it be ȝo-  
 uun to him fro heuene/ ȝe ȝou silf  
 beren witnessing to me; that I sey-  
 de/ I am not crist; but that I am sent  
 bifore hym/ he that hath a wyf; is  
 the hosebonde/ but the frend of the  
 spouse . that stondith & heerith hym;  
 ioieth with ioie for the vois of the

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spouse/ therfore in this thing my ioye  
 is fulfillid/ it bihoueth him to wexe .  
 but me to be maad lasse/ he that  
 cam fro aboue . is aboue alle/  
 he that is of the erthe; spekith of the  
 erthe/ he that cometh fro heuene;  
 is a boue alle/ and he witnessith  
 that thing that he hath seyn & herd . &  
 no man takith his witnessing/ but  
 he that takith his witnessyng;  
 hath confermed that god is sothfast/  
 but he whom god hath sent; spe-  
 kith the wordis of god/ for not to  
 mesur' god ȝyueth the spirit/ the  
 fadir loueth the sone; & he hath ȝo-  
 uun alle thingis in his hond/ he that  
 bileueth in the sone; hath euerelastin-  
 ge lyf/ but he that is vnbileful  
 to the sone; schal not se euerlastinge  
 lyf . but the wraththe of god dwel-  
 leth in hym //c. iiii.//

Therfore as ihesu knew .  
 that the farisees herden . that  
 ihesu maketh & baptyse mo disciplis  
 than Iohn . thouȝ ihesus baptise not .  
 but hise disciplis; he lefte Iudee .  
 & wente aȝen into galile/ & \* bihof-  
 te him to passe by samarie/ therfore  
 ihesus cam into a citee of samarie .  
 that is seid sicar . bisydis the place  
 that Iacob ȝaf to Iosep his sone/  
 & the welle of Iacob was ther'/ &  
 ihesus was wery of the iourney; &  
 sat thus vpon the welle/ & the our  
 was as it wer' the sixte/ & a wom-  
 man cam fro samarie; to drawe  
 watir/ & ihesus seith to hir/ ȝyue me  
 drynk/ & hise disciplis weren  
 gon into the citee; to bye mete/  
 therfore thilke womman of samarie  
 seith to hym/ how thou whanne thou art  
 a iew; axist of me drynk . that  
 am a womman of samarie? for

\* it

iewis vsiden not to dele with sama-  
 ritans/ ihesus answeride; & seide to  
 hir/ if thou wistist the 3ifte of god .  
 & who he is that seith to thee 3yue  
 me drynke; thou parauentur' wol-  
 dist haue axid of him . & he schulde  
 haue 3ouun to thee . quyke watir/  
 the womman seith to him/ sir' thou hast  
 not wherynne to drawe; & the pitt  
 is deep/ wherof thanne hast thou  
 quyke watir? ~~and~~ whethir thou art  
 gretter than our' fadir Iacob; that  
 3af to us the pitt ? & he drank ther-  
 of; & hise sones & hise beestis/  
 ihesus answeride & seide to hir/ ech  
 man that drynkith of this watir;  
 schal thirste eft soone/ but he that  
 drynketh of the watir that I schal  
 3yue hym; schal not thirste withou-  
 ten ende/ but the watir that I schal  
 3yue hym; schal be maad in hym  
 a welle of watir spryngyng vp  
 into euerlastinge lyf/ the womman  
 seith to him/ sir' 3yue me this watir  
 that I thirste not; nethir come hi-  
 dur to drawe/ ihesus seith to hir/ go  
 clepe thin hosebonde; & come hidur/  
 the womman answeride; & seide/  
 I haue noon hosebonde/ ihesus seith  
 to hir/ thou seidist wel . that I haue  
 noon hosebonde/ for thou hast had  
 fyue hosebondis; & he that thou  
 hast . is not thin hosebonde/ this  
 thing thou seidist sothely/ the wom-  
 man seith to him/ lord I se; that thou  
 art a profete/ oure fadris wor-  
 schipiden in this hil; & 3e seyn that  
 at ierusalem is a place; where it  
 bihoueth to worschipe/ ihesus seith  
 to hir/ womman bileue thou to  
 me . for the our schal come; whan-  
 ne nethir in this hil . nethir in ierusalem 3e  
 schulen worschipe the fadir/ 3e

worschipeu that 3e knowen not .  
 we worschipeu that that we kno-  
 wen . for heelte is of the iewis/  
 but the tyme is comen & now it  
 is; whanne trewe worschipers  
 schulen worschipe the fadir & spi-  
 rit & treuthe/ for also the fadir se-  
 kith suche . that worschipeu hym/  
 god is a spirit/ & it bihoueth hem  
 that worschipeu hym; to worschi-  
 pe in spirit & treuthe/ the womman  
 seith to him/ I woot that messias  
 is comun; that is seid crist/ therfore  
 whanne he cometh; he schal telle us  
 alle thingis/ ihesus seith to hir/ I am  
 he that spekith with thee/ & anon hise  
 disciplis camen; & wondriden that  
 he spac with the womman/ nethes  
 no man seide . to him what sekist  
 thou; or what spekist thou with hir/  
 therfore the womman lefte hir watir  
 pot; & wente into the citee & seide  
 to tho men/ come 3e & se 3e aman  
 that seide to me alle thingis; that  
 I haue don/ whethir he be crist? and  
 thei wenten out of the citee; & ca-  
 men to hym/ In the meene while  
 hise disciplis preieden him & seiden/  
 maistir ete/ but he seide to hem/  
 I haue mete to ete; that 3e kno-  
 wen not/ therfore disciplis seiden  
 to gidre/ wher ony man haue br-  
 ouȝt him mete to ete? ihesus seith to  
 hem/ my mete is; that I do the wille  
 of him that sente me/ that I parfou-  
 me the werk of him/ wher 3e seyen  
 not . that 3it four' monethis ben;  
 & rype corn cometh? lo I seie to  
 3ou . lifteth vp 3our' y3en & se 3e  
 the feeldis; for now thei ben why-  
 te to repe/ & he that repith; ta-  
 kith hyre/ & gadrið fruyt into  
 euerlastinge lyf/ that bothe he that



sowith & he that repith; haue ioye  
to gidre/ in this thing is the word  
trewe . for anothir is that sowith;  
& anothir that repith/ I sente 3ou to  
repe . that that 3e han not traue-  
lid; & 3e han entrid into her tra-  
uelis/ and of that citee many  
samaritans bileueden in hym;  
for the word of the womman that  
bar witnessing . that he seide to me  
alle thingis that I haue done/ ther-  
fore whanne samaritans camen  
to him; thei preieden him to dwelle  
there/ and he dwelte there twey  
dayes/ & manye mo bileueden  
for his word; & seiden to the wom-  
man/ that now not for thi speche  
we bileuen/ for we han herd .  
& we witen . that this is verily the  
sauyours of the world/ and af-  
tir twey dayes he wente out  
fro thennis & wente into galile/  
& he bar witnessing; that a profete  
in his owne cuntre hath noon ho-  
nour/ therefore whanne he cam into ga-  
lile; men of galile resseyueden him .  
whanne thei hadden seyn alle thingis  
that he hadde don in ierusalem in the fees-  
te day . for also thei hadden come to  
the feeste day/ therefore he cam eft-  
soone into the cane of galile;  
where he made the watir wyn/  
¶ And a litil king was; whos so-  
ne was syk at caffarnaum/ whanne  
this hadde herd that ihesu schulde come  
fro Iudee into galile; he wente  
to him & preiede him/ that he schulde  
come down; & heele his sone/ for  
he bigan to dye/ therefore ihesus seide  
to him/ but 3e se tokenes & gre-  
te wondris; 3e bileuen not/ the  
litel king seith to him/ lord come  
doun; bfore that my sone dye/ ihesus

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seith to him/ go; thi sone lyueth/ the  
 man bileuede to the word that ihesus  
 seide to him; & he wente/ & now  
 whanne he cam doun; the seruaun-  
 tis camen aȝens hym . & telden  
 to him & seiden . that his sone lyuede/  
 and he axide of hem the our; in wh-  
 ich he was amendid/ & thei seiden  
 to hym/ for ȝisterday in the seuenthe  
 our/ the feuer lefte hum/ therfore the  
 fadir knewe that thilke our it was;  
 in which ihesus seide to him . thi sone  
 lyueth/ & he bileuede; & al his hows/  
 ihesus dide eft this secunde tokene;  
 whanne he cam fro Iude into galile//  
 Aftir thes thin- //c. v.//  
 gis ther was a feeste day  
 of Iewis; & ihesus wente  
 up to ierusalem/ & in ierusalem is a wai-  
 sching place that in ebrew is na-  
 med bethsaida . & hath fyue por-  
 chis/ in thise lay a greet multitu-  
 de of sike men . blynde crokid &  
 drye . abidinge the mouyng of the  
 watir/ for the aungel of the lord  
 cam doun certeyne tymes into  
 the water; & the watir was mo-  
 ued/ and he that first cam down  
 into the cisterne aftir the mouyng  
 of the watir; was maad hool of  
 what euer syknesse he was hol-  
 dun/ & aman was there hauyng  
 eiȝte & thritty ȝeer in his syknes-  
 se/ & whanne ihesus hadde seyn hym  
 liggyng & hadde knowun that he had-  
 de moche tyme; he seith to hym/  
 wolt thou be maad hool? the syk  
 man answeride to him/ lord I ha-  
 ue no man that whanne the watir is  
 moued; to putte me into the sis-  
 terne/ for the while I come; an-  
 thir goith doun bfore me/ ihesus seith  
 to hym/ rise vp . take thi bed & go/

and anoon the man was maad ho-  
 ol; & took vp his bed & wente forth/  
 and it was sabat . in that day/ ther-  
 fore the Iewis seiden to him that was  
 maad hool/ it is sabat . it is not  
 leefful to thee; to take away thi  
 bed/ he answeride to hem/ he that  
 made me hool; seide to me/ take  
 thi bed & go/ therfore thei axiden hym/  
 what man is that . that seide to thee;  
 take vp thi bed & go/ but he that  
 was maad hool; wiste not who  
 it was/ and ihesus bowide away fro  
 the peple that was sett in the pla-  
 ce/ aftirward ihesus found him in the  
 temple . & seide to hym/ lo thou art  
 maad hool; now nyle thou do syn-  
 ne . lest ony worse thing . bifalle to  
 thee/ thilke man wente & telde to the  
 iewis; that it was ihesu that made him hool/  
 therfore the iewis pursuweden ihesu;  
 for he dide this thing in the sabot/  
 & ihesus answeride to hem/ my fadir  
 worchith til now; & I worche/  
 therfore the iewis souȝten more  
 to sle him/ for not oonly he brak  
 the sabat; but he seide that god was  
 his fadir . & made hym euene to  
 god/ therfore ihesus answeride; & seide  
 to hem/ treuly treuly I seye to  
 ȝou . the sone may not of hym silf  
 do ony thing . but that thing that he se-  
 eth the fadir doynge/ for what  
 euer thingis he doith; the sone doith  
 in lyk maner tho thingis/ for the fa-  
 dir loueth the sone; & schewith to him  
 alle thingis that he doith/ and he sch-  
 al schewe to hym gretter werkis  
 than these; that ȝe wondren/ for as  
 the fadir reisith deed men & quyke-  
 neth; so the sone quykeneth whom he  
 wole/ for nethir the fadir lugeth o-  
 ny man; but hath ȝouun ech dom

to the sone/ that alle men honour' the  
 sone; as thei honouren the fadir/  
 he that honoureth not the sone .  
 honoureth not the fadir that sente  
 him/ treuli treuli I seie to 3ou . that  
 he that heerith my word & bileueth  
 to him that sente me; hath euerlastin-  
 ge lyf/ and he cometh not into dom;  
 but passith fro deeth into lyf/ treu-  
 ly treuli I seie to 3ou . for the our  
 cometh & now it is; whanne deede  
 men schulen heer' the vois of god-  
 dis sone/ & thei that heeren; schulen  
 lyue/ for as the fadir hath lyf in  
 him silf; so he 3af to the sone to ha-  
 ue lyf in him silf/ & he 3af to him power .  
 to make dom; for he is mannis so-  
 ne/ nyle 3e wondre this/ for the our  
 cometh . in which alle men that ben  
 in biriels; schulen heer' the vois  
 of goddis sone/ & thei that han do  
 goode thingis; schulen go into a-  
 3en rysing of lyf/ but thei that han  
 don yuel thingis; into a3en rysing  
 of dom/ I may no thing do of my  
 silf; but as I heer' I deme/ & my  
 dom is iust; for I seke not my  
 wille . but the wille of the fadir that  
 sente me/ if I bere witnessing  
 of my silf; my witnessing is not  
 trewe/ anothir is that berith wit-  
 nessing of me; & I woot that his  
 witnessing is trewe that he berith  
 of me/ 3e senten to Iohn; & he  
 bar witnessing to treuthe/ but I  
 take not witnessing of man; but  
 I seye thes thingis . that 3e be saaf/  
 he was a lanterne brennynge . &  
 schynyng/ but 3e wolde not gla-  
 den at an our in his lizt/ but I  
 haue more witnessing than Iohn/  
 for the werkis that my fadir 3af  
 to me to parfourme hem; thilke

werkis that I do . beren witnessing  
 of me . that the fadir sente me/ &  
 the fadir that sente me; he bar  
 witnessing of me/ nethir 3e herden  
 euer' his vois; nethir 3e sy3en his  
 liknesse/ & 3e han not his word  
 dwellinge in 3ou; for 3e bileuen  
 not to him whom he sente/ seke 3e  
 scripturis; in the whiche 3e ges-  
 sen to haue euerlastinge lyf/ & tho  
 it ben that beren witnessing of  
 me/ & 3e wolen not come to me;  
 that 3e haue lyf/ I take not cle-  
 renesse of men; but I haue kno-  
 wun 3ou that 3e han not the loue of  
 god in 3ou/ I cam in the name of  
 my fadir; & 3e tooken not me/  
 if anothir come in his owne name;  
 3e schulen resseyue him/ how moun  
 3e bileue that resseyue glorie ech  
 of othir; & 3e seken not the glorie  
 that is of god aloone? nyle 3e ges-  
 se that I am to accuse 3ou anentis  
 the fadir/ it is moyses that accu-  
 sith 3ou; in whom 3e hopen/ for if 3e  
 bileueden to moyses; perauentur' 3e  
 schulden bileue also to me; for he  
 wroot of me/ but if 3e bileuen not  
 to his lettris; how schulen 3e bi-  
 leue to my wordis? //c. vi.//  
 Aftir thes thingis ihesus wen-  
 te ouer the see of galile;  
 that is tiberias/ & a gre-  
 et multitude suwede him; for thei  
 sy3en the tokenes that he dide on  
 hem that weren syke/ therfore ihesus  
 wente into an hil . & sat ther' with  
 hise disciplis/ & the pask was ful  
 ny3; a feeste day of the iewis/  
 therfore wanne ihesus hadde lift vp his  
 y3en . & hadde seyn that a greet  
 multitude cam to him; he seith to  
 filip/ wherof schulen we bye

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looues; that thes men ete? but he sei-  
 de this thing; temptinge him/ for he wis-  
 te what he was to do/ filip an-  
 sweride to him/ the looues of twein  
 hundrid pens . suffisen not to hem;  
 that ech man take a litil what/ oon  
 of hise disciplis andreu the bro-  
 thir of symount petre; seith to him/  
 a child is here that hath fyue bar-  
 ly looues & twey fȳschis/ but  
 what ben these among so manye/  
 therfore ihesus seith/ make hem sitte to  
 the mete/ & ther was moche hey in  
 the place/ and so men saaten to  
 the mete as fyue thousand in noum-  
 bre/ and ihesus took fyue looues/  
 & whanne he hadde do thankigis;  
 he departide to men that saaten  
 to the mete/ & also of the fȳschis;  
 as moche as thei wolden/ & whanne  
 thei weren fillid; he seide to hise  
 disciplis/ gadere ȝe the relifs that  
 ben left; that thei perische not/ & so  
 thei gaderide & filleden twelf cof-  
 fȳns of relife of the fyue barly  
 looues & twey fȳschis; that lefte  
 to hem that hadden etun/ therfore tho  
 men whanne thei hadden seyn the sig-  
 ne that he hadde don; seiden/ for this  
 is verily the profete that is to co-  
 me into the world/ and whanne ihesus  
 hadde knowun . that thei weren to co-  
 me to take him & make hym king/  
 he fleiȝ aloone eft into an hil/ &  
 whanne euentyd was comun . hise  
 disciplis wenten down to the see/ &  
 thei wenten vp into a boot . & thei  
 camen ouer the see into cafarnaum/ &  
 derknessis weren maad thanne;  
 & ihesus was not come to hem/ & for  
 a greet wynd blew; the see roos  
 vp/ therfore whanne thei hadden ro-  
 wid as fyue & twenty furlon-

gis or thritty . thei seen ihesu walkin-  
 ge on the see . & to be nyȝ the boot/  
 and thei dredden/ & he seide to hem/  
 I am; nyle ȝe drede/ therfore thei  
 wolden take hym into the boot; & anoon  
 the boot was at the lond . to which  
 thei wenten ¶ On thetothir day the  
 peple that stood ouer the see siȝ; that ther  
 was noon othir boot there but oon/  
 and that ihesu entride not with hi-  
 se disciplis into the boot; but hi-  
 se disciplis aloone wenten/ but  
 other' bootis camen fro tiberias;  
 bisydis the place wher' thei hadden  
 etun breed . & diden thankingis to  
 god/ therfore whanne the peple hadde  
 seyn . that ihesu was not ther' . nethir  
 hise disciplis; thei wenten vp in-  
 to bootis . & camen to cafarnaum  
 sekinge ihesu/ and whanne thei hadden  
 foundun him ouer the see; thei seiden  
 to him/ raby how come thou hidur?  
 ihesus answeride to hem & seide/ treu-  
 li treuli I seie to ȝou . ȝe seken me  
 not for ȝe syȝen the myraclis; but  
 for ȝe eeten of looues & weren fil-  
 led/ worche ȝe not mete that peris-  
 schith; but that dwellith into euerlas-  
 tinge lyf/ which mete mannis sone  
 schal ȝyue to ȝou/ for god the fadir  
 hath markid hym/ therfore thei seiden  
 to him/ what schulen we do; that we  
 worche the werkis of god? ihesus an-  
 sweride; & seide to hem/ this is the werk  
 of god; that ȝe bileue to him; whom he  
 sente/ therfore thei seiden to hym/ what  
 tokene thanne doist thou; that we  
 seen & bileue to thee? what worchist  
 thou? our' fadris eeten manna in  
 desert; as it is writun/ he ȝaf to  
 hem breed fro heuene to ete/ ther  
 fore ihesus seith to hem/ treuli treuly  
 I seye to ȝou . moyses ȝaf ȝou not

breed fro heuene . but my fadir  
 3yueth 3ou very breed fro heuene/  
 for it is very breed that cometh  
 doun fro heuene; & 3yueth lyf to the  
 world/ therfore thei seiden to hym/ lord  
 euere 3yue us this breed/ & ihesus seide  
 to hem/ I am breed of lyf/ he that  
 cometh to me; schal not hungre/  
 he that bileueth in me; schal neuere  
 thirste/ but I seide to 3ou that 3e han  
 seyn me; & 3e bileueden not ¶ All  
 thing that the fadir 3yueth to me;  
 schal come to me/ & I schal not cas-  
 te him out; that cometh to me/ for I  
 cam doun fro heuene . not that I do  
 my wille; but the wille of hym that  
 sente me/ & this is the wille of the  
 fadir that sente me/ that al thing  
 that the fadir 3af me; I leese nouȝt  
 of it . but aȝen reise it in the laste  
 day/ & this is the wille of my fadir  
 that sente me/ that ech man that seeth the  
 sone & bileueth in him; haue euerlas-  
 tinge lyf/ & I schal aȝenreise hym  
 in the laste day/ therfore iewis gruc-  
 chiden of him . for he hadde seid I am  
 breed that cam doun fro heuene/  
 & thei seiden/ whethir this is not ihesus the  
 sone of Ioseph; whos fadir & modir  
 we han knowun/ how thanne seith this .  
 that I cam doun fro heuene? therfore  
 ihesus answeride; & seide to hem/ nyle  
 3e grucche to gidre ¶ No man may  
 come to me . but if the fadir that  
 sente me drawe hym/ & I schal a-  
 ȝen reyse hym in the laste day/ it is  
 writun in profetis . and alle men schu-  
 len be able for to be tauȝt of god/  
 ech man that herde of the fadir & hath  
 lerned; cometh to me/ not for any  
 man hath seyn the fadir . but this that  
 is of god hath seyn the fadir/ sotheli  
 sothely I seye to 3ou . he that bileueth



in me; hath euerelastinge lyf/ I am  
 breed of lyf/ 3our' fadris eeten  
 manna in desert; & ben deed/ this  
 is breed comynge down fro heuene/  
 that if ony man ete therof; he die not/  
 I am lyuyng breed/ that cam down  
 fro heuene/ ~~that~~ if ony man ete ~~ther~~  
 of this breed; he schal lyue withou-  
 ten ende/ and the breed that I sch  
 al 3yue; is my fleisch . for the lyf  
 of the world/ therfore the iewis  
 chidden to gidre & seiden/ how may  
 this 3yue to us his fleisch to ete?  
 therfore ihesu seith to hem/ treuly treu-  
 li I seie tu 3ou but 3e eten the fleisch  
 of mannis sone & drynken his blo-  
 od; 3e schulen not haue lyf in 3ou/  
 he that etith my fleisch & drynkith  
 my blood; hath euerlastinge lyf/ & I  
 schal a3en reyse him in the laste day/  
 for my fleisch is verrey mete; &  
 my blood is very drink/ he that  
 etith my fleisch & drynketh my blo-  
 od; dwellith in me & I in him/ as my  
 fadir lyuyng sente me; & I lyue  
 for the fadir/ and he that etith me;  
 he schal lyue for me/ this is breed  
 that cam down fro heuene/ not as  
 3our' fadris eeten manna; & ben  
 deed/ he that etith this breed/ schal  
 lyue withouten ende/ he seide thes  
 thingis in the synagoge; techinge  
 in cafarnaum/ therfore manye of  
 hise disciplis heeringe seiden . this  
 word is hard; who may heere  
 it/ but ihesus witinge at him silf . that  
 hise disciplis grucchiden of this  
 thing; seide to hem/ this thing sclau-  
 drith 3ou/ therfore if 3e seen mannis  
 sone stizynge wher' he was bifo-  
 re; it is the spirit that quykeneth .  
 the fleisch profiteth no thing/ the wor  
 dis that I haue spokun to 3ou; ben



spirit & lyf/ but ther ben summe of  
 3ou; that bileuen not/ for ihesus wiste  
 fro the bigynnyng; whiche weren  
 bileuynge/ & who was to bitraye  
 hym/ and he seide/ therfore I seide to 3ou .  
 that no man may come to me; but  
 it were 3ouun to hym of my fadir/  
 fro this tyme many of hise disci-  
 plis wente abac; & wenten not  
 now with him/ therfore ihesus seide to  
 the twelue/ wher 3e wolen also  
 go away? & symount petre answe-  
 ride to him/ lord to whom schulen  
 we go? thou hast wordis of euer-  
 lastinge lyf/ & we bileuen & han  
 knowun; that thou art crist the sone  
 of god/ therfore ihesus answeride  
 to hem/ wher I chees not 3ou tw-  
 elue? & oon of 3ou is a fend; &  
 he seide this of Iudas of symount  
 scarioth/ for this was to bitraye  
 hym/ whanne he was oon of the twelue/  
 Aftir thes thingis/ //c. vii.//  
 ihesus walkide into galilee/  
 for he wolde not walke in-  
 to iudee . for the iewis sou3ten to  
 sle hym/ and ther was ny3 a feeste  
 day of *the* iewis . senofegia/ & hise  
 britheren seiden to hym/ passe fro hennis  
 & go into Iudee; that also thi disciplis  
 seen thi werkis that thou doist/ for  
 no man doith ony thing in hidlis;  
 & him silf sekith to be opyn/ if thou  
 doist thes thingis; schewe thi silf  
 to the world/ for nethir his britheren  
 bileueden in hym/ therfore ihesu seith  
 to hem/ my tyme cam not 3it;  
 but 3our' tyme is euermore redy/  
 the world may not hate 3ou/ so-  
 theli it hatith me; for I bere wit-  
 nessing therof . that the werkis of  
 it ben yuele/ go 3e vp to this  
 feeste day; but I schal not go up

to this feeste day . for my tyme  
 is not ȝit fulfillid/ whanne he had-  
 de seid thes thingis; he dwelte in  
 galile ¶ And aftir that his bretheren  
 weren gon up; thanne he ȝede  
 up to the feste day/ not openly;  
 but as in pryuyte/ therfore the ie-  
 wis souȝten him in the feeste day;  
 & seiden/ wher' is he? & moche  
 grucching was of hym among the  
 peple/ for summe seiden that he is  
 good . & othere seiden nay; but he dis-  
 ceyueth the peple/ netheles no  
 man spak openly of hym; for drede  
 of the iewis/ but whanne the myd-  
 dil feeste day cam; ihesu wente  
 up into the temple & tauȝte/ &  
 the iewis wondriden & seiden/ hou  
 can this man lettris; sithen he hath  
 not lerned? ihesus answeride to hem;  
 & seide/ my doctryn is not myn;  
 but his that sente me/ if ony man  
 wole do his wille; he schal kno-  
 we of the teching . whether it be of  
 god . or I speke of my silf/ he  
 that spekith of him silf sekith his  
 owne glorie/ but he that sekith  
 the glorie of him that sente him; is  
 sothfast . & vnrightwysnesse is not  
 in him/ wher moyses ȝaf not to  
 ȝou a lawe? & noon of ȝou doith  
 the lawe/ what seken ȝe to sle  
 me? & the peple answeride & sei-  
 de/ thou hast a deuel/ who sekith  
 to sle thee? ihesu answeride & seide  
 to hem/ I haue don owerk; & alle  
 ȝe wondren/ therfore moyses ȝaf  
 to ȝou circumcisioun . not for it is  
 of moyses; but of the fadris/ & in  
 the sabat ȝe circumsididen aman/ if  
 aman take circumcisioun in the sa-  
 bat . that the lawe of moyses be  
 not brokun; han ȝe indignacioun

to me . for I made al aman hool in  
 the sabat? ¶ Nyle 3e deme aftir  
 the face; but deme 3e ariȝtful  
 dom/ therfore summe of ierusalem seiden/  
 wher this is not he; whom the iewis  
 seken to sle? & lo he spekith openly;  
 & thei seien no thing to him/ wher the  
 princes knewen verily; that this is crist?  
 but we knowen this man of when-  
 nis he is/ but whanne crist schal co-  
 me; no man woot of whennus he  
 is/ therfore ihesus cryede in the temple  
 techinge & seide/ 3e knowen me . &  
 3e knowen of whennis I am . & I  
 cam not of my silf; but he is  
 trewe that sente me whom 3e kno-  
 wen not/ I knowe him/ & if I seie  
 that I knowe him not; I schal be lyk  
 to ȝou a lyere/ but & I know hym  
 for of him I am . & he sente me/ ther-  
 fore thei souȝten to take him; & no  
 man sette on him hondis . for his our  
 cam not ȝit/ and manye of the pe-  
 ple bileueden in him/ & seiden/ whan-  
 ne crist schal come . wher he schal  
 do mo tokenes; than tho that this doith?  
 farisees herden the peple musinge  
 of him thes thingis/ & the princes & fari-  
 sees senten mynistris; to take  
 him/ therfore ihesus seide to hem/ ȝit a litil  
 tyme I am with ȝou; & I go to  
 the fadir that sente me/ 3e schulen  
 seke me; & 3e schulen not fynde/  
 and wher' I am 3e moun not co-  
 me/ therfore the iewis seiden to hem  
 silf/ whidur schal this go . for we  
 schulen not fynde hym? wher he wole  
 go into scatring of hethen men; &  
 wole teche the hethene? what is  
 this word which he seide? 3e schu-  
 len seke me; & 3e schulen not fyn-  
 de/ & wher' I am 3e moun not co-  
 me/ but in the laste day of the greet

feeste; ihesus stood & cryede & seide/ if  
ony man thirstith; come he to me  
& drinke/ he that bileueth in me as  
the scripture seith; floodis of quyke  
watir schulen flowe fro his wom-  
be/ but he seide this thing of the spi-  
ryt; whom men that bileueden in him  
schulden take/ for the spirit was  
not ȝit ȝouun; for ihesus was not ȝit  
glorified/ therfore of that cumpanye  
whanne thei hadden herd thes wor-  
dis of him; thei seiden/ this is verily  
a profete/ othere seiden; this is crist/  
but summe seiden/ wher crist cometh  
fro galilee? whethir the scripture  
seith not . that of the seed of dauith  
& of the castel of bethleem wher'  
dauith was; crist cometh? therfore  
dissencioun was maad among the pe-  
ple for him/ for summe of hem wolden  
haue takun him; but no man sette  
hondis on hym/ therfore the mynistris  
camen to bischopis & farisees; &  
thei seiden to hem/ whi brouȝte ȝe not  
him? the mynistris answeriden/ ne-  
uere man spak so; as this man spe-  
kith/ therfore the farisees answeri-  
den to hem/ wher ȝe ben disseyued  
also? wher onye of the princes or of  
the farisees . bileueden in him? but  
this peple that knowith not the la-  
we; ben cursid/ nycodeme seith to  
hem . he that cam to him by nyȝt; that  
was oon of hem/ wher oure lawe  
demeth aman; but it haue first  
herd of him . & knowe what he do-  
ith? thei answeriden; & seiden to him/  
wher thou art a man of galilee also;  
seke thou scripturis . & se thou that a profete  
rysith not of galilee/ & thei turneden  
aȝen; ech into his hous/  
But ihesus wente //c. viii.//  
into the mount of olyuete;

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& eerly eft he cam into the temple/  
 and al the peple cam to hym; & he  
 sat & tauȝte hem/ & scribis & fari-  
 sees bryngen awomman takun in a-  
 voutrie/ & thei settiden hir in the  
 myddel; & seiden to him/ maistir this  
 womman is now takun in auoutrie/  
 & in the lawe moyses comaundide  
 us; to stoone such/ therfore what  
 seist thou? and thei seiden this thing  
 temptinge him; that thei myȝten ac-  
 cuse him/ & ihesus bowide him silf doun  
 & wroot with his fingur in the erthe/  
 and whanne thei abiden axynge him;  
 he reside him silf & seide to hem/  
 he of ȝou that is withoute synne;  
 first caste a stoon into hir/ & eft  
 he bowide him silf; & wroot in the  
 erthe/ & thei heeringe thes thingis wen-  
 ten away; oon aftir anothir . & thei  
 bigunnen fro the eldre men/ & ihesus  
 dwelte aloone; & the womman ston-  
 dinge in the myddel/ & ihesus reside him  
 silf . & seide to hir/ womman wher'  
 ben thei that acuseden thee? no  
 man hath dampned thee/ she seide/ no  
 man lord/ ihesus seide to hir/nethir  
 I schal dampne thee/ go thou & now  
 aftirward nyle thou synne more/ ther-  
 fore eft ihesus spak to hem & seide/  
 I am the liȝt of the world/ he that  
 sueth me . walkith not in derknes-  
 sis; but schal haue the liȝt of lyf/  
 therfore the farisees seiden/ thou berist  
 witnessing of thi silf; thi witnessing  
 is not trewe/ ihesus answeride &  
 seide to hem/ and if I bere witnes-  
 sing to my silf; my witnessing is  
 trewe/ for I woot fro whennus  
 I cam; & whidur I go/ but ȝe wi-  
 ten not fro whennis I cam; ne whi-  
 dur I go/ for ȝe demen aftir the fle-  
 isch/ but I deme no man/ & if I de-

me; my dom is trewe/ for I am  
 not aloone; but I & the fadir that  
 sente me/ and in 3our' lawe it  
 is writun . that the witnessing of twey  
 men is trewe/ I am that bere wit-  
 nessing of my silf/ & the fadir  
 that sente me; berith witnessing  
 of me/ therfore thei seiden to hym/ whe-  
 re is thi fadir? ihesus answeride/ ne-  
 thir 3e knowen me; ne 3e knowen  
 my fadir/ if 3e knewen me; pera-  
 uentur' 3e schulden knowe also  
 my fadir/ ihesus spak thes wordis  
 in the treserie . techinge in the tem-  
 ple/ & no man took hym; for his our  
 cam not 3it/ therfore eft ihesus seide  
 to hem/ lo I go & 3e schulen seke  
 me; & 3e schulen dye in 3our' syn-  
 ne/ whidur I go; 3e mowun not  
 come/ therfore the iewis seiden/  
 whethir he schal sle him silf; for he  
 seith/ whidur I go; 3e moun not  
 come/ & he seide to hem/ 3e ben of by-  
 nethe; I am of aboue/ 3e ben of  
 this world; I am not of this wor-  
 ld/ therfore I seide to 3ou; that 3e sch-  
 ulen die in 3our' synnes/ for if 3e  
 bileuen not that I am; 3e schu-  
 len die in synne/ therfore thei  
 seiden to him/ who art thou/ ihesus  
 seide to hem/ the bigynnyng which  
 also speke to 3ou/ I haue many  
 thingis to speke & to deme of 3ou;  
 but he that sente me . is sothfast/  
 & I speke in the world thes thingis  
 that I herde of him/ and thei knewen  
 not/ that he clepide his fadir god/ ther-  
 fore ihesus seith to hem/ whanne 3e han  
 reysid mannis sone; thanne 3e schulen  
 knowe . that I am/ & of my silf I do  
 no thing/ but as my fadir tau3te  
 me; I speke these thingis/ and he that  
 sente me . is with me . & left me

not aloone; for I do euermore tho  
 thingis that ben plesynge to hym/  
 whanne he spak thes thingis; manye  
 bileueden in him/ therfore ihesus seide to the  
 iewis; that bileueden in him/ if 3e dw-  
 ellen in my word; verily 3e schulen  
 be my disciplis/ & 3e schulen knowe  
 the treuthe; & the treuthe schal ma-  
 ke 3ou fre/ therfore the iewis answe-  
 riden to him/ we ben the seed of abra-  
 ham; & we serueden neuere to man/  
 hou seist thou . that 3e schulden be fre?  
 ihesus answeride to hem/ treuli treuli  
 I seie to 3ou . ech man that doith synne;  
 is seruaunt of synne/ & the seruaunt  
 dwellith not in the hous withouten  
 ende/ but the sone make 3ou fre;  
 verily 3e schulen be fre/ I woot  
 that 3e be abrahams sonnes/ but 3e  
 seken to sle me; for my word ta-  
 kith not in 3ou/ I speke tho thingis  
 that I sei3 at my fadir/ & 3e doen  
 tho thingis; that 3e sy3en at 3our' fadir/  
 thei answeriden & seiden to him/ abra-  
 ham is our' fadir/ ihesus seith to hem/  
 if 3e ben the sonnes of habraham; do  
 3e the werkis of abraham/ but now  
 3e seken to sle me a man . that ha-  
 ue spoke to 3ou treuthe that I her-  
 de of god/ abraham dide not this  
 thing/ 3e doen the werkis of 3oure  
 fadir/ therfore thei seiden to hym/  
 we ben not born of fornyacioun;  
 we han o fadir god/ but ihesus seith  
 to hem/ if god wer' 3our' fadir; so-  
 theli 3e schulden loue me/ for I pas-  
 side forth of god; & cam/ for nethir  
 I cam of my silf; but he sente me/  
 whi knowen 3e not my speche?  
 for 3e moun not heere my word/  
 3e ben of the fadir the deuel; & 3e  
 wolen do the desiris of 3our' fadir/



he was a mansleer' fro the bigynnyng  
 and he stood not in treuthe; for tr-  
 euthe is not in hym/ whanne he spekith  
 a lesyng; he spekith of his owne/  
 for he is a lyer' & fadir of it/ but  
 for I seide treuthe; 3e bileuen not  
 to me/ who of 3ou schal repreue  
 me of synne? if I seie treuthe; a  
 whi bileuen 3e not to me? he that  
 is of god; heerith the wordis of  
 god/ therfore 3e heeren not; for  
 3e ben not of god/ therfore the iewis  
 answeriden & seiden/ wher we seien  
 not wel . that thou art a samaritan; &  
 hast a deuel? ihesus answeride & sei-  
 de/ I haue not a deuel . but I ho-  
 noure my fadir; & 3e han vnho-  
 nourid me/ for I seke not my  
 glorie; ther is he that sekith & demeth/  
 treuli treuli I seie to 3ou . if ony  
 man kepe my word; he schal not  
 taste deeth withouten ende/ therfor  
 the iewis seiden/ now we han kno-  
 wun; that thou hast a deuel/ abra-  
 ham is deed; & the profetis/ & thou  
 seist if ony man kepe my word;  
 he schal not taste deeth withouten  
 ende/ wher thou art gretter than  
 our' fadir abraham that is deed?  
 & the profetis ben deed/ whom ma-  
 kist thou thi silf? ihesus answeride/  
 if I glorifie my silf; my glorie  
 is nou3t/ my fadir is that glori-  
 fieth me; whom 3e seyen that he is 3ou-  
 re god . & 3e han not knowun hym/  
 but I haue knowun hym; & if I seie  
 that I knowe him not; I schal be a ly-  
 ere lichy to 3ou/ but I knowe him;  
 & I kepe his word/ abraham 3our'  
 fadir gladide to se my day . & he  
 sy3 & ioyede/ thanne the iewis seiden  
 to him/ thou hast not 3it fyfty 3eer;  
 & hast thou seyn abraham? Therefore

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ihesus seide to hem/ treuly treuly ~~truu~~  
 if I seie to ȝou . bifore that abraham sch-  
 ulde be . I am/ therfore thei token  
 stoonen to caste to him/ but ihesus hid-  
 de hym; & wente out of the temple/  
 And ihesus passinge //c. ix.//  
 siȝ aman blynd fro the bir-  
 the/ and hise disciplis axiden  
 him/ maistir what synnede . this man  
 or his eldris; that he schulde be born  
 blynd/ ihesus answeride/ nethir this man  
 synnede nethir his eldris; but that the  
 werkis of god be schewid in hym/  
 it byhoueth me to worche the wer-  
 kis of him that sente me; as longe  
 as the day is/ the nyȝt schal come;  
 whanne no man may worche/ as longe as  
 I am in the world; I am the liȝt of the world/  
 whanne he hadde seid thes thingis; he spette in-  
 to the erthe . & made cley of the spo-  
 tile; & anoyntide the cley on his  
 yȝen . & seide to him/ go & be thou wa-  
 ischun in the watir of siloe; that is  
 to seie sent/ thanne he wente & wai-  
 schide; & cam seynghe/ and so neiȝ-  
 eboris & thei that hadde seyn hym  
 bifore . for he was abegger; seiden/  
 wher this is not he that sat & beg-  
 gide? other' men seiden that this it is/ othere  
 men seiden nay; but he is lyk hym/  
 but he seide . that I am/ therfore thei sei-  
 den to him/ how ben thin yȝen ope-  
 nyd? he answeride/ thilke man that  
 is seid ihesus; made cley & anoyntide  
 myn yȝen . & seide to me/ go thou to  
 the watir of siloe; & waische/ &  
 I wente & waischide; & syȝ/ and  
 thei seiden to hym/ wher' is he? he sei-  
 de/ I woot not/ thei leden him that  
 was blynd to the farisees/ and it  
 was sabat whanne ihesus made cley;  
 & openyde hise yȝen/ eft the farise-  
 es axiden hym/ how he hadde seyn/

and he seyde to hem/ he leide to me  
 cley on the y3en; & I waischide . &  
 I se/ therfore summe of the farisees  
 seiden/ this man is not of god/ that  
 kepith not the sabat/ other' men  
 seyden/ how may a synful man  
 do thes signes/ & stryf was among  
 hem/ therfore thei seyen eftsoone to  
 the blynd man/ what seist thou of  
 hym? that openyde thin y3en? & he  
 seide that he is a profete/ therfore ie-  
 wis bileueden not of hym . that he  
 was blynd & hadde seyn; til thei  
 clepiden his fadir & modir . that had-  
 den seyn/ & thei axiden hem; & seiden/ is  
 this 3oure sone . which 3e seyen was  
 born blynd; how thanne seeth he now?  
 his fadir & modir answeriden to  
 hem; & seiden/ we witen that this is  
 our' sone; & that he was born blynd/  
 but how he seeth now we witen  
 ner'; or who opynede his y3en we  
 witen nere/ axe 3e him/ he hath age;  
 speke he \* him silf/ his fadir & mo-  
 dir seiden thes thingis; for thei dred-  
 den the iewis/ for thanne the iewis  
 hadden conspirid/ that if ony man kno-  
 wlechide hym crist; he schulde be  
 don out of the synagoge/ therfore his  
 fadir & modir seiden; that he hath a-  
 ge . axe 3e hym/ therfore eftsoone thei  
 clepiden the man that was blynd;  
 & seiden to him/ 3yue thou glorie  
 to god/ we witen that this man is a  
 synnere/ thanne he seide/ if he is a  
 synner' I woot ner'/ o thing . I woot  
 that whanne I was blynd; now I se/  
 therfore thei seiden to him/ what dide  
 he to thee; how openyde he thin  
 y3en? he answeride to hem/ I sei-  
 de to 3ou now; & 3e herde/ what  
 wolen 3e eftsoone heer'? wher  
 3e wolen be maad hise disciplis?

\* of

therefore thei cursiden him & seiden/ be thou  
 his disciple; we ben disciplis of  
 moyses/ we witen that god spak to  
 moyses; but we knowen not this  
 of whennis he is/ thilke man answe-  
 ride & seide to hem/ for in this is a  
 wondirful thing that 3e witen not  
 of whennis he is; & he hath openid  
 myne y3en/ and we witen that god  
 heerith not synful men/ but if ony  
 man is worschiper of god . & doith  
 his wille; he heerith him/ fro the **w**  
 world it is not herd; that ony man  
 openyde the y3en of a blynd born  
 man/ but this wer' of god; he my3-  
 te not do ony thing/ thei answeriden;  
 & seiden to him/ thou art al born in  
 synnes; & techist thou us? & thei  
 putten him out/ ihesus herde that thei had-  
 den put him out . & whanne he hadde  
 founden him; he seide to him/ bileuest thou  
 in the sone of god? he answeride  
 & seide/ lord who is he; that I bileue  
 in hym/ & ihesus seide to him/ and thou  
 hast seyn him; & he it is that spekith  
 with thee/ & he seide/ lord I bileue/  
 & he fel down & worshipide hym/  
 therefore ihesus seide to him/ I cam into this  
 world into dom/ that thei that seen  
 not; se/ and thei that seen be maad  
 blynd/ & summe of the farisees her-  
 den that weren with hym; & thei seiden  
 to hym/ wher we ben blynde? ihesus  
 seide to hem/ if 3e weren blynde; 3e  
 schulden not haue synne/ but now  
 3e seyen that we seen; 3oure synne  
 dwellith stille //c. x.//  
 Treuli treuli I seie to 3ou .  
 he that cometh not in bi the  
 dore into the foold of scheep . but  
 stieth by another weye; is a ny3t th-  
 ef & a day theef/ but he that en-  
 trith bi the dore; is the scheparde

of the scheep/ to this the porter openith;  
 & the scheep heeren his voys/ & he  
 clepith his owne scheep by name;  
 & ledith hem out/ & whanne he hath  
 don out his owne scheep . he goith  
 bifore hem & the scheep suen hym;  
 for thei knowen his voys/ but thei  
 suen not an alien . but fleen fro  
 him; for thei han not knowen the voys  
 of aliens/ ihesus seide to hem this pro  
 uerbe/ but thei knewen not; what  
 he spak to hem/ therfore ihesus seide to  
 hem eftsoone/ treuli treuly I seye  
 to 3ou; that I am the dore of the sche-  
 ep/ as manye as han come; we-  
 ren nyȝt theeues & day theeues/ but  
 the scheep herden not hem/ I am  
 the dore / if ony man schal entre by  
 me; he schal be saued/ & he schal  
 go yn & schal go out; & he schal fyn-  
 de lesewis/ anyȝt theef cometh not;  
 but that he stele . sle . & leese/ & I com  
 that thei haue lyf; & haue more plen-  
 teuously ¶ I am a good schepar-  
 de/ a good scheparde ȝyueth his  
 lyf for his scheep/ but an hyrid  
 hyne & that is not the scheparde .  
 whos ben not the scheep his ow-  
 ne; seeth a wolf comynge . & he  
 leeueth the scheep & fleeth, \* for he  
 is an hirid hyne; & it perteyneth  
 not to him of the scheep/ I am a go-  
 od scheparde/ & I knowe my sche-  
 ep; & my scheep knowen me/ as  
 the fadir . hath knowun me; I kno-  
 we the fadir . & I putte my lyf  
 for my scheep/ I haue other' sch-  
 eep that ben not of this folde; &  
 it bihoueth me to brynge hem to  
 gider' & thei schulen heer' my  
 voys/ & it schal be maad o foold;  
 & o scheparde/ therfore the fadir  
 loueth me; for I putte my lyf .



\* & the wolf rauy-  
 schith . & dispar-  
 leth the scheep/  
 & the hyrid hyne  
 fleeth .

that eeftsoone I take it/ no man  
 takith it fro me; but I putte it  
 of my silf/ I haue power to put-  
 te it; & I haue power to take  
 it aȝen/ this maundement I haue  
 takun of my fadir ¶ Eft dissen-  
 cioun was maad a mong the Ie-  
 wis; for thes wordis/ & manye of  
 hem seiden/ he hath a deuel & mad-  
 dith/ what heeren ȝe hym/ other' men  
 seiden/ thes wordis ben not of a  
 man that hath a feend/ wher the  
 deuel may opene the yȝen of blyn-  
 de men? ¶ But the feestis of the  
 halewyng of the temple weren  
 maad in ierusalem; & it was wyntir/  
 & ihesus walkide in the temple; in the  
 porche of salomon/ therfore the iewis  
 camen aboute hym; & seiden to  
 hym/ how longe takist thou away  
 oure soule? if thou art crist;  
 seie thou to us openly/ ihesus an-  
 sweride to hem/ I speke to ȝou  
 & ȝe bileuen not/ the werkis that  
 I do in the name of my fadir; be-  
 ren witnessing of me/ but ȝe bi-  
 leuen not; for ȝe ben not of my  
 scheep/ my scheep heeren my vois;  
 & I knowe hem . & thei suwen  
 me/ and I ȝyue to hem euerlastinge  
 lyf; & thei schulen not perische  
 withouten ende/ & noon schal ra-  
 uysche hem fro myn hond/ that thing  
 that my fadir ȝaf to me; is more  
 than alle thingis/ & no man may ra-  
 uysche fro my fadris hond/ I  
 & the fadir ben oon / the iewis  
 taken vp stoons; to stoone him/  
 ihesus answeride to hem/ I haue sche-  
 wid to ȝou many goode werkis  
 of my fadir; for which werk  
 of hem stoonen ȝe me? the iewis  
 answeriden to him/ we stoonen thee

not of good; but blasfe-  
 mye/ and for thou sithen thou art  
 aman; makist thi silf god/ ihesus  
 answeride to hem/ wher it is not  
 writun in 3oure lawe; that I seide  
 3e ben goddis? if he seide that thei  
 weren goddis; to whiche the wo-  
 rd of god was maad/ & scripture  
 may not be vndon; thilke that the  
 fadir hath halewid & hath sent into the  
 world/ 3e seyen that thou blasfemest  
 for I seide I am goddis sone?  
 if I do not the werkis of my fadir;  
 nyle 3e bileue to me/ but if I do .  
 thou3 3e wolen not bileue to me;  
 bileue 3e to the werkis/ that 3e knowe  
 & bileue; that the fadir is in me & I  
 in the fadir/ therfore thei sou3ten to  
 take him; & he wente out of her hon-  
 dis/ and he wente eftsoone ouer  
 iordan . into that place wher' iohn  
 was first baptisinge; & he dwelde  
 ther'/ & manye camen to him & sei-  
 den . for iohn dide no myracle/  
 & alle thingis what euere iohn seide  
 of this; weren sothe/ & many bi-  
 leueden in hym //c. xi.//  
 And ther was a syk man  
 lasarus of betanye of the  
 castel of marye & martha hise  
 sistris/ & it was marie which  
 anoyntide the lord with oynement .  
 & wipte his feet with hir heeris;  
 whos brother lasarus was syk/ ther-  
 fore hise sistris senten to him; &  
 seiden/ lord lo he whom thou louest;  
 is syk/ & ihesus herde & seide to hem/  
 this sykenesse is not to the deeth;  
 but for the glorie of god . that man-  
 nus sone be glorified by him/ & ihesus  
 louede martha; & hir sister ma-  
 rye & lasarus/ therfore whanne ihesus  
 herde that he was syk; thanne he

dwellide in the same place twey  
 dayes/ & aftir thes thingis; he sei-  
 de to hise disciplis/ go we eft in-  
 to Iudee/ the disciplis seyen to him/  
 maistir now the iewis souȝten  
 for to stoone thee; & eft goist thou  
 thidur? ihesus answeride/ wher ther  
 ben not twelue ouris of the day?  
 if ony man wandre in the day . he  
 hirtith not; for he seeth the liȝt of  
 this world/ but if he wandre in the  
 nyȝt; he stomblith . for liȝt is not  
 in him/ & he seith thes thingis/ and af-  
 tir thes thingis he seith to hem/ la-  
 sarus oure frend slepith; but  
 I go to reise hym fro sleep/ therfore  
 hise disciplis seiden/ lord if he sle-  
 pith; he schal be saaf/ but ihesus had-  
 de seid of his deeth/ but thei gessi-  
 den that he seide of sleping of sleep/  
 thanne therfore ihesus seide to hem opyn-  
 ly/ lasarus is deed/ & I haue ioie  
 for ȝou; that ȝe bileue . for I was  
 not ther'/ but go we to him/ therfor  
 thomas that is seid didimus; seide  
 to euene disciplis/ go we also;  
 that we dyen with him/ & so ihesus cam;  
 & fond him hauynge thanne foure  
 dayes in the graue/ & bethanye  
 was bisydis ierusalem as it were  
 fiftene furlongis/ & manye of  
 the iewis camen to marye &  
 martha to coumforte hem of  
 her brothir/ therfore as martha her-  
 de that ihesu cam; she ran to hym/  
 but marie sat at home/ therfore  
 martha seide to ihesu/ lord if thou  
 haddist be here; my brothir had-  
 de not be deed/ but now I woot .  
 that what euere thingis thou schalt  
 axe of god; god schal ȝyue to thee/  
 ihesus seith to hir/ thi brothir schal ryse  
 aȝen/ martha seith to him/ I woot



that he schal ryse aȝen in the arysing  
 aȝen in the laste day/ ihesus seith to hir/  
 I am aȝenrysing & lyf/ he that  
 bileueth in me . ȝhe thouȝ he be deed;  
 he schal lyue/ & ech that lyueth & bi-  
 leueth in me; schal not dye with-  
 outen ende/ bileuest thou this thing/  
 she seith to him/ ȝhe lord/ I haue bile-  
 ued that thou art crist the sone of the  
 lyuyng god; that hast comen into  
 this world/ and whanne she hadde  
 seid this thing; she wente & clepi-  
 de marie hir sistir in cylence &  
 seide/ the maistir cometh & clepith  
 thee/ she as sche herde aroos anoon;  
 & cam to him/ & ihesus cam not ȝit in  
 to the castel; but he was ȝit in that  
 place . where martha hadde co-  
 mun aȝens him/ therfore the iewis that  
 weren with hir in the hous & coum-  
 fortiden hir . whanne thei syen ma-  
 rye that she roos swythe & wente  
 out/ thei suweden hir & seiden/ for  
 she goith to the graue; to wepe  
 ther'/ but whanne marie was come  
 wher' ihesus was; she seyng hym  
 felde down to hise feet & seide to him/  
 lord if thou haddist be her'; my  
 brothir hadde not be ded/ & therfore  
 whanne ihesu saiȝ hir wepinge . & the ie-  
 wis wepyng that weren with hir;  
 he made noyse in spirit . & troubli-  
 de him silf & seide/ wher' han ȝe leid  
 him/ thei seien to him/ lord come & se/ &  
 ihesus wepte/ therfore the iewis seiden/  
 lo how he louede him/ & summe of hem  
 seiden/ wher this man that openy-  
 de the yȝen of the borun blynd man;  
 myȝte not make that this schulde  
 not die? therfore ihesus eft makinge  
 noyse in him silf; cam to the gra-  
 ue/ & ther was a denne; & a stoon  
 was leid theronne/ & ihesus seith/ take

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3e away the stoon/ martha the sis-  
 ter of him that was deed; seith to him/  
 lord he stynketh now; for he hath  
 leye four' dayes. ihesus seith to hir/  
 haue I not seid to thee . that if thou  
 bileuest thou schalt se the glorie of  
 god? therfore thei token away the sto-  
 on/ & ihesus lifte vp hise y3en; & seide/  
 fadir I do thankis to thee; for  
 thou hast herd me/ & I wiste that thou  
 euermore heerist me/ but for the  
 peple that stondith aboute I seide;  
 that thei bileue that thou hast sent  
 me/ whanne he hadde seid thes thin-  
 gis; he criede with a greet vois/  
 lasarus come thou forth/ & anoon  
 he that was deed; cam out boun-  
 dun the hondis & feet with bondis/  
 & his face boundun with a sudarie/  
 & ihesus seith to hem/ vnbynde 3e him .  
 & suffre 3e hym to go forth/ therfore  
 manye of the iewis that camen  
 to marye & martha . & sy3en  
 what thingis ihesus dide; bileueden  
 in hym/ but summe of hem wenten  
 to the farisees; & seiden to hem . what  
 thingis ihesus hadde don/ therfore the bi-  
 schops & the farisees gadriden a coun-  
 ceil a3ens ihesu & seiden/ what do we;  
 for this man doith many myraclis?  
 if we leeuene him thus; alle men schulen  
 bileue in him/and romayns schulen  
 come & schulen take our' place &  
 oure folk/ but oon of hem cayfas  
 by name . whanne he was bischop of  
 that 3eer; seide to hem/ 3e witen nothing  
 ne thenken; that it spedith to 3ou that o  
 man dye for the peple . & that al the folk  
 perische not/ but he seide not this  
 thing of him silf/ but whanne he was  
 bischop of that 3eer . he profeciede that  
 ihesu was to dye for the folk . & not oon-  
 ly for the folk . but that he schulde

gader' into oon the sones of god . that  
 weren scaterid/ therfore fro that day  
 thei thouȝten; for to sle hym/ therfore  
 ihesus walkide not thanne openly among  
 the iewis; but he wente into a cuntrei  
 bisydis desert/ into a citee that is  
 seid effren; & ther' he dwellide with hi-  
 se disciplis/ and the pask of the iewis  
 was nyȝ; & manye of the cuntrey  
 wenten vp to ierusalem bifore the pask  
 to halewe hem silf/ therfore thei souȝ-  
 ten ihesu; & spaken to gidre stondinge  
 in the temple/ what gessen ȝe/  
 for he cometh not to the feeste day? for the  
 bishops & farisees hadden ȝouun a  
 maundemet/ that if ony man knowe  
 wher' he is; that he schewe that thei ta-  
 ke hym //c. xii.//  
 Therfore ihesus bifore sixe day-  
 es of pask cam to betanye  
 wher' lasarus hadde be deed; whom  
 ihesus reside/ & thei maden to him a souper  
 there; & martha mynystride to him .  
 & lasarus was oon of men that sa-  
 ten at the mete with him/ therfore ma-  
 rie took a pound of oynement of  
 trewe narde precious . & anoynt-  
 tide the feet of ihesu; & wipte his  
 feet with hir heeris/ & the hous was  
 fulfillid of the sauour of the oyne-  
 ment/ therfore Iudas scarioth oon of  
 hise disciplis . that was to bitraie  
 him; seide/ whi is not thi oynement  
 seeld for thre hundrid pens; & is ȝouun  
 to nedy men? but he seide this thing .  
 not for it perteynede to him of ne-  
 dy men; but for he was a theef/ &  
 he hadde the pursis & bar tho thingis  
 that weren sent/ therfore ihesus seide/  
 suffre ȝe hir . that in to the day of  
 my biring she kepe that/ for  
 ȝe schulen euermore haue pore  
 men with ȝou; but ȝe schulen not

euermore haue me/ therfore moche  
 peple of iewis knew; that ihesus was  
 there/ & thei camen not oonly for  
 ihesus/ but to se lasarus . whom  
 he hadde reysid fro deeth/ but the  
 princes of prestis thouȝten to sle  
 lasarus; for manye of the iewis  
 wenten away for him . & bileueden  
 in ihesu/ but on the morwe . a mo-  
 che peple that cam to gidre to the  
 feeste day . whanne thei hadden herd  
 that ihesus cam to ierusalem; tooken braun-  
 chis of palmes & camen forth aȝens  
 him . & cryeden/ osanna . blessid is the  
 king of israel; that cometh in the na-  
 me of the lord/ and ihesus fond aȝong  
 asse; & sat on hym as it is writun/  
 the douȝtir of syon; nyle thou dre-  
 de/ lo thi king cometh; sittinge on an  
 asse fole/ hise disciplis knewen  
 not first thes thingis; but whanne  
 ihesus was glorified/ thanne thei had-  
 den mynde . for thes thingis weren wri-  
 tun of him; & thes thingis thei diden to  
 him/ therfore the peple bar witnes-  
 syng/ that was with him whanne he  
 clepide lasarus fro the graue . &  
 reyside him fro deeth/ and therfore  
 the peple cam & mette with hym;  
 for thei herden that he hadde don this  
 signe/ therfore the farisees seiden  
 to hem silf/ ȝe seen that we profiten no-  
 thing/ lo al the world wente aftir him/  
 and ther were summe hethene men;  
 of hem that hadden come vp to  
 worschipe in the feeste day/ & the-  
 se camen to filip . that was of  
 bethsayda of galile; & preieden  
 him & seiden/ sir' we wolen se ihesu/  
 filip cometh & seith to andrew/ eft  
 andrew & filip seiden to ihesu/ and  
 ihesus answeride to hem & seide/ the  
 our cometh that mannys sone be cla-

rified ¶ Treuli I seie to 3ou . but  
 a corn of wheete falle into the  
 erthe & be deed; it dwellith aloone/  
 but if it be deed; it bringeth mo-  
 che fruyt/ he that loueth his lyf  
 schal lese it/ & he that hatith his  
 lyf in this world; kepith it into  
 euerlastinge lyf/ If ony man serue  
 me; sue he me/ & wher' I am;  
 there my mynistre schal be/ if  
 ony man serue me . my fadir sch-  
 al worschipe him/ now my soule  
 is troublid/ & what schal I seie?  
 fadir saue me fro this our/ but  
 therfore I cam into this our/ fadir  
 clarifie thi name/ and a vois  
 cam fro heuene & seide/ & I ha-  
 ue clarified; & eft I schal clarifie/  
 therfore the peple that stood & herde;  
 seide that thundur was maad/ other'  
 men seiden an aungel spak to him/  
 ihesus answeride & seide/ this vois  
 cam not for me; but for 3ou/  
 ¶ Now is the dom of the world/ now  
 the prince of this world; schal be ca-  
 st out/ and if I schal be enhaun-  
 sid fro the erthe; I schal drawe  
 alle thingis to my silf/ & he seide this  
 thing; signyfyinge by what deeth he  
 was to dye/ & the peple answeri-  
 de to him/ we han herd of the lawe .  
 that crist dwellith withouten ende/  
 & hou seist thou; it bihoueth mannis  
 sone to be a rerid? who is this  
 mannis sone? & thanne ihesus seith to  
 hem/ 3it altil li3t is in 3ou/ wal-  
 ke 3e the while 3e han li3t; that derk-  
 nessis cacche 3ou not/ he that wan-  
 drith in derknessis; woot ner' whi-  
 dur he goith/ while 3e han li3t . bi-  
 leue 3e in li3t/ that 3e be the children  
 of li3t/ ihesus spak thes thingis; & wen-  
 te & hidde him fro hem/ & whanne he

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hadde don so many myraclis bifo-  
 re hem; thei bileueden not in him/ that  
 the word of Isaye the profete schul-  
 de be fulfillid; which he seide/ lord  
 who bileuede to oure heering; &  
 to whom is the arm of the lord sche-  
 wide? therfore thei myȝten not bileue;  
 for eft Isaye seide/ he hath blyndid  
 her yȝen; & he hath maad hard the  
 herte of hem/ that thei se not with  
 yȝen; & vndirstonde with herte/ &  
 that thei be conuertid & I heele hem/ Isa-  
 ye seide thes thingis; whanne he syȝ  
 the glorie of him . & spak of hym/ nethe-  
 les of the princes manye bileueden  
 in him/ but for the farisees thei kno-  
 wlechiden not; that thei schulden not  
 be put out of the synagoge/ for  
 thei loueden the glorie of men; more  
 than the glorie of god/ & ihesus cryede  
 & seide/ he that bileueth in me; bile-  
 ueth not in me but in hym that sen-  
 te me/ he that seeth me; seeth hym  
 that sente me/ I liȝt cam into the  
 world/ that ech that bileueth in me;  
 dwelle not in derknessis/ and if  
 ony man heerith my wordis & ke-  
 pith hem; I deme him not/ for I cam  
 not that I deme the world; but that  
 I make the world saaf/ he that dis-  
 pisith me & takith not my wordis;  
 hath him that schal Iuge him/ thilke  
 word that I haue spokun; schal  
 deme him in the laste day/ for I  
 haue not spokun of my silf/ but  
 thilke fadir that sente me . ȝaf to  
 me amaundement/ what I schal seie;  
 & what I schal speke/ & I woot  
 that his maundement is euerlastinge lyf/  
 therfore tho thingis that I speke . as the fa-  
 dir seide to me; so I speke/  
 Bifore the feeste //c. xiii.//  
 day of pask . ihesus witinge

that his our is comun; that he passe fro  
 this world to the fadir/ whanne he had-  
 de loued hise that weren in the wo-  
 rld; into the ende he louede hem/  
 & whanne the soper was maad . whan-  
 ne the deuel hadde putt thanne into  
 the herte; that Iudas of symount scari-  
 oth schulde bitraye him/ he witinge that  
 the fadir ȝaf alle thingis to him into his  
 hondis . & that he wente out fro  
 god . & goith to god; he risith fro the  
 souper & doith of his clothis/ and  
 whanne he hadde takun a lynnene cloth;  
 he girde him/ & aftirward he putte  
 watir into a basyn; & bigan to waische  
 the disciplis feet/ & to wpe with  
 the lynnene cloth; with which he was  
 gird/ & lo he cam to symount petr'/  
 & petr' seith to him/ lord waischist thou  
 my feet? ihesus answeride; & seide  
 to him/ what I do thou wost not now;  
 but thou schalt wite aftirward/  
 petre seith to him/ thou schalt neuere  
 waische my feet/ ihesus answeride  
 to him/ if I schal not waische thee;  
 thou schalt not haue part with me/  
 symount petre seith to him/ lord not  
 oonly my feet; but bothe the hon-  
 dis & the heed/ ihesus seide to hym/ he  
 that is waischun hath no nede; but  
 that he waische the feet . but he is  
 al clene/ & ȝe ben clene but not  
 alle/ for he wiste who was he that  
 schulde bitraye him/ therfore he seide  
 ȝe ben not alle clene/ & so aftir that  
 he hadde waischun the feet of hem;  
 he took his clothis/ and whanne he  
 was set to mete aȝen; eft he seide  
 to hem/ ȝe witen what I haue  
 don to ȝou/ ȝe clepen me maistir &  
 lord; & ȝe seyen wel/ for I am/ therfo-  
 re if I lord & maistir haue waischun  
 ȝoure feet; & ȝe schulen waische

oon anotheris feet/ for I haue 3ouun ensaum-  
 ple to 3ou/ that as I haue do to 3ou; so do 3e/ treu-  
 ly treuli I seye to 3ou . the seruaunt  
 is not gretter than his lord; nethir  
 an apostle . is gretter' than he that sen-  
 te him/ if 3e witen thes thingis; 3e schu-  
 len be blessid if 3e doen hem/ I seie  
 not of alle 3ou/ I woot whiche I ha-  
 ue chosun/ but that the scriptur' be ful-  
 fillid . he that etith my breed; schal  
 reyse his heele a3ens me/ treuly  
 I seye to 3ou bifore it be don/ that whan-  
 ne it is don; 3e bileue that I am/ treu-  
 li treuly I seie to 3ou . he that takith  
 whom euere I schal sende; resseyueth  
 me/ & he that resseyueth me; ressey-  
 ueth him that sente me/ whanne ihesus  
 hadde seid thes thingis; he was trou-  
 blid in spirit & witnesside & seide/ treu-  
 li treuli I seie to 3ou/ that oon of 3ou  
 schal bitraye me/ therfore the disciplis  
 lokiden to gidre; doutinge of whom  
 he seide/ and so oon of hise disciplis  
 was restinge in the bosum of ihesu; whom  
 ihesu louede/ therfore symound petre  
 bekeneth to hym; & seith to him/ who  
 is it of whom he seith? and so whan-  
 ne he hadde restid a3en on the brest  
 of ihesu; he seith to hym/ lord who is it?  
 ihesus answeride/ he it is to whom I sch-  
 al areche a sop of breed/ & whanne  
 he hadde wett breed . he 3af to Iu-  
 das of symount scarioth/ & aftir  
 the mossel; thanne sathanas entri-  
 de into him/ and ihesus seith to him/ that  
 thing that thou doist; do thou swythe/  
 & noon of hem that saat at the mete  
 wiste wherto he seide to him/ for sum-  
 me gessiden for Iudas hadde pur-  
 sis; that ihesus hadde seid to him/ bie thou  
 tho thingis that ben nedeful to us .  
 to the feeste day; or that he schulde 3y-  
 ue sum thing to nedy men/ therfore



whanne he hadde takun the mossel; he  
 wente out a noon/ & it was nyȝt/  
 and whanne he was gon out; ihesus  
 seide/ now mannys sone is clarifi-  
 ed; & god is clarified in him/ if god  
 is clarified in him; god schal clarifie  
 him in him silf/ & anon he schal cla-  
 rifie him ¶ Lytle sonys ȝit alitel I  
 am with ȝou/ ȝe schulen seke me/  
 & as I seide to the iewis; whidur  
 I go ȝe moun not come/ & to ȝou I seie  
 now/ I ȝyue to ȝou anewe maun-  
 dement ; that ȝe loue to gidre/ as I  
 louede ȝou . & that ȝe loue to gidre/  
 in this thing alle men schulen knowe .  
 that ȝe ben my disciplis; if ȝe han lo-  
 ue to gidre/ symound petre seith  
 to him/ lord whidur goist thou? ihesus  
 answeride/ whidur I go; thou  
 maist not suwe me now . but thou  
 schalt suwe aftirward/ petr' seith  
 to him/ whi may I not suwe thee now?  
 I schal putte my lyf for thee/ ihesus  
 answeride/ thou schalt putte thi lyf  
 for me/ treuli treuli I seie to thee .  
 the cok schal not crowe; til thou  
 schalt denye me thries/ and he seith  
 to hys disciplis //c. xiiii.//  
 Be not ȝoure herte afra-  
 ied; ne drede it/ ȝe bileuen  
 in god . & bileuen ȝe in me/ in the  
 hous of my fadir; ben manye  
 dwellingis/ if ony thing lasse I had-  
 de seid to ȝou/ for I go to make  
 redy to ȝou a place/ and if I go  
 & make redy to ȝou aplace; eft-  
 soone I come & I schal take ȝou  
 to my silf/ that wher' I am; ȝe be/  
 & whidur I go ȝe witen; & ȝe wi-  
 ten the weye/ Thomas seith to hym/  
 lord; we witen not whidur thou goist/  
 & how mown we wite the weye?  
 ihesus seith to him/ I am weye treuthe

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& lyf/ no man cometh to the fadir;  
 but by me/ if 3e hadden knowe  
 me; sotheli 3e hadden knowe al-  
 so my fadir/ and aftirward 3e  
 schulen knowe him; & 3e han seyn  
 him/ filip seith to him/ lord schewe to  
 us the fadir; & it suffisith to us/  
 ihesus seith to him/ so longe tyme I am  
 with 3ou; & han 3e not knowun me?  
 filip . he that seeth me; seeth also the  
 fadir/ how seist thou? schewe to us  
 the fadir? bileuest thou not; that I  
 am in the fadir . & the fadir is in  
 me/ the wordis that I speke to 3ou;  
 I speke not of my silf/ but the fadir  
 himsilf dwellinge in me; doith the wer-  
 kis/ bileue 3e not that I am in the fa-  
 dir; & the fadir is in me? ellis; bi-  
 leue 3e for thilke werkis/ treuly  
 treuli I seie to 3ou . if aman bilee-  
 ueth in me; also he schal do the wer-  
 kis that I do/ and he schal do grettere  
 werkis than these; for I go to the fa-  
 dir/ & what euer thing 3e axen the fa-  
 dir in my name; I schal do this thing .  
 that the fadir be glorified in the sone/  
 if 3e axen ony thing in my name; I  
 schal do it/ if 3e louen me; kepe  
 3e my comaundementis/ & I schal  
 preie to the fadir; & he schal 3yue to  
 3ou anothir coumfortour the spirit  
 of treuthe . to dwelle with 3ou with-  
 outen ende/ which spirit . the world  
 may not take; for it seeth him not/  
 nether knoweth him/ but 3e schulen  
 knowe hym; for he schal dwelle  
 with 3ou . & he schal be in 3ou/ I  
 schal not leue 3ou fadirles; I  
 schal come to 3ou/ 3it alitel & the  
 world seeth not now me/ but 3e  
 schulen se me . for I lyue; & 3e sch-  
 ulen lyue/ in that day 3e schulen kno-  
 we that I am in my fadir . & 3e in

me & I in 3ou/ he that hath my com-  
 aundementis & kepith hem; he it is  
 that loueth me/ & he that loueth me;  
 schal be loued of my fadir/ & I schal  
 loue hym; & I schal schewe to him my  
 silf/ Iudas seith to him; not he of  
 scarioth/ lord what is don; that thou  
 schalt schewe thi silf to us . & not  
 to the world? ihesus answeride & seide  
 to him/ if ony man loueth me; he sch-  
 al kepe my word/ & my fadir sch-  
 al loue him/ & we schulen come to  
 hym . & we schulen dwelle with him/  
 he that loueth me not; kepith not  
 my wordis/ & the word which 3e  
 han herd is not myn; but the fa-  
 dris that sente me/ thes thingis I ha-  
 ue spoke to 3ou dwellinge among  
 3ou/ but thilke hooly gost the coumfor-  
 tour . whom the fadir schal sende  
 in my name; he schal teche 3ou  
 alle thingis what euere thingis I schal  
 seye to 3ou/ pees I leue to 3ou;  
 my pees I 3yue to 3ou/ not as the  
 world 3yueth I 3yue to 3ou/ be not  
 3our' herte afrayed; ne drede it/ 3e  
 han herd that I sede to 3ou; I go & come to 3ou/ yf  
 3e loueden me; forsothe 3e schulden  
 haue ioie . for I go to the fadir; for  
 the fadir is gretter than I/ & now  
 I haue seid to 3ou bfore that it be don;  
 that whanne it is don . 3e bileuen/ now  
 I schal not speke many thingis with  
 3ou/ for the prince of this word cometh;  
 & hath not in me ony thing/ but that  
 the world knowe that I loue the fadir/  
 & as the fadir 3af a comaundement  
 to me; so I do/ ryse 3e go we hennus/  
 I am a veri vyn- // c. xv.//  
 ne; & my fadir is an erthe-  
 tilier/ ech braunce in me that  
 berith not fruyt he schal take a-  
 wey it/ & ech that berith fruit he

schal purge it that it bere the mo-  
 re fruyt/ now 3e ben clene for the  
 word; that I haue spokun to 3ou/ dw-  
 elle 3e in me; & I in 3ou/ as a braun-  
 che may not make fruyt of it self .  
 but it dwelle in the vyne; so nethir  
 3e . but 3e dwelle in me/ I am a  
 vyne 3e the braunchis/ who that dwel-  
 lith in me & I in hym; this berith mo-  
 che fruyt/ for withoute me 3e  
 moun ne thing do/ if ony man dwel-  
 lith not in me; he schal be cast out  
 as a braunche & schal wexe drye/ & thei  
 schulen gadre him; & thei schulen caste him into the fier  
 & he brenneth/ if 3e dwellen in me . & my  
 wordis dwellen in 3ou; what euer  
 thingis 3e wolen . 3e schulen axe . &  
 it schal be don to 3ou/ in this thing  
 my fadir is clarified; that 3e brynge  
 forth ful moche fruyt; & that 3e be ma-  
 ad my disciplis/ as my fadir loue-  
 de me . I haue loued 3ou/ dwelle 3e  
 in my loue/ if 3e kepen my comaun-  
 dementis; 3e schulen dwelle in my  
 loue/ as I haue kept the comaunde-  
 mentis of my fadir; & I dwelle in  
 his loue/ these thingis I spak to  
 3ou; that my ioye be in 3ou . & 3our'  
 ioye be fulfillid/ this is my comaun-  
 dement; that 3e loue to gidre . as I loue-  
 de 3ou/ no man hath more loue than  
 this/ that aman putte his lyf for hise  
 frendis/ 3e ben my frendis; if 3e  
 doen tho thingis that I comaunde to  
 3ou/ now I schal not clepe 3ou ser-  
 uauntis; for the seruaunt woot not  
 what hislord schal do/ but I haue  
 clepid 3ou frendis/ for alle thingis what  
 that euere I herde of my fadir; I haue  
 maad knowun to 3ou/ 3e han not  
 chosun me; but I chees 3ou/ & I ha-  
 ue put 3ou; that it 3e go & brynge  
 forth fruyt . & 3our' fruyt dwelle/

that what euer thing 3e axen the fadir  
 in my name; he 3yue to 3ou/ thes  
 thingis I comaunde to 3ou; that 3e loue  
 to gidre/ if the wor/d hatith 3ou;  
 wite 3e that it hadde me in hate ra-  
 thir than 3ou/ if 3e hadden be of  
 the world; the world schulde loue  
 that thing that was his/ but for  
 3e ben not of the world . but I  
 chees 3ou fro the world; therfore the  
 world hatith 3ou/ haue 3e mynde of  
 my word which I seide to 3ou;  
 the seruaunt is not gretter than  
 his lord/ if thei han pursued me;  
 thei schulen pursuwe 3ou also/ if  
 thei han kept my word; thei schu-  
 len kepe 3our' also/ but thei schu-  
 len do to 3ou alle thes thingis for  
 my name; for thei knowen not him  
 that sente me/ if I hadde not co-  
 mun & hadde not spokun to hem;  
 thei schulden not haue synne/ but  
 now thei han noon excusacioun of  
 her synne/ he that hatith me; hatith  
 also my fadir/ if I hadde not don  
 werkis in hem whiche noon othir  
 man dide; thei schulden not ha-  
 ue synne/ but now bothe thei han  
 seyn & han hatid; me & my fa-  
 dir/ but that the word be fulfillid .  
 that is writun in her lawe . for thei  
 hadden me in hate withouten cau-  
 se/ but whanne the coumfortour schal  
 come . which I schal sende to 3ou .  
 fro the fadir a spirit of treuthe  
 which cometh of the fadir; he schal  
 bere witnessing of me/ & 3 schulen  
 bere witnessing; for 3e beth with me  
 fro the bigynnyng //c. xvi.//  
 Thes thingis I haue spokun  
 to 3ou; that 3e be not sclau-  
 drid/ thei schulden make  
 3ou withouten the synagogis/  
 but the our cometh . that ech man that

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sleeth 3ou; deme that he doith seruy-  
 se to god/ and thei schulen do to 3ou  
 thes thingis; for thei han not knowun the  
 fadir nethir me/ but thes thingis I spak to 3ou;  
 that whanne the hour of hem schal come .  
 3 haue mynde that I seide to 3ou ¶ I  
 seide not to 3ou thes thingis fro the  
 bigynnyng; for I was with 3ou/ &  
 now I go to him that sente me; & no  
 man of 3ou axith me whidur thou  
 goist/ but for I haue spokun to 3ou  
 thes thingis; heuynesse hath fulfil-  
 lid 3our' herte/ but I seie to 3ou  
 treuthe; it spedith to 3ou that I go/ for  
 if I go not forth; the coumfortour sch-  
 al not come to 3ou/ but if I go fo-  
 rth; I schal sende him to 3ou/ & whanne  
 he cometh he schal repreue the  
 world of synne . & of ri3twysnes-  
 se & of dom/ of synne; for thei han  
 not bileued in me/ & of ri3twis-  
 nesse; for I go to the fadir & now  
 3e schulen not se me/ but of dom;  
 for the prince of this world is now de-  
 med/ 3it I haue many thingis for  
 to seie to 3ou; but 3e mown not be-  
 re hem now/ but whanne thilke spi-  
 rit of treuthe cometh; he schal te-  
 che 3ou al treuthe/ for he schal not  
 speke of him silf; but what euer  
 thingis he schal heer'; he schal speke/  
 & he schal telle to 3ou tho thingis that  
 ben to come/ he schal clarifie me;  
 for of myne he schal take . & schal  
 telle to 3ou/ alle thingis whiche euer  
 the fadir hath; ben myne/ therfore  
 I seide to 3ou; for of myn he schal  
 take . & schal telle to 3ou ¶ Aly-  
 tel . & thanne 3e schulen not se me/  
 & eftsoone alytel . & 3e schulen se  
 me; for I go to the fadir/ therfore sum-  
 me of hise disciplis seiden to gidre/  
 what is this thing that he seith to us .  
 alytel & 3e schulen not se me . & eft

soone a lytil . & 3e schulen se me; for  
 I go to the fadir? therfore thei seiden/ w  
 what is this that he seith to us altil?  
 we witen not what he spekith/ &  
 ihesus knew that thei wolden axe hym; &  
 he seide to hem/ of this thing 3e seken  
 among 3ou . for I seide/ alytil . & 3e  
 schulen not se me; & eftsoone ali-  
 til . & 3e schulen se me? treuli  
 treuli I seie to 3ou . that 3e schulen  
 morne & wepe; but the world sch-  
 al haue ioie/ & 3e schulen be sorew-  
 ful; but 3oure sorwe schal turne  
 into ioie/ Awomman whanne sche  
 berith child; hath heuynesse for hir  
 tyme is comun/ but whanne she  
 hath born a sone; now she thenkith  
 not on the peyne for ioie for aman  
 is born into the world/ & therfore 3e han  
 now sorwe/ but eftsoone I schal  
 se 3ou; & 3our' herte schal haue  
 ioie . & no man schal take fro 3ou  
 3our' ioie/ & in that day 3e schulen  
 not axe me ony thing ¶ treuly  
 treuly I seie to 3ou . if 3e axen  
 the fadir ony thing in my name;  
 he schal 3yue it to 3ou/ til now 3e  
 axiden no thing in my name/  
 axe 3e & 3e schulen take . that 3our'  
 ioie be ful/ I haue spokun to 3ou  
 thes thingis in prouerbis/ the our co-  
 meth whanne now I schal not spe-  
 ke to 3ou in prouerbis; but openly  
 of my fadir I schal telle to 3ou/  
 in that day 3e schulen axe in my  
 name/ & I seie not to 3ou; that I  
 schal preie the fadir of 3ou/ for the  
 fadir him silf loueth 3ou/ for 3e han  
 loued me . & han bileued that I wen-  
 te fro god/ I wente out fro  
 the fadir; & I cam into the world/  
 eftsoone I leue the world; & I go  
 to the fadir/ hise disciplis seiden

to him/ lo now thou spekist openly; &  
 thou seist no prouerbe/ now we wi-  
 ten that thou woost alle thingis/  
 & it is not nede to thee; that ony man  
 axe thee/ in this thing we bileuen;  
 that thou wentest out from god/ ihesus  
 answeride to hem/ now 3e bileuen/  
 lo the our cometh & now it cometh;  
 that 3e be disparplid . ech into his ow-  
 ne thingis . & that 3e leue me alloone/  
 & I am not aloone; for the fadir  
 is with me/ thes thingis I haue spo-  
 ke to 3ou; that 3e haue pees in me/ in  
 the world 3e schulen haue disese;  
 but truste 3e I haue ouercome the world/  
 Thes thingis ihesus //c. xvii.//  
 spak . & whanne he hadde  
 cast vp his y3en into heue-  
 ne; he seide/ fadir the our co-  
 meth . clarifie thi sone; that thi so-  
 ne clarifie thee/ as thou hast 3ouun  
 to him power of ech fleisch that al  
 thing that thou hast 3ouun to him; he 3y-  
 ue to hem euerlastinge lyf/ & this  
 is euerlastinge lyf; that thei knowe  
 thee very god aloone . & whom thou  
 hast sent ihesus crist/ I haue clarified  
 thee on the erthe; I haue endid the  
 werk that thou hast 3ouun to me to  
 do/ & now fadir clarifie thou me  
 at thi silf; with the clerenesse that  
 I hade at thee . bfore the world  
 was maad/ I haue schewid thi na-  
 me to tho men whiche thou hast 3o-  
 uun to me of the world/ thei weren  
 thine; & thou hast 3ouun hem to me .  
 & thei han kept thi word/ & now  
 thei han knowun . that alle thingis that  
 thou hast 3ouun to me ben of thee/  
 for the wordis that thou hast 3ouun  
 to me; I 3af to hem/ & thei han  
 takun & han knowun verily; that I  
 wente out fro thee/ & thei bileue-



den that thou sentist me/ I preie for  
 hem/ I preie not for the world; but  
 for hem that thou hast ȝouun to me/  
 for thei ben thine/ and alle my thin-  
 gis ben thine; & thi thingis ben my-  
 ne . & I am clarified in hem/ & now  
 I am not in the world . & thes ben  
 in the world; & I come to thee/ hoo-  
 ly fadir kepe hem in thi name . whi-  
 che thou ȝauest to me/ that thei be oon .  
 as we ben/ while I was with hem;  
 I kepte hem in thi name/ thilke that  
 thou ȝauest to me; I kepte/ & noon  
 of hem perischide; but the sone  
 of perdicoun . that the scriptur' be  
 fulfillid/ but now I come to thee/  
 & I speke thes thingis in the world;  
 that thei haue my ioye fulfillid in hem  
 silf/ I ȝaf to hem thi word; & the wor-  
 ld hadde hem in hate/ for thei ben  
 not of the world; as I am not of  
 the world/ I preie not that thou take  
 hem away fro the world; but that  
 thou kepe hem fro yuel/ thei ben not  
 of the world; as I am not of the  
 world/ halewe thou hem in treuthe/  
 thi word is treuthe/ as thou sentist  
 me into the world; also I sente hem  
 into the world/ and I halewe my  
 silf for hem/ that also thei be halewed  
 in treuthe/ & I preie not oonly for  
 hem; but also for hem that schulen  
 bileue in to me bi the word of hem/  
 that alle ben oon . as thou fadir in me .  
 & I in thee; that also thei in vs be oon/  
 that the world bileue; that thou hast  
 sent me/ & I haue ȝouun to hem  
 the clerenesse that thou hast ȝouun  
 to me/ that thei be oon as we ben oon/  
 and I in hem & thou in me; that thei  
 be endid into oon/ & that the world  
 knowe that thou sentist me/ & hast  
 loued hem; as thou hast loued also

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me/ fadir thei whiche thou 3auest  
 to me; I wole that wher' I am . that thei  
 be with me/ that thei se my clerenesse .  
 that thou hast 3ouun to me; for thou  
 louedist me bifore the making of  
 the world/ fadir rigtfully the world  
 knew thee not/ but I knewe thee; &  
 thes knewen that thou sentist me/ &  
 I haue maad thi name knowun to  
 hem . & schal make knowun; that the  
 loue bi which thou hast loued me .  
 be in hem . & I in hem //c. xviii.//  
 Whanne ihesus hadde seid thes  
 thingis; he wente out with  
 hise disciplis ouer the strond  
 of cedron/ wher' was a3erd; into  
 which he entride & hise disciplis/  
 and Iudas that bitrayede him; knew  
 the place for ofte ihesus cam thidur  
 with hise disciplis/ therfore whanne  
 Iudas hadde takun a cumpany of kny3-  
 tis & mynistris of the bischopis &  
 of the farisees; he cam thidur with  
 lanternis & brondis & aarmers/  
 and so ihesus witinge alle thingis . that  
 weren to come on him; wente forth  
 & seide to hem/ whom seken 3e? thei  
 anseriden to him/ ihesu of nasareth/  
 ihesus seith to hem/ I am/ & Iudas that  
 bitrayede him; stood with hem; and  
 whanne he seide to hem I am; thei wen-  
 ten abak & felden down on the erthe/  
 & eft he axide hem/ whom seken  
 3e? & thei seiden/ ihesu of nazareth/  
 he answeride to hem/ I seide to 3ou;  
 that I am/ therfore if 3e seken me; suf-  
 fre 3e thes to go a wey/ that the word  
 which he seide schulde be fulfillid;  
 for I loste not ony of hem . whiche  
 thou hast 3ouun to me/ therfore sy-  
 mount petre hadde aswerd . & drou3  
 it out & smoot the seruaunt of the  
 bischop; & kittide of his rigt eere

and the name of the seruaunt; was  
 malcus/ therfore ihesus seide to petr'/  
 putte thou thi swerd into thi sche-  
 the/ wolt thou not that I drynke the  
 cuppe; that my fadir ȝaf to me/  
 therfore the cumpany of knyȝtis & the  
 tribune . & the mynistris of the ie-  
 wis; token ihesu & bounden hym . & led-  
 den him first to annas/ for he was fa-  
 dir of cayfas wyf; that was bis-  
 chop of that ȝeer/ & it was caifas  
 that ȝaf counceil to the iewis; that it  
 spedith that o man dye for the peple/ but  
 symound petre suwede ihesu; & anothir  
 disciple/ & thilke disciple was kno-  
 wun to the \* bischop wente out; &  
 seide to the womman that kepte the do-  
 re . & brouȝte yn petre/ and the da-  
 mysel kepere of the dore; seide to  
 petre/ wher thou art also of this  
 mannis disciplis? he seide/ I am  
 not/ & the seruauntis & mynystris  
 stooden at the colis . for it was co-  
 old; & thei warmeden hem/ & petr'  
 was with hem; stondinge & war-  
 mynge him/ and the bischop axide  
 ihesu of hise disciplis; & of his teching/  
 ihesus answeride to him/ I haue spoke  
 openly to the world/ I tauȝte euer-  
 more in the synagoge & in the tem-  
 ple . whidur alle the iewis camen  
 to gidre; & *in* hidlis I spak no thing/  
 what axist thou me? axe hem that  
 herden; what I haue spokun to hem/  
 lo thei witen what thingis I haue seid/  
 whanne he hadde seid thes thingis;  
 oon of the mynystris stondinge  
 nyȝ . ȝaf a boffet to ihesu . & seide/  
 answerist thou so to the bischop?  
 ihesus answeride to him/ if I haue spo-  
 kun yuel; bere thou witnessing of  
 yuel/ but if I seide wel; why  
 smytist thou me? & annas sen-

\* bischop; & he entride with ihesu into  
 the halle of the bischop/ but petre  
 stood at the dore withouteforth therfore  
 thetothir disciple that was knowun to the

te him bounden to cayfas the bischop/  
 & symound petre stood & warmyde  
 him/ and thei seiden to him/ wher also  
 thou art hise disciple? he denyede  
 & seide/ I am not/ oon of bischo-  
 pis seruauntis cosyn of him whos  
 eere petre' kitte of; seide/ sy3 I  
 thee not in the 3erd with him? and  
 petre eftsoone denyede/ & anoon  
 the cok crew/ thanne thei led den ihesus to  
 cayfas into the moot halle/ & it  
 was eerly/ & thei entriden not into  
 the moot halle; that thei schulden not  
 be defoulid . but that thei schulden ete  
 pask/ therfore pilat wente out with  
 oute forth to hem; & seide/ what ac-  
 cusyng brynge 3e a3ens this man?  
 thei answeriden & seiden to hym/  
 if this were not amysdoere; we  
 hadden not bitakun him to thee/ thanne  
 pilat seith to hem/ take 3e hym; &  
 deme 3e hym aftir 3our' lawe/ & the  
 iewis seiden to hym/ it is not le-  
 efful to us; to sle ony man/ that the  
 word of ihesu schulde be fulfillid  
 which he seide; signyfyng by  
 what deeth he schulde dye/ therfore  
 eftsoone pilat entride into the  
 moothalle; & clepide ihesu & seide  
 to him/ art thou king of iewis? ihesus  
 answeride & seide to him/ seist thou  
 this thing of thi silf; ethir othere han  
 seid to thee of me? pilat answe-  
 ride/ wher I am a iewe? thi folk  
 & bischopis bitooken thee to me/  
 what hast thou don? ihesus answe-  
 ride/ my kingdom is not of this  
 world/ if my kingdom wer' of this  
 world; my mynistris schulden  
 stryue . that I schulde not be takun  
 to the iewis/ but now my king-  
 dom is not her'/ & so pilat seide to  
 him/ thanne thou art a king/ ihesus an-

sweride/ thou seist; that I am a king/  
 to this thing I am born . & to this I  
 am comun into the world; to bere  
 witnessing to treuthe/ ech that is  
 of treuthe heerith my vois/ pilat  
 seith to him/ what is treuthe? & whan-  
 ne he hadde seid this thing; eft he wen-  
 te out to the iewis . & seide to hem/  
 I fynde no cause in him/ but it is a  
 custom to 3ou; that I delyuere oon to  
 3ou in pask/ therfore wolen 3e that I dely-  
 uere to 3ou the king of iewis? alle  
 cryeden eftsoone & seiden/ not this;  
 but baraban/ & barabas was atheef/  
 Therefore pilat //c. xix.//  
 took thanne ihesu; & scour-  
 gide/ and kny3tis writhen  
 a crowne of thornes; & setten on  
 his heed/ & diden aboute him a cloth  
 of purpur . & camen to him & seiden/  
 hail king of iewis/ & thei 3auen  
 to him boffatis/ eftsoone pilat wen-  
 te out; & seide to hem/ lo I brynge  
 him out to 3ou; that 3e knowe that I fyn-  
 de no cause in him/ & so ihesus wente  
 out beringe a crowne of thornes;  
 & a cloth of purpur/ & he seith to hem/  
 lo the man/ but whanne the bischo-  
 pis & mynystris hadden seyn him;  
 thei crieden & seiden/ crucifie cru-  
 cifie him/ pilat seith to hem/ take  
 3e hym; & crucifie 3e/ for I fyn-  
 de no cause in him/ the iewis ans-  
 weriden to him/ we han a lawe . &  
 bi the lawe he owith to dye; for he  
 made him godis sone/ therfore whanne  
 pilat hadde herd this word; he  
 dredde *the* more/ & he wente into the  
 moot halle eft soone; & seide to  
 ihesu/ of wennus art thou? but ihesus 3af  
 noon answer to him/ pilat seith to  
 him/ spekist thou not to me? woost  
 thou not that I haue power to cru-

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cifie thee; & I haue power to de-  
 lyuere thee? ihesus answeride/ thou schul-  
 dest not haue ony power aȝens  
 me; but it wer' ȝouun to thee from  
 aboue/ therfore he that bitook me  
 to thee/ hath the more synne/ fro that  
 tyme pilat souȝte to delyuer' him/  
 but the iewis cryeden & seiden/ if thou  
 delyuerest this . thou art not the em-  
 perours frend/ for ech man that  
 makith him silf kyng; aȝenseith the  
 emperour/ & pilat whanne he had-  
 de herd thes wordis; ladde ihesu forth .  
 & sat for domesman in aplace that  
 is seid licostratos but in ebrew  
 golgatha/ & it was pask euyne .  
 as it wer' the sixte our/ & he seith  
 to the iewis/ lo ȝour' kyng/ but  
 thei crieden & seiden/ take away .  
 take away; crucifie him/ pilat  
 seith to hem/ schal I crucifie ȝour'  
 kyng? the bischopis answeriden/  
 we han no king; but the emperour/ &  
 thanne pilat bitook him to hem; that  
 he schulde be crucified/ and thei to-  
 ken ihesu & ledden him out/ & he baar  
 to him silf a cross; & wente out into  
 that place that is seid calvarie .  
 in ebrew golgatha/ wher' thei cru-  
 cifieden him . & othere tweyne with him .  
 oon on this syde . & oon on that side .  
 & ihesu in the myddel/ & pilat wro-  
 ot a tytyle . & sette on the cros/ & it  
 was writun/ ihesus of nazareth king  
 of iewis/ therfore manye of the ie-  
 wis radden this tytyle/ for the pla-  
 ce wher' ihesu was crucified; was  
 nyȝ the cite/ & it was writun in  
 ebrew . greek & latyn/ therfore the  
 bischopis of the iewis seiden to pi-  
 lat/ nyle thou wryte king of iewis;  
 but for he seide I am king of iewis/  
 pilat answeride/ that that I haue

writun; I haue writun/ therfore the  
 knyȝtis whanne thei hadden cruci-  
 fied him; tooken hise clothis . & ma-  
 den four' partis . to ech knyȝt a  
 part . & a coote/ & the coote was with-  
 oute seem . & wouun al aboute/ ther-  
 fore thei seiden to gidre/ kitte we  
 not it; but caste we lott whos it  
 is/ that the scripture be fulfillid seiynge/  
 thei partiden to hem my clothis; &  
 on my cloth thei casten lott/ & the  
 knyȝtis diden thes thingis/ but bisy-  
 dis the cross of ihesu stoden his modir .  
 & the sistir of his modir . marye  
 cleofe . & marie maudeleyne/ ther-  
 fore whanne ihesu hadde seyn his mo-  
 dir . & the disciple stondinge whom  
 he louede; he seith to his modir/ wom-  
 man; lo thi sone/ aftir ward . he seith  
 to the disciple/ lo thi modir/ & fro that  
 our . the disciple took hir into his  
 modir ¶ Aftirward ihesus witinge  
 that now alle thingis ben endid; that the  
 scripture wer' fulfillid he seith/ I thir-  
 ste/ & a vessel was sett ful of vyn-  
 egre . & thei leiden yn ysop aboute the  
 spownge ful of vynegre . & put-  
 ten to his mouth/ therfore whanne ihesus  
 hadde takun the vynegre; he seide/  
 it is endid/ & whanne his heed was  
 bowid down; he ȝaf vp the gost/ ther-  
 fore for it was the pask euyn . that  
 the bodies schulden not abyde on  
 the cross in the sabot . for that was  
 agreet sabat day; the iewis preieden  
 pilat . that the hipis of hem schulden be  
 brokun . & thei takun away/ therfore kn-  
 yȝtis camen/ & thei braken the thizes  
 of the firste & of thetothir that was cru-  
 cified with him/ but whanne thei we-  
 ren come to ihesu as thei syȝen hym  
 deed thanne; thei braken not hise  
 thies/ but oon of the knyȝtis; ope-

nyde his side with asper/ & anoon  
 blood & watir wente out/ & he  
 that syȝ bar witnessing; & his wit-  
 nessing is trewe/ & he woot that he  
 seith trewe thingis . that ȝe bileue/ &  
 thes thingis weren don; that the scrip-  
 ture schulde be fillid/ ȝe schulen  
 not breke aboon of him/ & eftsoone  
 anothir scripture seith . thei schulen se  
 into whom thei piȝten thurȝ/ but af-  
 tir thes thingis iosep of armathi;  
 preiede pilat . that he schulde take a-  
 wey the body of ihesu/ for that he was  
 a disciple of ihesu; but priuy for dre-  
 de of the iewis/ and pilat suffri-  
 de/ & so he cam & took away the  
 body of ihesu/ & nycodeme cam also  
 that hadde come to him first by nyȝt;  
 & brouȝte ameddlyng of myrre .  
 & aloes . as it were an hondrid  
 pound/ and thei token the body of  
 ihesu; & bounden it in linnen clothis/  
 with swete smellinge oymentis .  
 as it is custom to Iewis for to bi-  
 rie/ & in the place wher' he was  
 crucified; was aȝerd/ & in the ȝerd  
 a newe graue in which ȝit no man  
 was leyd/ therfore ther' thei putten  
 ihesu for the vigile of iewis feeste;  
 for the sepulcre was nyȝ //c. xx.//  
 And in o day of the woke .  
 mary mawdelen cam eer-  
 ly to the graue whanne it  
 was ȝit derk/ & she syȝ the stoon  
 moued away fro the graue/ therfor  
 she ran & cam to symount petr' .  
 & to anothir disciple . whom ihesus  
 louede; & seith to hem/ thei han ta-  
 kun the lord fro the graue; & we wi-  
 ten not wher' thei han leyd hym/  
 therfore petre wente out & thilke  
 othir disciple; & thei camen to the  
 graue/ & thei tweyne runnen to



gidre; & thilke othir disciple ran bi-  
 fore petr' & cam first to the graue/  
 and whanne he stoupide . he sy3 the  
 scheetis lygginge; netheles he en-  
 tride not/ therfore symound petre cam  
 suwinge him . & he entride into the gra-  
 ue/ & he sy3 the scheetis leid . & the su-  
 darie that was on his heed not  
 leid with the scheetis; but bi it silf  
 wlappid into o place/ therfore thanne  
 thilke disciple that cam first to the  
 graue entride; & sy3 & bileuede/  
 for thei knewen not 3it the scrip-  
 tur'; that it bihofte him to ryse a3en  
 fro deeth/ therfore the disciplis wenten  
 eftsoone to hem silf/ but marie sto-  
 od at the graue withouteforth wepin-  
 ge/ & the while she wepte; she bo-  
 wide hir & biheeld forth in the gra-  
 ue/ and she sy3 tweyne aungelis  
 sittinge in whyt; oon at the heed .  
 & oon at the feet . wher' the body of  
 ihesu was leyd/ & thei seien to hir/  
 womman what weepist thou/ she  
 seide to hem/ for thei han take away  
 my lord; & I woot not wher' thei  
 han leyd him/ whanne she hadde seid  
 thes thingis; she turnede backward .  
 & sy3 ihesu stondinge . & wiste not that  
 it was ihesu/ ihesus seith to hir/ womman  
 what wepist thou? who sekist thou?  
 she gessinge that he was agardener .  
 seith to him . sir' if thou hast takun him  
 vp; seie to me wher' thou hast leid  
 him . & I schal take him away/ ihesus seith  
 to hir/ marie/ she turnede & seith  
 to him/ rabony . that is to seie maistir/  
 ihesus seith to hir/ nyle thou touche me/  
 for I haue not 3it sti3ed to my fa-  
 dir/ but go to my britheren; & seye  
 to hem/ I sti3e to my fadir & to  
 3our' fadir . to my god & to 3our'  
 god/ mary mawdeleyn cam tel-



linge to the disciplis . that I syȝ the  
 lord; & thes thingis he seide to me/  
 therfore whanne it was euyn in that day  
 oon of the sabotis . & the ȝatis weren  
 schitt where the disciplis weren  
 gadrid for drede of the iewis; ihesus  
 cam & stood in the myddel of the dis-  
 ciplis/ & he seith to hem/ pees to ȝou/  
 and whanne he hadde seid this; he sche-  
 wide to hem hondis & side/ therfore the  
 disciplis ioyeden; for the lord was  
 seyn/ and he seith to hem eft/ pees  
 to ȝou/ as the fadir sente me . I sen-  
 de ȝou/ whanne he hadde seid this; he  
 blew on hem & seide/ take ȝe the hooley  
 gost/ whos synnes ȝe forȝyue; tho  
 ben forȝouun to hem/ & whos ȝe with-  
 holden; tho be withholdun/ but tho-  
 mas oon of the twelue . that is seid  
 didimus; was not with hem whanne  
 ihesus cam/ therfore the othere disciplis sei-  
 den/ we han seyn the lord/ & he seide  
 to hem/ but I se in his hondis the  
 ficchyng of *the* naylis . & putte my  
 fyngur into the places of the nay-  
 les . & putte myn hond into his  
 syde; I schal not bileue/ & after  
 eiȝte dayes . eftsoone hise disciplis  
 weren withinne; & thomas with hem/  
 ihesus cam while the ȝatis weren schitt .  
 & stood in the myddel & seide/ pees  
 to ȝou/ aftirward he seith to tho-  
 mas/ putte yn her' thi fyngur . &  
 se myn hondis; & putte hidur  
 thin hond . & putte into my syde/ &  
 nyle thou be vnbileefful; but feith-  
 ful/ thomas answeride ; & seide  
 to him/ my lord & *my* god/ ihesus seith to him/  
 thomas for thou hast seyn me; thou  
 bileuedist/ blessid ben thei that syȝen  
 not; & han bileued/ & ihesus dide ma-  
 nye othere singnes in the siȝt of hi-  
 se disciplis; whiche ben not wri-

tun in this book/ but thise ben writun;  
 that 3e bileue that ihesus is crist the sone  
 of god/ & that 3e bileeuynge; haue lyf  
 in his name //c. xxi.//

Aftirward ihesus eftsoone schewi-  
 de him to hise disciplis; at  
 the see of tiberias/ & he  
 schewide him thus/ there weren to gidre  
 symount petr' & thomas . that is  
 seid didimus . nathanael that was  
 of the cane of galilee . & the sones  
 of sebedee . & tweyne othere of hi-  
 se disciplis/ symount petre seith  
 to hem/ I go to fiȝsche/ thei seyen  
 to hym/ & we comen with thee/ & thei  
 wenten out . & wenten into a bo-  
 ot; & in that nyȝt thei tooken no  
 thing/ but whanne the morwe was  
 comun; ihesus stood in the brynke/ ne-  
 theles the disciplis knewen not; that  
 it was ihesus/ therfore ihesus seith to  
 hem/ children wher 3e han ony  
 soupyng thing/ thei answeriden to  
 him/ nay/ he seide to hem/ putte 3e the  
 nett into the riȝthalf of the row-  
 yng; & 3e schulen fynde/ & thei put-  
 tiden the nett; & thanne thei myȝten  
 not drawe it/ for multitude of fiȝ-  
 schis/ therfore thilke disciple whom  
 ihesu louede; seide to petr'/ it is the  
 lord/ symound petr' whanne he had-  
 de herd that it is the lord; girte him  
 with a coote for he was nakid .  
 & wente into the see/ but the othere  
 disciplis camen bi boot/ for thei we-  
 ren not fer fro the lond . but as a  
 two hundrid cubytis; drawynge  
 the net of fiȝschis/ & as thei camen  
 down into the lond; thei syȝen colis  
 liggyng . & a fiȝsch leid on . & breed/  
 ihesus seith to hem/ brynge 3e of the fiȝ-  
 schis; whiche 3e han takun now/  
 symount petre wente vp; & drowȝ

the nett into the lond ful of grete  
 fiȝschis an hundrid fifty & thre/ &  
 whanne thei weren so manye; the nett  
 was not brokun/ ihesus seith to hem/ co-  
 me ȝe ete ȝe/ & no man of hem that  
 saten at the mete durste axe him .  
 who art thou; witinge that it is the lord/  
 & ihesus cam & took breed & ȝaf to hem;  
 & fiȝsche also/ now this thridde ty-  
 me ihesus was schewid to hise disci-  
 plis; whanne he hadde risun aȝen fro  
 deeth/ & whanne thei hadden etun; ihesus  
 seith to symount petr'/ symount of  
 Iohn louest thou me more than  
 these? he seith to him/ ȝhe lord . thou woost  
 that I loue thee/ ihesus seith to him/ fede  
 thou my lambren/ eft he seith to him/  
 symount of Iohn louest thou me?  
 he seith to hym/ ȝhe lord thou woost  
 that I loue thee/ he seith to hym/ fede thou  
 my lambren/ he seith to him the thrid-  
 de tyme/ symount of Iohn louest  
 thou me? petre was heuy . for he  
 seith to him the thridde tyme louest thou  
 me . & he seith to him/ lord thou knowist  
 alle thingis; thou woost that I loue thee/  
 ihesus seith to him/ feede my scheep/ **tr**  
 treuli treuli I seie to thee . whanne  
 thou wer' ȝonger' thou girdedist thee;  
 & wandredist where thou woldist/  
 but whanne thou schalt wexe elder' .  
 thou schalt holde forth thin hondis;  
 & anothir schal girde thee . & schal lede  
 thee whidur thou wolt not/ he seide this  
 thing; signyfyinge by what deeth he  
 schulde glorifie god/ & whanne **he**  
 he hadde seid thes thingis; he seith to  
 hym/ suwe thou me/ petre turnede  
 & siȝ thilke disciple suwyng . whom  
 ihesus louede . which also restide in the  
 souper on his brest; & he seide to  
 him/ lord who is it that schal bitraye  
 thee? therfore whanne petre hadde

seyn this; he seith to ihesu/ lord but  
 what this? ihesus seith to him/ so I wo-  
 le that he dwelle til that I come/ what  
 to thee? suwe thou me/ therfore this  
 word wente out among the bri-  
 theren . that thilke disciple dieth not/ &  
 ihesus seide not to him . that he dyeth not;  
 but so I wole that he dwelle til I  
 come . what to thee/ this is thilke  
 discipl' that berith witnessing of thes  
 thingis; & wroot hem/ and we witen  
 that his witnessinge is trewe/ & ther  
 ben also manye othere thingis that  
 ihesus dide/ whiche if thei ben writun  
 bi ech bi him silf; I deme that the world  
 him silf schal not take tho bokis .  
 that ben to be writun **//Here en-  
 dith the gospel of Iohn; & bigyn-  
 neth the prolog on the pistle of po-  
 ul to romaynis//**

Romayns ben in the cuntrey  
 of Italie/ thei weren disseyued first  
 of false profetis . that is false techeris;  
 & vndir the name of our' lord ihesus  
 crist . thei weren brouȝt into the la-  
 we & profetis/ that is into cerymony-  
 es ethir fleischly kepyng of moy-  
 ses lawe & of profetis acordinge with  
 tho cerymonyes; which vsing is  
 contrarie now to the treuthe & fre-  
 dom of cristis gospel/ Poul aȝen  
 clepith thes romayns to very feith  
 & treuthe of the gospel; & writith  
 to hem this pistle fro corinthe .  
**//this seith Ierom in his prolog on  
 the pistle to romayns/ & here  
 bigynneth the pistle with c. p.//**

Paul the seruauant of  
 ihesu crist; clepid an  
 apostle/ departid  
 into the gospel of god;  
 which he hadde by-  
 hote to fore bi his profetis . in hooly



scripturis of his sone/ which is maad  
 to him of the seed of dauith; bi the fle-  
 isch/ & he was bifore ordeyned the  
 sone of god in vertu; bi the spirit of  
 halewyng . of the aȝenrysing of deed  
 men of ihesu crist our' lord/ By whom  
 we han resseyued grace & the offi-  
 ce of apostil; to obeie to the feith  
 in alle folkis for his name/ among  
 whiche ȝe ben also clepid of ihesu  
 crist/ To alle that ben at rome . der-  
 lingis of god & clepid hooly; grace  
 to ȝou & pees of god our' fadir . &  
 of the lord ihesu crist ¶ First I do than-  
 kingis to my god . bi ihesu crist for alle  
 ȝou; for ȝoure feith is schewid in all  
 the world/ for god is a wnesse to  
 me . to whom I serue in my spirit . in  
 the gospel of his sone . that withouten  
 ceessing I make mynde of ȝou euere in  
 my preieris; & biseche if in ony  
 maner sum tyme I haue a spedi  
 weye in the wille of god to come to  
 ȝou/ for I desyre to se ȝou; to par-  
 ten sumwhat of spiritual grace that  
 ȝe be confermyd/ that is; to be coumfor-  
 tid to gidre in ȝou . by feith that is  
 bothe ȝour' & myn to gidre/ & bri-  
 theren I nyle that ȝe vnknowe; that of-  
 te I purposide to come to ȝou/  
 and I am lett to this tyme; that I  
 haue sum fruyt in ȝou . as in othere  
 folkis/ to grekis & to barberyngs  
 to wyse men & to vnwise men I am  
 dettour; so that that is in me is redy  
 to preche the gospel also in to ȝou  
 that ben at rome/ for I schame not  
 the gospel/ for it is the vertu of god  
 into heelte to ech man that bileueth;  
 to the Iew first . & to the greek/ for  
 the riȝtwysnesse of god is schewid  
 in it . of feith into feith; as it is wri-  
 tun/ for a iust man lyueth of feith/

for the wraththe of god is schewid fro  
 heuene . on al vnpite . & wickidnes-  
 se of tho men; that withholden the treu-  
 the of god in vnriȝtwysnesse/ for  
 that thing of god that is knowun; is  
 schewid to hem/ for god hath schewid  
 to hem/ for the vnuysible thingis of him;  
 that ben vndirstondun ben biholdun  
 of the creatur' of the world bi tho  
 thingis that ben maad/ ȝhe & the euer-  
 lastinge vertu of hym & the godhed; so  
 that thei mown not be excusid/ for whan-  
 ne thei hadden knowe god; thei glori-  
 fieden him not as god . nethir diden  
 thankingis/ but thei vanyscheden in  
 her thouȝtis; & the vnwyse herte  
 of hem was derkid/ for thei seiynge  
 that hem self weren wyse; thei weren  
 maad foolis/ and thei chaungeden the  
 glorie of god vncorruptible; into  
 the lyknesse of an ymage of a deed-  
 ly man . & of briddis . & of four' foo-  
 tid beestis . & of serpentis/ for which  
 thing . god bitook hem into the desy-  
 ris of her herte . into vnclenesse; that  
 thei ponysche with wrongis her  
 bodies in hem silf/ the whiche chaun-  
 giden the treuthe of god into leesyng;  
 & herieden & serueden a creature .  
 rather than to the creatour . that is  
 blessid into worldis of worldis a-  
 men ¶ therfore god bitook hem into pas-  
 siouns of schenschip/ for the wymmen  
 of hem chaungiden the kyndely vss in-  
 to that vss that is aȝens kynde/ also the  
 men forsoken the kyndely vss of wom-  
 man; & brenned in her desiris to  
 gidre/ & men into men wrouȝten  
 filthhed; & resseyueden into hem silf  
 the meede that bihofte of her error/  
 and as thei preueden that thei hadden  
 not god in knowing; god bitook hem  
 into a repreuable wit that thei do tho thingis

that ben not couenable/ that thei be ful-  
 fillid with al wickidnesse . malice .  
 fornycacioun . couetise . weyward-  
 nesse . ful of enuye . mansleyngis .  
 stryf . gile . yuel wille . priuy bachite-  
 ris . detractouris . hateful to god .  
 debateris . proude & hiȝ ouer mesure .  
 fynderis of yuele thingis/ not obei-  
 schinge to fadir & modir . vnwyse .  
 vnmanerly withouten loue . withouten  
 boond of pees . withouten mercy/ the  
 whiche whanne thei hadden knowe  
 the riȝtwysnesse of god; vndirstoden  
 not/ that thei that doen suche thingis; ben  
 worthi the deeth/ not oonly thei that do-  
 en tho thingis; but also thei that con-  
 senten to the doeris //c. ii.//  
 Wherfore thou art vnexcusa-  
 ble . ech man that demest/ for  
 in what thing thou demest anothir man;  
 thou condempnyst thi silf/ for thou doist  
 the same thingis; whiche thou demest/  
 & we witen that the dom of god is afir  
 treuthe aȝens hem; that doen suche  
 thingis/ but gessist thou man . that de-  
 mest hem that doen suche thingis & thou  
 doist tho thingis/ that thou schal ascape  
 the dom of god? wher thou dispisest the  
 richessis of his goodnesse; & the paci-  
 ence & the long abydyng? knowist thou  
 not that the benyngnyte of god; leedith  
 thee to forthinking? but afir thin hard-  
 nesse & vnrepentaunt herte; thou tre-  
 sourest to thee . wraththe in the day  
 of wraththe & of schewing of the riȝt-  
 ful dom of god . that schal ȝelde to ech  
 man afir his werkis/ sotheli to hem  
 that ben bi pacience of good werk;  
 glorie & honour & vncorruptioun .  
 to hem that seken euerlastinge lyf/ but  
 to hem . that ben of stryf & that asen-  
 ten not to treuthe . but bileue to  
 wickidnesse; wraththe & indigna-



cioun . tribulacioun & angwisch . into ech  
soule of man that worchith yuel to  
the Iew first & to the greek/ but glo-  
rie & honour & pees to ech man that  
worchith good thing; to the Iew first  
& to the greek/ for accepcioun of per-  
soones; is not anentis god/ for who-  
eure han synned withoute the lawe;  
schulen perische withouten the lawe/  
and who eure han synned in the lawe .  
thei schulen be demed by the lawe/  
for the heereris of lawe . ben not  
iust anentis god; but the doeris of  
the lawe schulen be maad iust/ for whan-  
ne hethene men that han not lawe .  
doen kyndely tho thingis that ben of  
the lawe; thei not hauynge such ma-  
ner lawe . ben lawe to hem silf . that  
schewen the werk of the lawe . writun  
in her hertis/ for the conscience of  
hem 3eldith to hem a witnessing by  
twixe hem silf of thou3tis . that ben  
accusyng or defendyng . in the day  
whanne god schal deme the priuy thingis  
of men aftir my gospel by ihesu crist/  
but if thou art named a iew . & res-  
tist in the lawe . & hast glorie in god;  
& hast knowe his wille/ & thou lernd  
by the lawe; preuest the more profi-  
table thingis/ & trustist thi silf to be  
a leder of blynde men . the li3t of hem  
that ben in derknessis . to a techen'  
of vnwyse men . a maistir of 3onge  
children; that hast the fourme of kun-  
nyng & of treuthe in the lawe/ what  
thanne techist thou anothir; & techist  
not thisilf/ thou that prechist that me  
schal not stele; stelist/ thou that te-  
chist that me schal do no leccherie;  
doist leccherie/ thou that wlatist maw-  
metis; doist sacrilegie/ thou that hast  
glorie in the lawe; vnworschipest  
god by breking of the lawe/ for the

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name of god; is blasfemyd by ȝou  
 among hethen men . as it is writun/  
 for circumcisioun profiteth if thou kepe  
 the lawe/ but if thou be a trespassour  
 aȝeyn the lawe; thi circumcisioun is  
 maad prepucie/ therfore if prepucie  
 kepe the riȝtwysnessis of the lawe;  
 wher his prepucie schal not be a-  
 rettid into circumcisioun? & the prepu-  
 cie of kynde that fulfilleth the lawe;  
 schal deme thee . that bi lettre & cir-  
 cumcisioun art trespassour' aȝeyn  
 the lawe/ for he that is in opyne is  
 not a iew . nethir it is circumcisioun  
 that is openly in the fleisch; but  
 he that is a Iew in hid/ and the cir-  
 cumcisioun of herte . in spirit . not bi  
 the lettre; whos preysyng is not of  
 men but of god //c. iii.//  
 What thanne is more to a iew;  
 or what profyt of circumci-  
 sioun/ moche . by al wyse/ first for the  
 spekingis of god . weren bitakun to hem/  
 & what if summe of hem bileueden  
 not? wher the vnbileue of hem hath  
 avoidid the feith of god? god forbe-  
 de/ for god is sothfast; but ech man  
 a lyer' . as it is writun/ that thou be ius-  
 tified in thi wordis; & ouercome whan-  
 ne thou art demyd/ but if our' wic-  
 kidnesse comende the riȝtwysnes-  
 se of god; what schulen we seie?  
 wher god is wickid; that bryngith  
 in wraththe? aftir man I seye/ god  
 forbode/ ellis how schal god deme  
 this world? for if the treuthe of god  
 hath aboundid in my leesyng . into the  
 glorie of him; what ȝit am I demed  
 as a synner? & not as we ben blas-  
 femyd . & as sum men seyen that we seien .  
 do we yuele thingis . that goode thingis  
 come . whos dampnacioun is iust/  
 what thanne? passen we hem? nay/

for we han schewid bi skile . that alle  
 bothe iewis & grekis be vndir syn-  
 ne; as it writun/ for ther is no man iust;  
 ther is no man vndirstondinge nethir  
 sekinge god/ alle boweden away .  
 to gidre thei ben maad vnprofitable;  
 ther is noon that doith good thing . ther is noon  
 on til to oon/ the throte of hem is an  
 opyn sepulcre/ with her tungis thei  
 diden gilefully/ the venym of sna-  
 kis is vndir her lippis/ the mouth  
 of whiche is ful of cursyng & bit-  
 ternesse; the feet of hem ben swift  
 to schede blood/ sorwe & cursidnesse  
 ben in the weies of hem; & thei knewen  
 not the weye of pees . the drede of  
 god is not bifore her y3en/ & we  
 witen . that what euere thingis the lawe  
 spekith . it spekith to hem that ben  
 in the lawe/ that ech mouth be stoppid .  
 & ech word be maad suget to god;  
 for of the werkis of the lawe ech  
 fleisch schal not ~~not~~ be iustified  
 bifore him/ for bi the lawe ther is kno-  
 wyng of synne/ but now withouten  
 the lawe . the ri3twysnesse of god  
 is schewid . that is witnessid of the  
 lawe & the profetis/ & the ri3twysnesse  
 of god is by the feith of ihesu crist; into all'  
 men & on to alle men that bileuen in him/ for ther is  
 no departynge . for alle men synned; &  
 han nede to the glorie of god . & ben  
 iustified frely by his grace; by the  
 a3enbyng that is in crist ihesu/ whom  
 god ordeyned for3yuer bi feith . in his  
 blood; to the schewyng of his ri3twis-  
 nesse . for remmysioun of bifore go-  
 ynge synnes/ in the bering vp of  
 god . to the schewyng of his ri3twys-  
 nesse in this tyme; that he be iust &  
 iustefiynge him that is of the feith  
 of ihesu crist/ wher' thanne is thi glori-  
 yng? it is excludid/ by what la-

we? of dedis doynge? nay/ but by  
 the lawe of feith/ for we demen aman  
 to be iustified bi the feith; withouten  
 werkis of the lawe/ whethir of Iewis .  
 is god onely; wher he is not also of  
 hethene men/ 3his & of hethene men/ for  
 oon god is that iustifieth circumcisi-  
 oun bi feith; & prepucie bi feith/ destruy-  
 en we therfore the lawe bi the feith? god  
 forbode/ but we stablischen the lawe/  
 What thanne //c. iv.//  
 schulen we seie/ that abra-  
 ham our' fadir aftir the fle-  
 isch foond? for if abraham be iusti-  
 fied of werkis of the lawe; he hath  
 glorie but not anentis god/ for  
 what seith the scriptur'? abraham bile-  
 uede to god; & it was arettid to him  
 to ri3twysnesse/ & to him that worchith .  
 meede is not arettid bi grace; but  
 by dette/ sotheli to him that worchith not .  
 but bileueth into him that iustifieth a  
 wickid man . his feith is arettid to  
 ri3twysnesse aftir the purpos of go-  
 dis grace/ as dauith seith the blessid-  
 nesse of aman whom god acceptith;  
 he 3yueth to him ri3twysnesse with  
 outen werkis of the lawe/ Blessid  
 ben thei whos wickidnessis ben for-  
 zouun; & whos synnes ben hid/ Bles-  
 sid is that man; to whom god arretide  
 not synne/ thann whethir dwellith this  
 blisfulnesse oonly in circumcisioun;  
 or also in prepucie? for we seyen that  
 the feith was arettid to abraham  
 to ri3twysnesse/ how thanne was  
 it arretid? in circumcisioun or in prepu-  
 cie? not in circumcisioun; but in prepucie/  
 & he took a singne of circumcisioun . a  
 tookne of ri3twysnesse of the feith  
 which is in prepucie . that he be fadir of  
 alle men bileuyng bi prepucie/ that it be  
 arretid also to hem to ri3twysnesse;

& that he be fadir of circumcisioun/ not  
 oonly to hem that ben of circumcisi-  
 oun; but also to hem that suwen the  
 steppis . of the feith/ which feith is  
 in prepucie of our' fadir abraham/  
 for not bi the lawe . is biheeste to  
 abraham or to his seed . that he schul-  
 de be eyr of the world; but bi the  
 riȝtwysnesse of feith/ for if thei  
 that ben of the lawe . ben eyris;  
 feith is distryed . biheest is don a  
 wey/ for the lawe worchith wrath-  
 the/ for where is no lawe ther' is  
 no trespass; nethir is trespassing/  
 therfore riȝtfulnesse is of the feith;  
 that bi grace biheeste be stable to  
 ech seed/ not to that seed oonly that  
 is of the lawe; but to that that is  
 of the feith of abraham/ which is fa-  
 dir of us alle; as it is writun/ for  
 I haue sett thee fadir of many fol-  
 kis bifore god; to whom thou hast  
 bileued/ which god quykeneth  
 deed men; & clepith tho thingis that ben  
 not as tho that ben/ which abraham  
 aȝens hope . bileuede into hope;  
 that he schulde be maad fadir of man-  
 ny folkis . as it was seid to hym/  
 thus schal thi seed be . as the steris  
 of heuene; & as the grauel that  
 is in the brynke of the see/ & he  
 was not maad vnstidefast in the  
 bileue . nethir he biheelde his body  
 thanne nyȝ deed . whanne he was  
 almost of an hundrid ȝeer . ne the  
 wombe of sare nyȝ deed/ also in  
 the biheeste of god . he doutide not  
 with vntrist; but he was coumfor-  
 tid in bileue . ȝuyng glorie to  
 god/ witinge moost fully . that what  
 euer thingis god hath bihiȝt; he is myȝ-  
 ti also to do/ therfore it was aret-  
 tid to him to riȝtwysnesse/ & it is

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not writun onely for him . that it was  
 arettid to him to riȝtfulnesse; but  
 also for us to whiche it schal be  
 arettid . that bileuen in him that rey-  
 side our' lord ihesu crist fro deeth/ whi-  
 ch was bitakun for our' synnes; &  
 roos aȝen for our' iustifyng/  
 Therefore we iusti- //c. v.//  
 fied of feith; haue we pees  
 at god bi our' lord ihesu crist/ bi  
 whom we han nyȝ goyng to .  
 by feith into this grace . in which  
 we stonden & han glorie in the hope  
 of the glorie of godis children/ &  
 not this oonly; but also we glori-  
 en in tribulaciouns/ witinge that  
 tribulacioun worchith pacience/  
 & pacience preuyng/ & preuyng hope/  
 & hope confoundith not/ for the chari-  
 te of god is spred abroad in our' her-  
 tis by the hooly gost that is ȝouun  
 to us/ and whyle that we weren syke  
 aftir the tyme; what dyede crist for  
 wickid men/ for vnnethis dyeth ony man  
 for the iust man/ & ȝit for a good man;  
 peraventure sum man dar dye? but god  
 comendith his charite in vs/ for if whan-  
 ne we weren ȝit synneris; aftir the  
 tyme crist was deed for vs/ thanne  
 moche more now we iustified in his  
 blood schulen be saaf fro wraththe  
 by hym/ for if ~~whanne~~ whanne we  
 weren enemyes; we ben recoun-  
 celid to god bi the deeth of his sone/  
 myche more we recounselid; schu-  
 len be saaf in the lyf of him/ & not  
 oonly this; but also we glorien  
 in god . by our' lord ihesu crist; by  
 whom we han resseyued now re-  
 counseling/ therfore as by o man . synne en-  
 tride into this world . & by synne deeth/  
 & so deeth passide forth into alle men;  
 in which man alle men synneden/ for til

to the lawe; synne was in the world/  
 but synne was not rettid; whanne  
 lawe was not/ But deeth regnede  
 from adam til to moyses . also in-  
 to hem that synneden not . in liknes-  
 se of the trespassing of adam; the whi-  
 ich is likness of crist to comynge/ but  
 not as gilt; so the ȝifte/ for ifthurȝ  
 the gilt of oon . many ben deed;  
 moche more the grace of god/ &  
 the ȝyfte in the grace of o man ihesu  
 crist hath aboundid into many men/  
 & not as bi o synne; so bi the ȝifte/  
 for the dom of oon into condempna-  
 cioun; but grace of many giltis  
 into iustificacioun/ for if in the gilt  
 of oon . deth regnede thurȝ oon; mo-  
 che more men that taking plente of  
 grace & of ȝuyng & of riȝtwys-  
 nesse schulen regne in lyf by oon  
 ihesu crist/ therfore as bi the gilt of oon  
 into alle men into condempnacioun;  
 so by the riȝtwysnesse of oon . into  
 all men into iustifyng of lyf/ for  
 as by inobedience of oon man . ma-  
 nye ben maad synneris; so bi the  
 obedience of oon . manye schulden  
 be iust/ and the lawe entride; that  
 gilt schulde be plenteuous/ but  
 wher' gilt was plenteuous; gra-  
 ce was more plenteuous/ that as syn-  
 ne regnede into deeth; so grace  
 regne by riȝtwysnesse into euer-  
 lastinge lyf by ihesus crist our' lord/  
 Therfore what //c. vi.//  
 schulen we seie? schulen  
 we dwelle in synne; that grace  
 be plenteuous? god forbede/ for h-  
 ow schulen we that ben deed to syn-  
 ne; lyue ȝit therinne? whethir britheren  
 ȝe knowen not . that whiche euer we ben  
 baptisid in crist ihesu; we ben bap-  
 tisid in his deeth/ for we ben to-

gider' biried with him by bapty in  
 to deeth/ that as crist aroos fro deeth bi  
 the glorie of the fadir; so walke we  
 in a newnesse of lyf/ for if we plan-  
 tid togydre . ben maad to the lices-  
 se of his deeth; also we schulen be of  
 the licesse of his risyng aȝen/ wi-  
 tinge this thing that our' olde man is  
 crucified to gidre/ that the body of syn-  
 ne be destruyed; that we serue no mo-  
 re to synne/ for he that is deed; is ius-  
 tified fro synne/ & if we ben deed  
 with crist; we bileuen that also we schu-  
 len lyue to gidre with him witinge .  
 for crist rysinge aȝen fro deeth; now  
 dieth not . deeth schal no more haue  
 lordschip on him/ for that he was deed  
 to synne; he was deed onys/ but that  
 he lyue; he lyueth to god/ so ȝe de-  
 me ȝou silf to be deed to synne; but  
 lyuyng to god in ihesu crist our' lord/  
 therfore regne not synne in ȝoure  
 deedly body/ that ȝe obeische to his co-  
 uetyngis/ nethir ȝyue ȝe ȝour' membris  
 aarmuris of wickidnesse to synne;  
 but ȝyue ȝe ȝou silf to god . as thei  
 that lyuen of deed men . & ȝoure mem-  
 bris aarmuris of riȝtwysnesse to  
 god/ for synne schal not haue lord-  
 schip on ȝou/ for ȝe ben not vndir  
 the lawe; but vndir grace/ what  
 therfore? schulen we do synne . for we  
 ben not vndir the lawe; but vndir  
 grace? god forbede/ witen ȝe not that  
 to whom ȝe ȝyuen ȝou seruauntis  
 to obeie to; ȝe ben seruauntis of that  
 thing to which ȝe han obeischid? ethir  
 of synne to deeth; ethir of obedience  
 to riȝtwysnesse/ but I thanke god  
 that ȝe weren seruauntis of synne; but  
 ȝe han obeischid of herte . into that  
 fourme of teching . in which ȝe ben  
 bitakun/ & ȝe delyuerid fro synne;



ben maad seruauntis of riȝtwysnesse/  
 I seie that thing that is of man . for the  
 vnstablesse of ȝour' fleisch/ but  
 as ȝe han ȝouun ȝour' membris to ser-  
 ue to vnclennesse & to wickidnesse  
 into wickidnesse; so now ȝyue ȝe ȝo-  
 ure membris to serue to riȝtwysnes-  
 se into hoolynesse/ for whanne ȝe we-  
 ren seruauntis of synne; ȝe weren  
 fre of riȝtfulnesse/ therfore what  
 fruyt hadden ȝe thanne in tho thingis .  
 in whiche ȝe schamen now? for the  
 ende of hem is deeth/ but now ȝe de-  
 lyuered fro synne . & maad seruauntis  
 to god; han ȝour' fruyt into hooly-  
 nesse . & the ende euerlastinge lyf/  
 for the wagis of synne . is deeth/ the  
 grace of god; is euerelastinge lyf in  
 crist ihesu oure lord //c. vii.//  
 Britheren wher ȝe knowen not?  
 for I speke to men that kno-  
 wen the lawe/ for the lawe  
 hath lordschip in aman; as long ty-  
 me as it lyueth/ for that womman that  
 is vnder an hosebonde; is boundun  
 to the lawe while the hosebonde ly-  
 ueth/ but if hir hosebonde is deed;  
 she is delyuered fro the lawe of the ho-  
 sebonde ¶ Therfor she schal be clepid  
 auowtresse; if she be with anothir  
 man while the hosebonde lyueth/ but  
 if hir hosebonde is deed; she is  
 delyuered fro lawe of the hosebonde/  
 that she be not auowtresse; if she be  
 with anothir man/ and so my britheren/  
 ȝe ben maad deed to the lawe bi the  
 body of crist; that ȝe ben of anothir; that  
 roos aȝen fro deeth . that ȝe bere fruyt  
 to god ¶ For whanne we weren in  
 fleisch; passiouns of synnes that we-  
 ren by the lawe; wrouȝten in oure  
 membris . to bere fruyt to deeth/  
 but now we ben vnbounden fro the la-



we of deeth; in which we weren hol-  
 dun/ so that we seruen in newnesse  
 of spirit; & not in eldnesse of lettr'/  
 what therfore schulen we seye? the la-  
 we is synne? god forbede/ but I knew  
 not synne; but by lawe/ for I wiste  
 not that couetinge was synne/ but for  
 the lawe seide/ thou schalt not couey-  
 te/ and thurȝ occasioun takun; synne  
 bi the maundement hath wrouȝt in me  
 al couetise/ for withouten the lawe;  
 synne was deed/ & I lyuede withou-  
 te the lawe sumtyme/ But whanne  
 the comaundement was comun; synne  
 lyuede aȝen/ but I was deed . & this  
 comaundement that was to lyf; was  
 foundun to me to be deeth/ for synne  
 thurȝ occasioun takun bi the comaunde-  
 ment disseyuede me; & by that it  
 slouȝ me/ therfore the lawe is holy .  
 & the comaundement is hooly . & iust  
 & good/ is thanne that thing that is good;  
 maad deeth to me? god forbede/ but  
 synne that it seme synne; thurȝ good  
 thing wrouȝt deeth to me . that me syn-  
 ne ouer maner thurȝ the comaundement/  
 and we witen that the lawe is spiri-  
 tual/ but I am fleischly . seld vnder  
 synne/ for I vndirstonde not that  
 that I worche/ for I do not the good  
 thing that I wole; but I do the ilke  
 yuel thing that I hate/ and if I do  
 that thing that I wole not; I consen-  
 te to the lawe . that it is good/ but  
 now I worche not it now; but the  
 synne that dwellith in me/ but & I  
 woot; that in me . that is in my fleisch  
 dwellith not good/ for will liith to  
 me; but I fynde not to parforme  
 good thing/ for I do not the ilke go-  
 od thing that I wole; but I do the il-  
 ke yuel thing that I wole not/ and  
 if I do that yuel thing that I wole

not; I worche not it . but the synne  
 that dwellith in me/ therfore I fynde  
 the lawe to me willinge to do go-  
 od thing/ for yuel thing liith to me/  
 for I delyte to gidere to the lawe  
 of god aftir the ynnere man/ but I  
 se anothe lawe in my membris . aȝeyn-  
 figtinge the lawe of my soule . & ma-  
 kinge me caytif in the lawe of synne  
 that is in my membris/ I am an vnce-  
 ly man ; who schal delyuer' me . fro  
 the body of this synne / the grace of god;  
 by ihesu crist oure lord/ therfore I my  
 silf bi the soule serue to the lawe of  
 god; but bi fleisch to the lawe of synne/  
 Therfore now no- //c. viii.//  
 thing of dampnacioun . is to hem  
 that ben in crist ihesu; whiche wan-  
 dren not aftir the fleisch/ for the  
 lawe of the spirit of lyf in crist ihesu;  
 hath delyuered me fro the lawe of  
 synne & of deeth/ for that that was  
 ympossible to the lawe . in what  
 thing it was syk by fleisch; god sen-  
 te his sone into the lyknesse of fle-  
 isch of synne & of synne dampnyde  
 synne in fleisch/ that the iustifying of  
 the lawe wer' fulfillid in us that  
 goen not aftir the fleisch . but af-  
 tir the spirit/ for thei that ben af-  
 tir the fleisch; sauoren tho thingis  
 that ben of the fleisch/ but thei that  
 ben aftir the spirit; feelen tho thin-  
 gis that ben of the spirit/ for the  
 prudence of fleisch; is deeth/ but  
 the prudence of spirit; is lyf & pe-  
 es/ for the wysdom of the fleisch;  
 is enemy to god/ for it is not su-  
 get to the lawe of god; for nethir  
 it may/ & thei that ben in fleisch;  
 mown not plese to god/ but ȝe  
 ben not in fleisch . but in spirit;  
 if netheles the spirit of god dwel-

leth in 3ou/ but if ony hath not the spi-  
 ryt of crist; this is not his/ for if crist  
 is in 3ou; the body is deed for synne .  
 but the spirit lyueth for iustifyng/  
 and if the spirit of him that reise ihesus  
 crist fro deeth dwellith in 3ou; he that  
 reise ihesu crist fro deeth schal quy-  
 kene also 3our' deedly bodies . for  
 the spirit of hym that dwellith in 3ou/  
 ¶ therfore britheren we ben dettouris;  
 not to the fleisch . that we lyue aftir  
 the fleisch/ for if 3e lyuen aftir the fle-  
 isch; 3e schulen dye/ but if 3e bi the  
 spirit sleen the dedis of the fleisch;  
 3e schulen lyue/ for who euere ben lad  
 bi the spirit of god; thes ben the sones  
 of god/ for 3e han not take eftsoo-  
 ne the spirit of seruage in drede;  
 but 3e han take the spirit of adop-  
 cioun of sones . in which we cryen .  
 abba . fadir/ & the ilke spirit . 3eldith  
 witnessing to our' spirit/ that we ben  
 the sones of god/ if sones; & eyris/  
 and eyris of god; & eyris to gidre  
 with crist/ if netheles we suffren to  
 gidre; that also we ben glorified to  
 gidre ¶ And I deme . that the passiouns  
 of this tyme ben not worthi; to the  
 glorie to comynge that schal be sche-  
 wid in us/ for the abiding of creatu-  
 re; abydith the schewing of the sones  
 of god/ but the creatur' is suget to  
 vanyte . not willinge; but for him  
 that made it suget in hope/ for  
 the ilke creatur' schal be delyuered fro  
 seruage of corrupcioun; into liber-  
 te of the glorie of the sones of god/  
 & we witen . that ech creatur' sorwith  
 & trauelith with peyne til 3it/ and  
 not oonly it; but also we vs silf  
 that han the firste fruytis of the  
 spirit/ & we us silf sorwen with inne  
 us for the adopcioun of godis sones .

abidyng the aȝenbying of our' bo-  
 dy/ but bi hope we ben maad saaf/  
 for hope that is seyn; is not hope/  
 for who hopith that thing that he seeth?  
 and if we hopen that thing that we  
 seen not; we abiden bi pacience/  
 and also the spirit helpith our' in-  
 firmyte/ for what we schulen  
 preye as it bihoueth we witen not;  
 but the ilke spirit axith for us with  
 sorwyngis . that moun not be teld  
 out/ for he that sekith the hertis .  
 woot what the spirit desyrith . for  
 by god he axith for hooly men/ &  
 we witen that to men that louen god;  
 alle thingis worchen to gidre into  
 good/ to hem that afir purpos  
 ben clepid seyntis/ for thilke that  
 he knew bifore; he bifore ordeyne-  
 de by grace to be maad lyk to the  
 ymage of his sone . that he be the fir-  
 ste bigetun among many britheren/  
 and thilke that he bifore ordeynede to  
 blis; hem he clepide/ & whiche he  
 clepide; hem he iustifiede/ & whi-  
 che he iustifiede; & hem ~~hem~~ he glo-  
 rifiede/ what thanne schulen we seie  
 to thes thingis? if god is for us; who  
 is aȝens us? the which also spari-  
 de not his owne sone; but for us  
 alle bitook hym/ how also ȝaf he not  
 to us . alle thingis with him? who  
 schal accuse aȝenus the chosne men  
 of god? it is god that iustifieth;  
 who is it that condempneth? it is ihesus  
 crist that was deed . ȝhe the which  
 roos aȝen . the which is on the riȝt-  
 half of god . & the which preieth  
 for us/ who thanne schal departe  
 us fro the charite of crist? tribula-  
 cioun . or angwisch . or hungur . or  
 nakidnesse . or persecucioun . or perel .  
 or swerd? as it is writun/ for we

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ben slayn al day for thee; we ben  
 gessid as scheep of slauȝtir/ but  
 in all the thingis we ouercomen;  
 for hym that louede us/ but I am  
 certeyn . that nethir deeth . nethir lyf . nethir  
 angels . nethir principatis . nethir ver-  
 tues . nethir present thingis . nethir  
 thingis to comynge nethir streng-  
 the . neithir hiȝthe . nethir depnesse . nethir  
 noon othir creatur' . may depar-  
 te us fro the charite of god . that is  
 in crist ihesu oure lord //c. ix.//  
 I seie treuthe in crist ihesu .  
 I lye not; for my concien-  
 ce berith witnessing to  
 me in the hooly gost/ for greet  
 heuynesse is to me; & contynu-  
 el sorwe to myn herte/ for I my  
 silf desirede to be departid fro  
 crist for my britheren/ that ben my  
 cosyns aftir the fleisch . that ben men  
 of israel/ whos is adopcioun of sones  
 & glorie . & testament & ȝuyng of  
 the lawe; & seruyse of biheestis/  
 whos ben the fadris & of whiche  
 is crist aftir the fleisch; that is god a-  
 boue alle thingis . blessid into worl-  
 dis amen/ but not that the word of  
 god hath falle down/ for not alle that  
 ben of israel; thes \* israelitis/ neithir  
 thei that ben seed of abraham . alle  
 ben sones; but in Isaac the seed  
 schal be clepid to thee/ that is to  
 seie not thei that ben sones of the  
 fleisch; ben sones of god/ but thei  
 that ben sones of biheeste; ben  
 demed in the seed/ for whi this is the  
 word of biheeste/ Aftir this tyme  
 I schal come; & a sone schal be to  
 sare/ & not oonly she; but also  
 rebecca hadde twey sones of o  
 liggyng by . of Isaac our' fadir/  
 & whanne thei weren not ȝit borun

\* ben

nethir hadden *don* ony thing of good ethir  
 of yuel; that the purpos of god schul-  
 de dwelle by elecioun . not of wer-  
 kis . but of god clepinge it was  
 seid to hym/ that the more schulde  
 serue the lasse; as it is writun/ I  
 louede Iacob; but I hatide esau/  
 what therfore schulen we seie?  
 wher wickidesse be anentis  
 god? god forbede/ for he seith to  
 moyses/ I schal haue mercy on  
 whom I haue mercy/ & I schal ȝy-  
 ue mercy . on whom I schal haue  
 mercy/ therfore it is not nethir of  
 man willinge . nethir rennyng; but  
 of god hauynge mercy/ & the scrip-  
 ture seith to farao/ for to this thing  
 I haue stirid thee; that I schewe in  
 thee my vertu . & that my name be  
 teeld in al erthe/ therfore of whom  
 god wole he hath mercy; & whom  
 he wole he endureth/ thanne seist  
 thou to me / what is souȝt ȝit? for  
 who withstondith his wille? O man  
 what art thou . that answerist to god?  
 wher a maad thing seith to hym that  
 made it; what hast thou maad me  
 so? wher a potter of cley hath not  
 power to make of the same gobet  
 o vessel into honour . anothir into dis-  
 pyt? that if god willinge to schewe  
 his wraththe & to make his power  
 knowun; hath suffrid in greet  
 pacience vessels of wraththe . able  
 into deeth/ to schewe the richessis  
 of his glorie . into vessels of mer-  
 cy/ whiche he made redy into glo-  
 rie/ whiche also he clepide not oon-  
 ly of Iewis; but also of hethen men .  
 as he seith in osee/ I schal clepe .  
 not my peple; my peple/ & not  
 my louyd . my louyd; & not getin-  
 ge mercy . getinge mercy/ & it

schal be in the place . wher' it is seid  
 to hem . not 3e my peple/ ther' thei  
 schulen be clepid the sones of god  
 lyunge/ but Isaye crieth for israel/  
 if the noumbre of israel schal be as  
 grauel of the see; the relifs schu-  
 len be maad saaf/forsothe a word  
 makinge an ende & abregging in-  
 equite; for the lord schal make  
 a word breggid on al the erthe/ &  
 as Isaye bifore seide/ but god of  
 oostis hadde left to us seed; we  
 hadden be maad as sodom . & we  
 hadden be liik as gomor/ therfore what  
 schulen we seie? that hethene men that  
 suweden not ri3twisnese; han ge-  
 te ri3twysnesse/ 3he the ri3twys-  
 nesse that is of feith/ but israel su-  
 wyng the lawe of ri3twysnes-  
 se; cam not parfytylly into the la-  
 we of ri3twysnesse/ why? for  
 not of feith; but as of werkis/ &  
 thei spurneden a3enus the stoon of  
 offencioun; as it is writun/ lo I put-  
 te a stoon of offencioun in Syon;  
 & a stoon of sclaudre/ & ech that  
 schal bileue in it; schal not be con-  
 foundid . //c. x.//

Bretheren the wille of myn  
 herte . & my biseching is  
 maad to god for hem into heelthe/  
 but I bere witnessing to hem . that  
 thei han loue of god; but not af-  
 tir kunnyng/ for thei vnknowynge  
 goddis ri3twysnesse . & sekinge to  
 make stidefast her owne ri3t-  
 fulnesse; ben not suget to the  
 ri3twysnesse of god/ for the ende  
 of the lawe is crist; to ri3twysnes-  
 se to ech man that bileueth/ for mo-  
 yses wroot . for the man that schal  
 do ri3twysnesse that is of the la-  
 we; schal lyue in it/ but the ri3t-



wysnesse that is of bileue seith thus/  
 seye thou not in thin herte . who sc-  
 hal stiȝe into heuene; that is to  
 seie . to lede doun crist/ or who schal  
 go doun into helle; that is to aȝen  
 clepe crist fro deeth/ but what seith  
 the scriptur' ? the word is nyȝ in thi  
 mouth; & in thin herte/ this is the  
 word of bileue; which we prechen/  
 that if thou knowlechist in thi mo-  
 uth . the lord ihesu crist . & bileuest in  
 thin herte . that god reisid him fro  
 deeth; thou schalt be saaf/ for by  
 herte me bileueth to riȝtwisnes-  
 se; but by mouth knowleching is  
 maad to heelte/ forwhy scriptur'  
 seith/ ech that bileueth in him; sch-  
 al not be confoundid/ & ther is no  
 distyncioun of iew & of greek/  
 for the same lord of alle; is ryche  
 in alle that inwardly clepen him/  
 for ech man who euere schal inward-  
 ly clepe the name of the lord; schal  
 be saaf/ how thanne schulen thei in-  
 wardly clepe him; into whom thei  
 han not bileued/ or how schulen  
 thei bileue to him; whom thei han not  
 herd; how schulen thei heer' with-  
 outen a prechour? & how schulen  
 thei preche; but thei be sent?  
 as it is writun/ how fair' ben  
 the feet of hem that prechen  
 pees; of hem that prechen goode  
 thingis? but not alle men obeient  
 to the gospel/ for Isaye seith/ lord  
 who bileuede to our' heeryng?  
 therefore feith is of heering but hee-  
 ring bi the word of crist/ but I seie  
 wher thei herden not? ȝhis sothe-  
 ly the word of hem wente out  
 into al erthe; & her wordis into  
 the endis of the world/ but I seie wher  
 ysrael knew not? first moyses

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seith/ I schal lede 3ou to enuye . that 3e  
 be no folk . that 3e be an vnwyse  
 folk . I schal sende 3ou into wrath-  
 the/ and Isaye is boold & seith/ I  
 am foundun of men that seken me  
 not/ openly I apperide to hem; that  
 axiden not me/ but to israel he seith/  
 al day I strei3te out my hondis to  
 a peple that bileuede not; but a3en-  
 seyde me //c. xi.//

Therfore I seye whethir god  
 hath put away his peple?  
 god forbede/ for I am an isra-  
 elite . of the seed of abraham . of  
 the lynage of beniamyn/ god hath  
 not put away his peple; which  
 he bifore knew/ wher 3e witen not .  
 what the scriptur' seith in elye? how  
 he preieth god a3ens ysrael/ lord thei  
 han slayn thi profetis . thei han vn-  
 dirdoluen thin auteris; & I am  
 left aloone . & thei seken my lyf/  
 but what seith godis answer to  
 him/ I haue left to me seuene thou-  
 sendis of men; that han not bowid  
 her knees bifore baal/ so therfore al-  
 so in this tyme; the relyfs ben maad  
 saaf . by the chesyng of the grace  
 of god/ & if it be bi the grace of god;  
 it is not now of werkis/ ellis grace;  
 is not now grace/ what thanne? is-  
 rael hath not getun this that he sou3-  
 te/ but eleccioun hath getun/ &  
 the othere ben blyndid . as it is writun/  
 god 3af to hem a spirit of compunc-  
 cioun/ I3en that thei se not . & eeris that  
 thei heer' not; into this day/ & da-  
 uith seith/ be the boord of hem maad  
 into a gryn bifore hem . & into cac-  
 ching & into sclaundir & into zeldyng  
 to hem/ be the y3en of hem maad derk  
 that thei se not; & bowe thou doun al-  
 gatis the bak of hem/ therfore I seie/

wher thei offenden so; that thei schulden  
 falle doun/ god forbede/ but by the  
 gilt of hem . heelte is maad to he-  
 thene men; that thei suwe hem/ that if the  
 gilt of hem ben richessis of the wo-  
 rld . & the making lesse of hem . ben ry-  
 chessis of hethen men/ how moche  
 more the plente of hem/ but I seie  
 to ȝou hethene men/ for as lon-  
 ge as I am apostle of hethen  
 men; I schal honour' my mynyst-  
 terie/ If in ony maner I stir' my  
 fleisch for to folowe ; & that I make  
 summe of hem saf/ for if the loss of  
 hem is the recouncelyng of the world;  
 what is the takyng vp? but lyf  
 of deed men; for if a litil part of  
 that that is tastid be hooly; the hool  
 gobet is hooly/ & if the roote is hooly;  
 also the braunchis/ what if ony of the  
 braunchis ben brokun . whanne thou were  
 a wylde olyue tree . art graffid a-  
 mong hem . & art maad felowe of  
 the roote & of the fatnesse of the oly-  
 ue tree; nyle thou haue glorie aȝe-  
 nus the braunchis/ for if thou glori-  
 est; thou berist not the roote . but  
 the roote thee/ therfore thou seist/ the braun-  
 chis ben brokun; that I be graffid yn/  
 wel for vnbileue the braunchis ben  
 brokun; but thou stondist bi feith/  
 nyle thou sauore hiȝ thing; but dre-  
 de thou/ for if god sparide not the  
 kyndely braunchis; lest perauentur'  
 he spare not thee/ therfore se the good-  
 nesse . & the fersnesse of god/ ȝhe the  
 fersnesse; into hem that felden doun/  
 but the goodnesse of god into thee;  
 if thou dwellist in goodnesse/ ellis  
 also thou schalt be kitt doun/ ȝhe &  
 thei schulen be sett yn; if thei dwellen  
 not in vnbileue/ for god is myȝti;  
 to sette hem yn eftsoone/ for if thou art

kitt doun of the *kyndely* wylde olyue tree; & a-  
 zenus kynde art sett into a good olyue  
 tree/ how moche more . thei that ben  
 by kynde; schulen be sett in her oly-  
 ue tree? but britheren I wole not  
 that 3e vnknowe this myserie; that  
 3e be not wyse to 3ou silf/ for blynd-  
 nesse hath fild a party in israel;  
 til that the plente of hethen men  
 entride . & so al israel schulde be  
 maad saaf . as it is writun/ he sch-  
 al come of syon that schal delyuere .  
 & turne away the wickidnesse of  
 Iacob/ & this testament to hem of me;  
 whanne I schal do a wey her synnes/  
 aftir the gospel thei ben enemyes for  
 3ou; but thei ben moost dereworthe  
 bi the eleccioun for the fadris/ & the 3if-  
 tis & the clepyng of god; ben with-  
 oute forthinkyng/ and as sum tyme  
 also 3e bileueden not to god; but  
 now 3e han gete mercy for the vn-  
 bileue of hem/ so & these now bileue-  
 den not; into 3our' mercy . that also  
 thei gete mercy/ for god closide  
 to gidre alle thingis in vnbileue;  
 that he haue mercy on alle/ a the hi3-  
 nesse of the richessis of the wysdom &  
 of the kunnyng of god/ how incompre-  
 hensibile ben hise domes; & hise wey-  
 es ben vnserchable/ forwhi who  
 knew the witt of of the lord; or who  
 was his councelour? or who for-  
 mere 3af to hym; & it schal be quyt  
 to hym? for of hym & by hym . & in  
 hym ben alle thingis; to him be glorie  
 into worldis amen //c. xii.//  
 Therefore britheren I biseche  
 3ou by the mercy of god; that  
 3e 3yue 3our' bodies a lyuyng sa-  
 crifice . hooly plesynge to god . & 3ou-  
 re seruyse resonable/ and nyle 3e  
 be confourmed to this world . but be  
 3e refourmed in newnesse of 3our'

witt; that 3e preue which is the will  
 of god . good & wel plesynge & par-  
 fyt/ for I seie by the grace that is  
 3ouun to me to alle that ben a mong  
 3ou . that 3e sauere not more than it bi-  
 houeth to sauere . but forto sauere to  
 sobrenesse/ and to ech man as  
 god hath departid the mesur' of  
 feith/ for as in o body we han ma-  
 ny membris . but alle the membris  
 han not the same dede; so we ma-  
 nye ben o body in crist/ & ech ben  
 membris; oon of anothir/ therfore  
 we that han 3iftis dyuersynge aftir  
 the grace; that is 3ouun to us/ ethir  
 profecie aftir the resoun of feith . ethir  
 seruyse in mynstring/ ethir he that  
 techith in teching . he that stirith soft-  
 ly in monestyng/ he that 3yueth in  
 symplenesse . he that is souereyn in  
 bisynesse . he that hath mercy in glad-  
 nesse/ loue withouten feynynge/ ha-  
 tynge yuel/ drawynge to good/ louyn-  
 ge to gidre *bi* the charite of britherhed/  
 ech come bifore to worschipen othere/  
 not slow in bisynesse/ feruent in spirit/  
 seruyng to the lord/ ioyinge in hope/  
 pacient in tribulacioun/ bisy in prei-  
 er/ 3yuynge good to the nedis of  
 seyntis/ kepyng hospitalite/ bles-  
 se 3e men that pursuwen 3ou; blesse  
 3e & nyle 3e curse/ forto ioye with  
 men that Ioyen . forto wepe with men  
 that wepen/ feele 3e the same thing  
 to gidre/ not sauerynge hi3 thingis;  
 but consentynge to meke thingis/  
 ¶ Nyle 3e be prudent anentis 3ou  
 silf; to no man zeldynge yuel for  
 yuel but purueye 3e good thingis .  
 not onely bifore god; but also by-  
 fore alle men/ if it may be don . that  
 that is of 3ou; haue the pees with al-  
 le men/ 3e moost dere britheren not



defendynge 3ou silf; but 3yue 3e pla-  
 ce to wraththe/ for it is writun/ the lord  
 seith . to me veniaunce; & I schal 3elde/  
 but if thin enemy hungrith; fede thou  
 hym/ if he thirstith; 3yue thou dryn-  
 ke to him/ for thou doynge this thing;  
 schalt gadre to gidre colis on  
 his heed/ nyle thou be ouerco-  
 mun of yuel; but ouercome  
 thou yuel by good //c. xiii.//  
 Euery soule be suget to hi3-  
 ere poweris/ for ther is no  
 power; but of god/ and tho  
 thingis that ben of god; ben ordeyned/  
 therfore he that a3enstondith power;  
 a3enstondith the ordynaunce of god/  
 & thei that a3enstonden; geten to hem  
 silf dampnacioun/ for princes ben not  
 to the drede of good werk; but of  
 yuel/ but wolt thou that thou drede not  
 power? do thou good thing; & thou  
 schalt haue preisyng of it/ for he  
 is the mynystre of god; to thee into  
 good/ but if thou doist yuel; drede  
 thou/ for not withoute cause he be-  
 rith the swerd/ for he is the mynystr'  
 of god; veniere into wraththe . to hym  
 that doith yuel/ & therfore by nede be 3e  
 suget . not oonly for wraththe; but  
 also for conscience/ for therfore 3e  
 3yuen tributis/ thei ben the mynys-  
 tris of god; & seruen for this same  
 thing/ therfore 3elde to alle men det-  
 tis/ to whom tribute; tribut/ to  
 whom tol; tol/ to whom drede; drede/  
 to whom honour; honour/ to no man  
 owe 3e ony thing; but that 3e loue  
 to gidre/ for he that loueth his nei3-  
 ebore; hath fulfillid the lawe/ for thou  
 schalt do no leccherie . thou schalt  
 not sle . thou schalt not stele . thou schalt  
 not seye fals witnsessing . thou schalt  
 not coueyte the thing of thi nei3e-

bore/ and if ther be ony othir maunde-  
 ment; it is instorid in this word/ thou  
 schalt loue thi neigebore as thi silf/  
 the loue of neigebore; worchith not  
 yuel/ therfore loue is the fulfilling of  
 the lawe/ and we knowen this tyme  
 that the our is now . that we ryse fro  
 sleep/ for now our' heelte is neer;  
 than whanne we bileueden/ the nyȝt  
 wente bifore; but the day hath  
 neiged/ therfore caste we away the wer-  
 kis of derknessis . & be we clothid  
 in the aarmeris of liȝt; as in day  
 wandre we onestly/ not in super-  
 flue feestis & drunkenessis/ not in  
 beddis & vnchastitees . not in stryf  
 & in enuye; but be ȝe clothid in the  
 lord ihesu crist/ and do ȝe not the bi-  
 synesse of fleisch & desyris //c. xiiii.//  
 Bvt take ȝe a syk man in bile-  
 ue . not in demyngis of thouȝ-  
 tis/ for anothir man leueth that  
 he may ete alle thingis/ but he that  
 is syk; ete wortis/ he that etith; dis-  
 pise not him that etith not/ and he that  
 etith not; deme not him that etith/  
 for god hath take him to hym/ who  
 art thou that demest anothers ser-  
 uaunt? to his lord he stondith or fal-  
 lith fro hym/ but he schal stonde/ for  
 the lord is myȝty; to make hym  
 parfyt/ forwhi oon demeth a day  
 by twixe a day; anothir demeth ech  
 day/ ech man encrese in his witt/  
 he that vndirstondith the day; vn-  
 dirstondith to the lord/ & he that e-  
 tith; etith to the lord/ for he doith than-  
 kingis to god/ & he that etith not; etith  
 not to the lord/ & doith thankingis to god/  
 for no man of us lyueth to him silf;  
 & no man dyeth to him silf/ for wher  
 we lyuen; we lyuen to the lord/  
 & whethir we dyen; we dyen to the

lord/ therfore wher we lyuen or dyen;  
 we ben of the lord/ forwhi for this  
 thing crist was deed and roos aȝen;  
 that he be lord bothe of quyke & of  
 deed men/ but what demest thou thi  
 brothir? or whi dispisist thou thi bro-  
 thir/ for alle we schulen stonde bi-  
 fore the trone of crist/ for it is wri-  
 tun/ I lyue seith the lord . for to me  
 ech kne schal be bowid; & ech tun-  
 ge schal knowleche to god/ therfor  
 ech of us; schal ȝelde resoun to god  
 for hym silf/ therfore nomore deme  
 we ech othir/ more deme ȝe this  
 thing; that ȝe putte not ~~not~~ hirtyng or  
 sclaudre to a brothir ¶ I woot & tris-  
 te in the lord ihesu/ that no thing is co-  
 myn by hym/ no but to him that de-  
 meth ony thing to be vnclene; to  
 him it is vnclene/ & if thi brothir be maad  
 sory in conscience for mete; now  
 thou walkist not aftir charite/ ny-  
 le thou thurȝ thi mete leese hym;  
 for whom crist diede/ therfore be not  
 our good thing blasfemyd/ forwhi  
 the rewme of god is not mete &  
 drynk; but riȝtwysnesse & pees  
 & ioye in the hooly gost/ and he that  
 in this thing serueth crist plesith god .  
 & is proued to men/ therfore suwe we  
 tho thingis that ben of pees; & kepe  
 we to gidre tho thingis that ben of  
 edificacioun/ nyle thou for mete dis-  
 strye the werk of god/ for alle thingis  
 ben clene; but it is yuel to the man  
 that etith by offendyng/ it is good  
 to not ete fleisch . & to not drynke  
 wyn . nethir in what thing thi brothir  
 offendith . or is sclaudrid . or is maad  
 syk/ thou hast feith anentis thi silf;  
 haue thou bifore god/ blessid is he  
 that demeth not hym silf; in that  
 thing that he preueth/ for he that de-



meth is dampned . if he etith; for it  
 is not of feith/ & al thing that is not  
 of feith; is synne //c. xv.//  
 Bvt we saddere men owen to  
 susteyne the feblenesses of  
 syke men; & not plese to  
 us self/ ech of plese to his neiȝ-  
 ebore in good; to edificacioun/ for  
 crist pleside not to himsilf; as it is  
 writun . the reproues of men dispy-  
 singe thee; felden on me/ for what  
 euer thingis ben writun . tho ben wri-  
 tun to our' teching; that by the pacien-  
 ce & coumfort of scripturis we had  
 hope/ but god of pacience & of  
 solace ȝyue to ȝou to vndirston-  
 de the same thing . ech into othir af-  
 tir ihesu crist; that ȝe of o wille  
 with o mouth worschipe god &  
 the fadir of our' lord ihesu crist/ for  
 which thing take ȝe to gidre; as  
 also crist took ȝou into the honour  
 of god/ for I seye that ihesu crist was  
 a mynystre of circumcisioun for the treu-  
 the of god; to conferme the biheestis  
 of fadris/ & hethene men owen to ho-  
 nowre god for mercy; as it is wri-  
 tun/ therfore lord I schal knowleche  
 to thee among hethene men; & I schal  
 synge to thi name/ & eft he seith/  
 ȝe hethene men be ȝe glad with his  
 peple/ and eft/ alle hethene men  
 herie ȝe the lord; and alle peplis  
 magnyfie ȝe hym/ and eft Isaye  
 seith/ ther schal be a roote of iesse;  
 that schal ryse vp to gouerne hethene  
 men . & hethene men schulen hope in  
 hym/ & god of hope fulfille ȝou in al  
 ioie & pees in bileuyng; that ȝe encre-  
 ce in hope & vertu of the hooly gost  
 ¶ And britheren I my silf am cer-  
 teyn of ȝou; that also ȝe ben ful of  
 loue/ and ȝe ben fillid with al kun-

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nyng; so that 3e moun moneste ech othir/  
 and britheren more boldely I wroot  
 to 3ou a party as brynggyng 3ou  
 into mynde/ for the grace that is 3ouun  
 to me of god; that I be the mynys-  
 tre of crist ihesu a mong hethene men/  
 & I halowe the gospel of god; that  
 the offryng of hethen men be accep-  
 tid . & halewid in the hooly gost/ ther-  
 fore I haue glorie in crist ihesu to god/  
 for I dar not speke ony thing of  
 tho thingis . whiche crist doith not by  
 me into obedience of hethene  
 men; in word & dedis in vertu  
 of tokenes & grete wondris . in  
 vertu of the hooly gost/ so that fro  
 ierusalem by cumpas to the illirik see;  
 I haue fillid the gospel of crist/ & so  
 I haue prechid this gospel . not  
 where crist was named; lest  
 I bylde vpon anotheris ground/  
 but as it is writun/ for to whom  
 it is not teeld of hym; thei schulen  
 se/ and thei that herden not; sch-  
 ulen vndirstonde/ for which thing  
 I was lettid ful myche . to come  
 to 3ou; & I am lettid to this tyme  
 and now I haue not ferthere  
 place in these cuntreis . but I ha-  
 ue desyr to come to 3ou . of ma-  
 ny 3eeris that ben passid/ whan-  
 ne I bigynne to passe into spay-  
 ne; I hope that in my goyng I  
 schal se 3ou/ & of 3ou I schal be  
 led thidir; if I vse 3ou first in  
 party/ therfore now I schal passe  
 forth to ierusalem; to mynystre to  
 seyntis/ for macedonye & acaie  
 han asayed to make sum 3ifte .  
 to pore men of seyntis that ben  
 in ierusalem/ for it pleside to hem; &  
 thei ben dettours of hem/ for he-  
 thene men ben maad parteneris

of her gostly thing; thei owen  
 also in fleschly thingis to my-  
 nystre to hem/ therfore whanne I  
 haue endid this thing . & haue as-  
 signed to hem this fruyt; I schal  
 passe by 3ou into spayne/ and I  
 woot . that I comynge to 3ou; schal  
 come into the abundaunce of the  
 blessing of crist / therfore britheren I  
 biseche 3ou bi our' lord ihesu crist .  
 & bi charite of the hooly gost; that  
 3e helpe me in 3our' preieris  
 to the lord . that I be delyuered fro  
 the vnfeithful men that ben in Iu-  
 dee/ and that the offryng of my  
 seruyce; be acceptid in ierusalem to  
 seyntis/ that I come to 3ou in ioye  
 by the wille of god; & that I be re-  
 freischid with 3ou/ & god of pees  
 be with 3ou alle amen //c. xvi.//  
 And I comende to 3ou fe-  
 ben our' sistir . which  
 is in the seruyse of the  
 chirche that is at teucris; that 3e res-  
 seyue hir into the lord worthily  
 to seyntis/ & that 3e helpe hir; in  
 what euere cause she schal nede  
 of 3ou/ for she helpide many  
 men . & my silf/ greete 3e pris-  
 ca & aquyla myn helperis in  
 crist ihesu; whiche vndirputtiden  
 her neckis for my lyf/ to which  
 not I aloone do thankingis; but  
 also alle the chirchis of hethene  
 men/ & greete 3e wel her meyn-  
 eal chirche/ greete wel efene-  
 te loued to me; that is the firs-  
 te of asye in crist ihesu/ greete wel  
 marie; the which hath trauelid  
 moche in vs/ greete wel andro-  
 nyk & Iulian my cosyns & myn  
 euene prisouneris; whiche ben no-  
 ble among the apostlis . & whi-

che weren bifore me in crist/ gree-  
 te wel ampliate moost derewor-  
 the to me in the lord/ greete wel  
 vrbān our' helper' in crist ihesu; &  
 stacchen my derlyng/ greete wel  
 appelem the noble in crist/ gree-  
 te wel hem that ben of aristoblis  
 hous/ greete wel erodion my  
 cosyn/ greete wel hem that ben of  
 narciscies hous; that ben in the  
 lord/ greete wel tryfenam & tri-  
 fosam whiche wymmen trauelen  
 in the lord/ greete wel persida  
 moost dereworthe womman; that  
 hath trauelid moche in the lord/  
 greete wel rufus chosone  
 in the lord/ & his modir & myn/ gr-  
 eete wel ansicrete . flegoncia . her-  
 men . patroban . herman . & britheren  
 that ben with hem/ greete wel filo-  
 logus & iuliam & nereum & his  
 sister & olimpiades; & alle the seyn-  
 tis that ben with hem/ greete  
 3e wel to gidre in hooly coss/ alle  
 the chirchis of crist greeten 3ou wel/  
 ¶ But britheren I preye 3ou . that 3e  
 asprie hem that maken dissenciouns  
 & hirtingis bisydis the doctrin . that  
 3e han lerned; & bowe 3e away fro  
 hem/ for suche men seruen not to  
 the lord crist; but to her wombe .  
 & by swete wordis & blessingis  
 disseyuen the hertis of innocent  
 men/ but 3our' obedience is pup-  
 plischid into euery place/ therfore I  
 haue ioye in 3ou; but I wole that  
 3e be wyse in good thing . & symple  
 in yuel/ and god of pees trede  
 sathanas vnder 3our' feet swif-  
 tely/ the grace of our' lord ihesu  
 crist; be with 3ou ¶ Tymothe myn  
 helper'; greetith 3ou wel . & also  
 lucius & Iason & sosipater my co-

syns/ I tertyus greete 3ou wel;  
 that wroot this epistle in the lord/  
 Gayus myn oost gretith 3ou wel; &  
 al the chirche/ erastus tresorer' of  
 the citee greetith 3ou wel; & quar-  
 tus brother/ the grace of oure lord  
 ihesu crist; with 3ou alle amen/ & ho-  
 nour & glorie be to hym that is my3-  
 ty . to conferme 3ou by my gospel/  
 & preching of ihesu crist; by the re-  
 uelacioun of mysterie holdun stille  
 in tymes euerlastinge/ which mys-  
 terie is now maad opyn . by scrip-  
 turis of profetis . bi the comaunde-  
 ment of god with outen bigynnyng  
 & ending to the obedience of feith in all  
 hethene men/ the mysterye knowun  
 bi ihesu crist to god aloone wys; to  
 whom be honour & glorie into  
 worldis of worldis amen //Her'  
**endith the pistle to romayns;**  
**& bigynneth the prolog on the firs-**  
**te pistle to corinthis/ this seith Ierom//**  
 Corinthis been of acaye . & thei  
 in lyk maner herden of the post-  
 le word of treuthe . & weren  
 peruertid in many maneris of fal-  
 se apostlis/ summe weren peruertid  
 of eloquence of filosofie ful of wor-  
 dis; other' men weren led into the  
 sect of lawe of Iewis / that is . to hol-  
 de it nedeful with the gospel/ the  
 postle clepith a3en thes corinthis  
 to verry feith & wysdom of the  
 gospel; & writith to hem fro ef-  
 ficie by tymothe his disciple/  
 //Her' endith the prolog; & bigynneth  
**the firste pistle c. i.//**  
 Poul clepid apostle  
 of ihesu crist; bi the will  
 of god . & sostenes  
 brothir; to the chirche of god that is  
 at corinthe/ to hem that ben halowid

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in crist ihesu . & clepid seyntis . with  
 alle that inwardly clepen the na-  
 me of our' lord ihesu crist . in ech pla-  
 ce of hem & of our'; grace to 3ou  
 & pees of god oure fadir . & of the  
 lord ihesu crist/ I do thankngis to my  
 god euermore for 3ou in the grace  
 of god . that is 3ouun to 3ou in crist ihesu/  
 for in alle thingis 3e ben maad ry-  
 che in him . in ech word . & in ech kun-  
 nyng; as the witnessing of crist is con-  
 fermyd in 3ou/ so that no thing fayle  
 to 3ou in ony grace; that abyden  
 the schewing of our' lord ihesu crist/  
 which also schal conferme 3ou into  
 the ende withouten cryme; in the  
 day of the comyng of our' lord ihesu  
 crist/ A trew god; by whom 3e ben  
 clepid into the felowschipe of his  
 sone ihesu crist our' lord/ but britheren  
 I biseche 3ou by the name of ou-  
 re lord ihesu crist; that 3e alle seye the  
 same thing . & that dissenciouns be not  
 among 3ou/ but be 3e parfyt in the  
 same witt; & in the same kunnyng/  
 for my britheren it is teld to me of  
 hem that ben at cloes; that stryues ben  
 among 3ou and I seye that . that ech  
 of 3ou seith/ for I am of poul . & I  
 am of appollo . & I am of cefas;  
 but I am of crist/ whethir crist is depar-  
 tid? whethir poul was crucified for  
 3ou; ethir 3e ben baptisid in the na-  
 me of poul? I do thankngis to my  
 god . that I baptisede noon of 3ou .  
 but crispus & gayus; lest ony man  
 seye that 3e ben baptysid in my name/  
 and I baptise also the hous of  
 stephan/ but I woot not that I bap-  
 tise ony other'/ for crist sente me not  
 to baptise; but to preche the gos-  
 pel/ not in wisdom of word; that  
 the cross of crist be not voidid away/

ffor the word of the cross; is folý to  
 hem that perischen/ but to hem that  
 ben maad saaf that is to seye to us;  
 it is \* vertu of god/ for it is writun/  
 I schal distruye the wysdom of  
 wyse men; & I schal reproue the  
 prudence of prudent men/ wher'  
 is the wyse man . wher' is the wyse  
 lawyere . wher' is the purchasour  
 of this world? whethir god hath not  
 maad the wysdom of the world fon-  
 nyd? for the world in wysdom of  
 god . knew not god by wysdom;  
 it pleside to god by folý of preching  
 to maken hem saaf that bileueden/  
 for Iewis seken signes; & gree-  
 kis seken wysdom/ but we prechen  
 crist crucified . to Iewis sclandre;  
 & to hethen men folý/ but to the Iewis  
 & greekis that ben clepid we prechen  
 crist the vertu of god . & the wys-  
 dom of god/ for that that is folý thing  
 of god; is wyser than men/ & that  
 that is feble thing of god; is stren-  
 ger' than men/ but britheren se 3e 3ou-  
 re clepyng . for not many wyse  
 men aftir the fleisch . not manye  
 my3ti . not many noble/ but god  
 chees tho thingis that ben fonned  
 of the world; to confounde wyse  
 men/ and god chees the feble thin-  
 gis of the world; to confounde the  
 stronge thingis/ & god chees the  
 vnnoble thingis . & dispisable thingis  
 of the world . & tho thingis that ben  
 not; to distrye tho thingis that ben  
 that ech man haue not glorie in his  
 sizt/ but of him 3e ben in crist ihesu;  
 which is maad of god to us wys-  
 dom & ri3twisnesse . & hoolynesse .  
 & a3enbiying/ that as it is writun/  
 he that glorieth; haue glorie in  
 the lord //c. ii.//

\* the

And I britheren whanne I cam  
 to 3ou; cam not in the hi3-  
 nesse of word eithir of wys-  
 dom . tellinge to 3ou the witnessing  
 of crist/ for I demede not me to  
 kunne ony thing among 3ou; but  
 crist ihesu & hym crucified/ & I in syk-  
 nesse & drede & moche trembling  
 was among 3ou/ & my word &  
 my preching was not in sutely  
 sturyng wordis of mannys wys-  
 dom; but in schewinge of spirit  
 & of vertu/ that 3our' feith be not  
 in the wysdom of men; but in the  
 vertu of god/ for we speken wys-  
 dom among parfyt men/ but not  
 wysdom of this world; nethir of prin-  
 ces of this world that ben distried/  
 but we speken the wysdom of  
 god in mysterye; which wysdom  
 is hid/ which wysdom god bfore  
 ordeynede bfore worldis into ou-  
 re glorie; which noon of the prin-  
 ces of this world knew/ for if  
 thei hadden knowun . thei schulden  
 neuer' haue crucified the lord  
 of glorie/ but as it is writun . that  
 y3en say3 not . ne eere herde . nethir  
 it sti3ede into herte of men what  
 thingis god arayede; to hem that louen  
~~uen~~ him/ but god schewide to us; bi his  
 spirit/ forwhi the spirit serchith alle thingis;  
 3he the depe thingis of god/and  
 who of men woot . what thingis  
 ben of man; but the spirit of man  
 that is in him? so what thingis ben  
 of god . no man knowith; but the  
 spirit of god/ and we han not  
 resseyued the spirit of this world .  
 but the spirit that is of god; that  
 we wite what thingis ben 3ouun  
 to us of god/ whiche thingis we  
 speken also not in wyse wordis



of mannys wysdom; but in the  
 doctryn of the spirit . & maken  
 a liknesse of spiritual thingis  
 to gostly men/ for a beestly man  
 perseyueth not tho thingis; that ben  
 of the spirit of god/ for it is foly to  
 him/ & he may not vndirstonde  
 for it is examyned gostly/ but  
 a spiritual man demeth alle thin-  
 gis; & he is demed of no man  
 as it is writun/ & who knew the  
 witt of the lord; or who tauzte  
 him/ & we han the witt of crist //c. iii.//  
 And I britheren myzte not  
 speke to zou; as to spi-  
 ritual men/ but as to  
 fleischly men . as to lytle children  
 in crist; I zaf to zou mylk drynke  
 not mete/ for ze myzten not  
 zit neithir ze mown now/ for zit  
 ze ben fleischly/ for while stryf  
 is among zou; wher ze ben not  
 fleischly; & ze goen aftir man?  
 for whanne summe seith . I am of  
 poul . anothir but I am of apollo;  
 wher ze ben not men? what therfore  
 is apollo; & what poul? thei ben  
 mynystris of hym; to whom ze han  
 bileuyd/ & to ech man as god hath  
 zouun/ I plauntide . apollo moys-  
 tide; but god zaf encreessyng/  
 therfore nethir he that plauntith is  
 ony thing . nethir he that moystith;  
 but god that zyueth encreessyng/  
 & he that plauntith . & he that moistith;  
 ben oon/ & ech schal take his ow-  
 ne meed; aftir his trauel/ for  
 we ben the helperis of god; ze  
 ben the erthe tiliyng of god . ze  
 ben the byldyng of god/ aftir the  
 grace of god that is zouun to  
 me; as a wys maystir carpenter  
 I settide the foundement/ & anothir

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byldith aboue/ but ech man se how  
 he bildith aboue/ for no man may  
 sette anothir fundament . outakun  
 that that is sett; which is crist ihesu/  
 for if ony byldith ouer this foun-  
 dement; gold . siluer . preciose stoo-  
 nes . stickis . hey or stubil; euery  
 mannys werk schal be opyn/ for  
 the day of the lord schal declare;  
 for it schal be schewid in fyer/  
 the fier schal preue the werk of  
 ech man; what maner werk it  
 is/ if the werk of ony man dwelle  
 stille . which he bildide aboue; he  
 schal resseyue mede/ if ony man-  
 nys werk brenne; he schal suffre  
 harm/ but he schal be saaf; so ne-  
 theles as by fyer ¶ Witen 3e not  
 that 3e ben the temple of god; &  
 the spirit of god dwellith in 3ou/  
 & if ony defoulith the temple of god;  
 god schal leese hym/ for the temple  
 of god is hooly; which 3e ben/ no  
 man disseyue hym silf ¶ If ony man  
 among 3ou is seyn to be wys in  
 this world; be he maad a fool . that he  
 be wyse/ for the wysdom of this  
 world; is foly anentis god/ for it  
 is writun/ I schal cacche wyse men  
 in her fel wysdom/ & eft/ the lord  
 knowith the thouȝtis of wyse men;  
 for tho ben veyn/ therfore no man  
 haue glorie in men/ for alle thingis  
 ben 3ouun . ethir poul . ethir apollo . ethir  
 cefas . ethir the world . ethir lyf . ethir  
 deeth . ethir thingis present . ethir thingis  
 to comynge/ for alle thingis ben 3our'  
 & 3e ben of crist; & crist is of god/  
 So aman gesse //c. iiii.//  
 us; as mynystris of crist .  
 & dispenderis of the mynys-  
 teries of god/ now it is souȝt her'  
 among the dispenderis that a man

be foundun trewe/ & to me it is for the  
 leeste thing that I be demyd of 3ou . or  
 of mannus day; but nethir I deme my  
 silf/ for I am no thing ouertro-  
 winge to my silf; but not in this  
 thing I am iustified/ for he that  
 demeth me; is the lord/ therfore nyle  
 3e deme bifore the tyme; til that  
 the lord come . which shal li3tne  
 the hid thingis of derknessis . & sc-  
 hal schewe the counceles of hertis/  
 and thanne preisyng schal be to e-  
 che man of god ¶ And britheren I  
 haue transfigurid thes thingis into  
 me & into apollo for 3ou; that in  
 vs 3e lerne lest ouer that it is writun .  
 oon a3ens anothis . be blowun with  
 pryde . for another/ who demeth 3e?  
 & what hast thou; that thou hast not  
 resseyued? \* what glorieth thou as thou  
 haddist not resseyued/ now 3e  
 ben fillid; now 3e ben maad ry-  
 che/ 3e regnen with outen us . &  
 I wolde that 3e regnen; that also we  
 regnen with 3ou/ & I gesse . that god  
 schewide us the laste apostlis .  
 as thilke that ben sent to the deeth;  
 for we ben maad a spectacle to  
 the world & to aungels & to men/  
 we foolis for crist; but 3e prudent  
 in crist/ we syke; but 3e stronge/  
 3e noble; but we vnnoble/ til into  
 this hour . we hungren & thirsten  
 & ben nakid . & ben smytun with  
 buffatis; & we ben vnstable . &  
 we trauelen worchinge with our'  
 hondis/ we ben cursid . & we bles-  
 sen/ we suffren persecucioun;  
 & we abiden longe/ we ben blasfe-  
 myd; & we bisechen/ as clensingis  
 of this world we ben maad the out-  
 casting of alle thingis til 3it/ I wri-  
 te not thes thingis . that I confounde  
 3ou; but I warne as my moost

\* & if thou hast  
 resseyued,

dereworthe sones/ forwhi if 3e  
 han ten thousand of vndir maistirs  
 in crist; but not ~~not~~ many fadris/  
 for in crist ihesu I haue gendrid 3ou  
 by the gospel/ therfore britheren I preye  
 3ou . be 3e foloweris of me; as I of  
 crist/ therfore I sente to 3ou tymothe;  
 which is my moost dereworthe so-  
 ne . & feithful in the lord/ which schal  
 teche 3ou my weyes; that ben in crist  
 ihesu . as I teche euerywher' in ech  
 chirche/ as thou3 I schulde not co-  
 me to 3ou; so summe ben blowun with  
 pride/ but I schal come to 3ou \* if god  
 wole; & I schal knowe not the word  
 of hem that ben blowun with pride . but  
 the vertu/ for the rewme of god is  
 not in word; but in vertu/ what  
 wole 3e/ schal I come to 3ou in a  
 zerde; or in charite . & in spirit of  
 myldnesse? //c. v.//

In al maner fornycacioun is  
 herd among 3ou/ & such for-  
 nycacioun . which is not a mong he-  
 then men; so that sum man haue the  
 wyf of his fadir/ 3e ben bolnun  
 with pride. & not more hadden wey-  
 lynge . that he that dide this werk be  
 takun away fro the myddel of 3ou/  
 & I absent in body but present in  
 spirit; now haue demyd as present  
 hym that hath thus wrou3t/ whanne  
 3e ben gaderid to gidre in the name  
 of oure lord ihesu crist . & my spirit  
 with the vertu of the lord ihesu; to  
 take such aman to sathanas . into  
 the perisching of fleisch . that the spy-  
 rit be saaf in the day of our' lord  
 ihesu crist/ 3our' gloriying . is not  
 good/ witeth 3e not that alytil sour-  
 dou3 apeyrith al the gobet? clen-  
 se 3e out the olde sourdou3; that 3e be  
 newe spryngynge to gidre . as  
 3e ben therf/ for crist offrid; is oure

\* soone

pask/ therfore ete we not in old sourdouȝ; nethir  
 in sourdouȝ of malice & of weywardnesse/  
 but in therf thingis of clerenesse  
 & of treuthe/ I wroot to ȝou in apist-  
 le; that ȝe be not medlid with lecchours/  
 not with lecchours of the world . ne  
 couetouse men ne rauenous ne  
 with men seruyng to mawmetis;  
 ellis ȝe schulden haue gon out of this  
 world/ but now I wroot to ȝou . that  
 ȝe be not meynge but if he that is  
 named a brother among ȝou . & is  
 a lecchour . or couetous or seruyng  
 to ydols . or a curser' . or ful of drun-  
 kenesse . or a raueynour . to take  
 no mete with suche/ for what is  
 it to me; to deme of hem that ben  
 withouteforth? whethir ȝe demen not  
 of thingis that ben ~~not~~ withynneforth?  
 For god schal deme hem that ben  
 withoute forth/ do ȝe awei yuel fro  
 ȝou silf //c. vi.//  
 Dar ony of ȝou that hath a  
 cause aȝens anothir; be de-  
 myd at wickid men & not at hoo-  
 ly men? wher ȝe witen not; that sein-  
 tis schulen deme of this world? &  
 if the world schal be demyd by ȝou;  
 be ȝe vnworthi to deme of the lees-  
 te thingis? witen ȝe not that we schu-  
 len deme aungels; how moche mo-  
 re worldly thingis/ therfore if ȝe  
 han worldly domes; ordeyne ȝe  
 tho contemptible men that ben in the  
 chirche to deme/ I seye to make  
 ȝou a schamed/ so ther is not ony  
 wyse man; that may deme bi twixe  
 a brother & his brothir/ but a bro-  
 thir with brothir stryue in dom; & that  
 among vnfeithful men/ & now tres-  
 pas is algatis in ȝou; for ȝe han  
 domes among ȝou/ why rathere  
 tak ȝe no wrong? why rathere



suffre 3e not dissett? but also 3e  
 doen wrong & doen fraude . & that  
 to britheren/ wher 3e witen not that  
 wickid men schulen not weelde  
 the kingdom of god? nyle 3e er-  
 re . nethir lecchours . nethir men that  
 seruen mawmetis . nethir auow-  
 teris . nethir lecchours a3ens kynde .  
 nethir thei that doen leccherye with  
 men . nethir theues . nethir auarou-  
 se men . nethir ful of drunkenesse . ne-  
 thir curseris . nethir raueynours;  
 schulen weld the kingdom of god/ &  
 3e weren sum tyme these thingis/  
 but 3e ben waichid . but 3e ben ha-  
 lewid; but 3e ben iustified in the na-  
 me of our' lord ihesu crist . & in the spirit  
 of our' god ¶ Alle thingis ben leef-  
 ful to me; but not alle thingis ben  
 spedeful/ alle thingis ben leefful to  
 me; but I schal not be brou3t down  
 vndir ony mannys power/ mete  
 to the wombe . & the wombe to me-  
 tis; & god schal distrye bothe this &  
 that/ & the body not to fornicacioun;  
 but to the lord . & the lord to the body/  
 for god reyside the lord; & schal rey-  
 se us by his vertu ¶ Witen 3e not  
 that 3our' bodies ben membris of crist?  
 schal I thanne take the membris of crist  
 & schal I make hem the membris of  
 an hoore? god forbede/ whethir 3e  
 witen not . that he that cleueth to an  
 hoore; is maad o body? for he seith .  
 ther schulen be tweyne in oo fleisch/  
 & he that cleueth to the lord; is oo  
 spirit/ fle 3e fornycacioun/ al synne  
 what euer synne a man doith; is with  
 oute the body/ but he that doith for-  
 nycacioun; synneth a3ens his body/  
 whethir 3e witen not; that 3our' mem-  
 bris ben the temple of the hooly gost .  
 that is in 3ou? whom 3e han of

god; & 3e ben not 3our' owne/ for  
 3e ben bou3t with greet pryis/ glori-  
 fie 3e & ber' 3e god in 3oure body/  
 But of thilke //c. vii.//  
 thingis that 3e han write  
 to me; it is good to aman  
 to touche not a womman/ but for  
 fornycacioun ech man haue his ow-  
 ne wyf; & ech womman haue hir  
 owne hosebonde/ the hosebonde  
 3elde dette to the wyf . & also the  
 wyf to the hosebonde/ the womman  
 hath not power of hir body; but  
 the hosebonde/ and the hosebonde  
 hath not power of his body; but  
 the womman/ nyle 3e defraude ech  
 to othir . but perauenture of consent  
 to a tyme; that 3e 3yue tent to a  
 preyer/ & eft turne 3e a3en to  
 the same thing; lest sathanas temp-  
 te 3ou for 3our' vncontynence/  
 but I seye this thing as 3yuynge  
 leue; not by comaundement/ for  
 I wole; that alle men ben as my silf/  
 but ech man hath his propre 3ifte  
 of god/ oon thus; & anothir thus/  
 but I seye to hem that ben not  
 weddid & to wydowis/ it is good  
 to hem; if thei dwellen so as I / & if thei  
 conteynen not hem silf; ben thei wed-  
 did/ for it is better to be weddid;  
 than to be brent/ but to hem that ben  
 ioyned in matrymonye; I comaun-  
 de/ not I but the lord; that the wyf de-  
 parte not fro the hosebonde/ & that  
 if she departith . that she dwelle vn-  
 weddid . or be recounselid to hir  
 hosebonde/ & the hosebonde forsake  
 not the wyf/ but to othere I seye;  
 not the lord/ if ony brothir hath an  
 vnfeithful wyf & she consentith  
 to dwelle with hym; leue he hir  
 not/ and if ony womman hath an

vnfeithful hosebonde . & this consen-  
 tith to dwelle with hir; leeue she  
 not the hosebonde/ for the vnfeith-  
 ful hosebonde is halewid . by the feith-  
 ful womman; & the vnfeithful wom-  
 man is halewid by the feithful hose-  
 bonde/ ellis 3oure children weren  
 vnclene; but now thei ben hooly/  
 that if the vnfeithful departith; depar-  
 te he/ forwhy the brothir or sister is  
 not suget to seruage in suche/  
 for god hath clepid vs in pees/ &  
 wherof woost thou womman . if  
 thou schalt make the man saaf? or wher-  
 of woost thou man . if thou schalt make  
 the womman saaf? but as the lord hath  
 departid to ech & as god hath clepid  
 ech man; so go he/ as I teche in alle  
 chirchis/ aman circumsidid is clepid;  
 brynge he not to . the prepucie/ a man  
 is clepid in prepucie; be he not circum-  
 sidid/ circumcisioun is nouȝt . & prepu-  
 cie is nouȝt; but the kepyng of the  
 comaundementis of god/ ech man in  
 what clepyng he is clepid; in that  
 dwelle he/ thou seruaunt art clepid;  
 be it no charge to thee/ but if thou  
 mayst be fre; the rathere vse thou/  
 he that is a seruaunt . & is clepid in  
 the lord; is a fre man of the lord/ al-  
 so he that is a fre man & is clepid;  
 is the seruaunt of crist/ with prys .  
 3e ben bouȝt/ nyle 3e be maad ser-  
 uantis of men/ therfore ech man in  
 what thing he is clepid a brothir; dwel-  
 le he in this anentis god/ but of  
 virgyns I haue no comaundement  
 of god/ but I 3yue counceil . as he  
 that hath mercy of the lord; that I be  
 trewe/ therfore I gesse that this thing  
 is good . for the present nede for  
 it is good to a man to be so/ thou art  
 boundun to a wyf; nyle thou seke



vnbyndyng/ thou art vnboundun fro  
 a wyf; nyle thou seke a wyf/ but  
 if thou hast takun awyf; thou hast  
 not synned/ & if amayden is wed-  
 did; she synnede not/ netheles  
 suche schulen haue tribulacioun  
 of fleisch/ but I spare 3ou/ ther-  
 fore britheren I seye this thing; the  
 tyme is schort/ another is this .  
 that thei that han wyues; be as thou3  
 thei hadden noone/ & thei that wepen;  
 as thei wepten not/ and thei that ioy-  
 en; as thei ioyeden not/ & thei that  
 byen; as thei hadde not/ & thei that  
 vsen this world; as thei that vsen  
 not/ forwhi the figur' of this wor-  
 ld passith/ but I wole that 3e be  
 withoute bisynesse/ for he that is  
 withoute wyf; is bisy what thingis  
 ben of the lord . how he schal plese  
 god/ but he that is with a wyf;  
 is bisy what thingis ben of the wor-  
 ld how he schal plese the wyf . & he  
 is departyd/ and a womman vn-  
 weddid & mayden thenkith what  
 thingis ben of the lord; that she be hoo-  
 ly in body & spirit/ but she that  
 is weddid thenkith what thingis ben  
 of the world; how sche schal plese  
 the hosebonde/ And I seye thes thin-  
 gis to 3our' profyt . not that I caste  
 to 3ou a snar' but to that that is  
 honest & that 3yueth esynesse with-  
 outen lettyng to make preieris  
 to the lord/ & if ony man gessith hym  
 silf to be seyn foul on his virgyn .  
 that she is ful woxun . & so it biho-  
 ueth to be don; do she that that she  
 wole/ she synneth not; if she be  
 weddid/ for he that ordeynede sta-  
 bly in his herte . not hauynge ne-  
 de . but hauynge power of his  
 wille & hath demed in his herte



this thing to kepe his virgyn; do-  
 ith wel/ therfore he that Ioyneth his  
 virgyn in matrimonye; doith wel/  
 and he that Ioyneth not; doith bet-  
 ter'/ the womman is boundun to the  
 lawe; as long tyme as hir hose-  
 bonde lyueth/ & if hir hosebonde is  
 deed; she is delyuerid fro the la-  
 we of the hosebonde . be she weddid  
 to whom she wole . oonly in the  
 lord/ but she schal be more blessid;  
 if she dwellith thus aftir my coun-  
 ceil/ & I weene . that I haue the spi-  
 ryt of god //c. viii.//  
 Bvt of thes thingis that ben  
 sacrificed to ydolis; we  
 witen . for alle we han kunnyng/  
 but kunnyng blowith; charite edy-  
 fieth/ but if ony man gessith that he  
 kan ony thing; he hath not 3it kno-  
 we how it bihoueth hym to kun-  
 ne/ and if ony man loueth god;  
 this is knowun of him/ but of metis  
 that ben offrid to ydols; we witen  
 that an ydol is no thing in the world/  
 & that ther is no god; but oon/ for thou3  
 ther ben summe that ben seid goddis .  
 ethir in heuene ethir in erthe . as  
 ther ben many goddis & many  
 lordis; nethes to us is o god/ the  
 fadir of whom ben alle thingis; &  
 we in hym/ & o lord ihesu crist . by  
 whom ben alle thingis; & we by hym/  
 but not in alle men is kunnyng/ for  
 sum men with conscience of ydol/ til  
 now eten as thing offrid to ydols/  
 & her conscience is defoulid; for it  
 is syk/ mete comendith us not to  
 god/ for nethir we schulen fayle; if  
 we eten not/ nethir if we eten; we  
 schulen haue plentee/ but se 3e  
 lest perauentur' this 3our' leeu;  
 be maad hirtyng to syk men/ for

if ony man schal se hym that hath  
 kunnyng . etynge in a place wher'  
 idols ben worschipid; whethir his con-  
 science sithen it is syk schal not  
 be edyfied to ete thingis offrid to  
 idols? & the syke brother for whom  
 crist diede; schal perische in thi kun-  
 nyng/ for thus 3e synnyng a3ens bri-  
 theren . & smytinge her syke conscien-  
 ce; synnen a3ens crist/ wherfore  
 if mete sclaunderith my brothir; I  
 schal neuer' ete fleisch lest I sclau-  
 dre my brother //c. ix.//  
 Whethir I am not fre . am  
 I not apostle? whethir I  
 sai3 not ihesu crist our' lord;  
 whethir 3e ben not my werk in the  
 lord? & thou3 to othere I am not apost-  
 le; but netheles to 3ou I am/ for 3e  
 ben the lytle signe of myn apost-  
 lehed in the lord/ my defense to hem  
 that axen me; that is/ whethir we  
 han not power to ete & drynke?  
 whethir we han not power to lede  
 aboute a womman a sistir; as also  
 othere apostlis & britheren of the lord  
 & cefas? or I aloone & barnabas;  
 han not power to worche thes  
 thingis? who trauelith ony tyme  
 with hise owne wagis? who plaun-  
 tith a vynezard; & etith not of his  
 fruyt? who kepith a floc; & etith  
 not of the mylk of the floc? whethir  
 aftir man I seye thes thingis? whethir  
 also the lawe seith not thes thingis?  
 for it is writun in the lawe of moy-  
 ses/ thou schalt not bynde the mouth  
 of the oxe that threischith/ whethir  
 of oxun is charge of god? whethir  
 for us he seith thes thingis? for  
 why . tho ben writun for us/  
 for he that erith; owith to ere  
 in hope/ & he that threischith; in

hope to take fruytis/ if we so-  
 wen spiritual thingis to 3ou; is it  
 greet if we repen 3oure fleisch-  
 ly thingis? if othere ben parteneris  
 of 3our' power; why not rathere  
 we? but we vsen not this power/  
 but we suffren alle thingis; that we  
 3yuen no letting to the euangelye  
 of crist/ witen 3e not that thei that wor-  
 chen in the temple; eten tho thingis  
 that ben of the temple? & thei that  
 seruen to the auter; ben partene-  
 ris of the auter/ so the lord ordey-  
 nede to hem that tellen the gospel;  
 to lyue of the gospel/ but I vside  
 noone of thes thingis/ & I wroot not  
 thes thingis; that tho be don so in me/  
 for it is good to me rathere to dye;  
 than that ony man auoyde my glorie/  
 for if I preche the gospel; glorie  
 is not to me/ for nede lych I moot  
 don it/ for wo to me; if I preche  
 not the gospel/ but if I do this thing  
 wilfully; I haue meede/ but if  
 a3ens my wille; dispending is  
 bitakun to me/ what thanne is my  
 meede? that I preching the gospel;  
 putte the gospel withoute otheris  
 cost . that I vse not my power in  
 the gospel/ forwhy whanne I was  
 fre of alle men; I made me ser-  
 uaunt of alle men . to wynne the mo-  
 men/ & to iewis I am maad as a  
 iew; to wynne the iewis/ to hem  
 that ben vndir the lawe . as I we-  
 re vndir the lawe . whanne I was  
 not vndir the lawe; to wynne hem  
 that weren withoute lawe .  
 as I wer' withoute the lawe . whan-  
 ne I was not withoute  
 the lawe of god . but I  
 was in the lawe of

crist; to wynne hem that weren  
 withoute the lawe/ I am maad  
 syk to syke men; to wynne syke  
 men/ To alle men I am maad alle  
 thingis; to make alle men saaf/ but  
 I do alle thingis for the gospel; that  
 I be maad partener of it ¶ Wi-  
 ten 3e not that thei that rennen in  
 a furlong . alle rennen . but oon  
 takith the prys/ so renne 3e; that 3e  
 cacche/ ech man that striueth in fiȝt;  
 absteyneth hym fro alle thingis/  
 & thei that thei take a corruptible cro-  
 wne; but we an vncorrupt/ ther-  
 fore I renne so . not as into an  
 vncerteyn thing . thus I fiȝte not  
 as betynge the eyr; but I chastise  
 my body & brynge it into serua-  
 ge/ lest perauentur' whanne I preche  
 to othere; I my silf be maad repre-  
 uable //c. x.//

Britheren I nyle not that 3e vn-  
 knowe; that alle our' fa-  
 dris weren vndir cloude/ & alle  
 passiden the see; & alle weren bap-  
 tised in moyses . in the clowde &  
 in the see/ & alle eeten the same  
 spiritual mete; & alle drunken the  
 same spiritual drynke/ thei drun-  
 ken of the spiritual stoon; fole-  
 wyng hem/ & the stoon was crist/  
 but not in ful manye of hem;  
 it was wel plesaunt to god/ for  
 whi thei weren cast down in desert/  
 but thes thingis ben don in figure  
 of us; that we be not coueiteris  
 of yuel thingis . as thei couettiden/  
 nethir be 3e maad idolatreris . as  
 summe of hem; as it is writun/  
 the peple sat to ete & drynke;  
 & thei rysen vp to pleye/  
 nethir do we fornyacioun  
 as summe of hem diden



fornyacioun; & thre & twenty  
 thousandis weren dede in o day/  
 nethir tempte we crist . as summe  
 of hem temptiden; & perischeden of  
 serpentis/ nethir grucche 3e as sum-  
 me of hem grucchiden; & thei per-  
 ischeden of adistryer'/ & alle thes  
 thingis felden to hem in figur'/ but  
 thei ben writun to our' amending;  
 into whiche the endis of the worldis  
 ben comun/ therfore he that gessith  
 him that he stondeth; se he that he fal-  
 le not/ temptacioun take not 3ou;  
 but mannys temptacioun/ for god  
 is trewe which schal not suffr'  
 3ou to be temptid; aboue that that  
 3e moun/ but he schal make with  
 temptacioun also puruyaunce; that 3e  
 moun suffre ¶ Wherfore 3e moost  
 derworthe to me . fle 3e fro wor-  
 schiping of mawmetis/ as to  
 prudent men I speke; deme 3e 3ou  
 silf that thing that I seye/ whethir  
 the cuppe of blesyng which we  
 blessen; is not the comynyng of cris-  
 tis blood? & whethir the breed which  
 we breken; is not the taking of  
 the body of the lord? for we manye  
 ben o blood & o body; alle we that  
 taken part of obreed & of o cuppe/  
 se 3e israel aftir the fleisch/ whethir  
 thei that eeten sacrifices ben not  
 parteneris of the auter? what  
 therfore seye I that a thing that is of-  
 frid to idols is ony thing . or that  
 the ydol is ony thing? but tho thin-  
 gis that hethene men offren; thei  
 offren to deuelis & not to god/  
 but I nyle that 3e be maad felowis  
 of fendis/ for 3e moun not  
 drynke the cuppe of the lord;  
 & the cuppe of fendis/ 3e moun  
 not be parteneris of the boord

of the lord; & of the boord of fendis/ whe-  
 thir we han enuye to the lord? whethir  
 we ben strengere' than he? alle thin-  
 gis ben leefful to me; but not  
 alle thingis ben spedeful/ alle thin-  
 gis ben leefful to me; but not  
 alle thingis edifyen/ no man seke  
 that thing that is his owne; but that  
 thing that is of anothere al thing that is  
 seeld in the bocherie ete 3e; axin-  
 ge no thing for conscience/ the erthe  
 & the plente of it; is the lordis/ if  
 ony of hethene men clepith 3ou to  
 super . & 3e wolen go; al thing that  
 is sett to 3ou ete 3e . axinge no thing  
 for conscience/ but if ony man seith  
 this thing is offrid to ydols; nyle  
 3e ete for hym that schewide &  
 for conscience/ & I seye not thi  
 conscience; but of anothere/ but  
 wherto is my fredom demyd  
 of another mannys conscience? therfore  
 if I take part with grace . what  
 am I blasfemyd; for that that I do  
 thankingis? therfore whethir 3e eten  
 or drynken or doen ony othir thing;  
 do 3e alle thingis into the glorie of  
 god/ be 3e with oute sclandre to  
 iewis & to hethene men & to the  
 chirche of god; as I by alle thin-  
 gis plese to alle men/ not sekyn-  
 ge that that is profitable to me . but  
 that that is profitable to many men .  
 that thei be maad saaf //c. xi.//  
 Be 3e my foloweris . as I  
 am of crist/ and britheren I  
 preye 3ou . that by alle thingis  
 3e be myndeful of me; & as I bitook  
 to 3ou my comaundementis . 3e hol-  
 den/ but I wole that 3e wite; that crist  
 is heed of ech man/ but the heed  
 of the womman; is the man/ & the  
 heed of crist; is god/ ech man prei-

ynge or profeciynge . whanne his heed  
 is hilid; defoulith his heed/ but ech  
 womman preiynge or profeciynge  
 whanne hir heed is not hilid; defou-  
 lith hir heed/ for it is oon; as if  
 she were pollid/ & if a womman  
 be not keuerid; be she pollid/ &  
 if it is foul thing to a womman to  
 be pollid . or to be maad ballid;  
 hile she hir heed/ but aman schal  
 not hile his heed; for he is the  
 ymage & the glorie of god/ but  
 a womman is the glorie of man/ for  
 aman is not of the womman; but  
 the womman of the man/ & the man  
 is not maad for the womman; but  
 the womman for the man/ therfore the  
 womman schal haue an helyng  
 on hir heed also for aungels/ ne-  
 theles nethir the man is withouten wom-  
 man; nethir the womman is withou-  
 te man in the lord/ forwhi as the wom-  
 man is of man; so the man is by the  
 womman/ but alle thingis ben of  
 god/ deme 3e 3ou silf/ bisemeth it  
 a womman not hilid on the heed do  
 preieris to god? nethir the kynde it silf  
 techith us/ for if aman norische  
 long heer; it is schenschip to hym/  
 but if a womman norische long heer;  
 it is glorie to hir . for heeris ben  
 3ouun to hir for keueling/ but if ony  
 man is seyn to be ful of stryf; we  
 han non such custom nethir the  
 chirche of god/ but this thing I co-  
 maunde . not preisinge . that 3e come  
 to gidre not into the bettr'; but  
 into the worse/ first for whanne 3e  
 comen to gidre into the chirche; I  
 heer' that discenciouns ben & in party  
 I leue/ for it bihoueth eresies to be;  
 that thei that ben preuyd ben openly  
 knowun in 3ou/ therfore whanne 3e



comen to gidre into oon; now it is  
not to ete the lordis soper/ forwhi  
ech man bifor takith his soper to  
ete/ & oon is hungry; & anothir is  
drunkun/ whethir 3e han not housis  
to ete & drynke; or 3e dispisen the  
chirche of god . & confounden hem that  
han none? what schal I seye to  
3ou? I preise 3ou; but here ynne  
I preise 3ou not ¶ ffor I haue  
takun of the lord . that thing which  
I haue bitakun to 3ou/ for the lord  
ihesu . in what nyȝt he was bitrai-  
ed; took breed & dide thankinis  
& brak & seide/ take 3e & ete 3e;  
this is my body which schal be  
bitrayed for 3ou/ do 3e this thing  
into my mynde/ also the cuppe .  
aftir that he hadde sopid; & sei-  
de/ this cuppe is the newe testa-  
ment in my blood/ do 3e this thing .  
as ofte as 3e schulen drynke into  
my mynde/ for as ofte as 3e schulen  
ete this breed . & shulen drynke the  
cuppe; 3e schulen telle the deeth of  
the lord . til that he come/ therfore  
who euere etith the breed . or dryn-  
keth the cuppe of the lord vnwor-  
thily; he schal be gilty of the bodi  
& of blood of the lord/ but preue  
a man him silf; & so ete he of the il-  
ke breed . & drynke of the cuppe/ for  
he that etith & drynkith vnworthily;  
etith & drynkith dom to him . not wy-  
sely demynge the body of the lord/ ther-  
fore among 3ou manye ben syke  
& feble; & manye slepen/ & if we  
demeden wysely us silf; we schulden  
not be demyd/ but while we ben  
demed of the lord . we ben chasti-  
sid; that we be not dampned with this  
world/ therfore my britheren whanne  
3e comen to gidre to ete . abyde

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3e to gidre/ if ony man hungrith;  
 ete he at home . that 3e come not  
 to gidre into dom/ & I schal dis-  
 pose othere thingis; whanne I come/  
 But of spiri- //c. xii.//  
 tual thingis . britheren I ny-  
 le that 3e vnknowe/ for 3e  
 witen that whanne 3e weren hethene  
 men; how 3e weren led goynge to  
 doumbe mawmetis/ therfore I  
 make knowun to 3ou . that no man  
 spekinge in the spirit of god; seith  
 departyng fro ihesu/ & no man may  
 seie the lord ihesu; but in the holy goost/\*  
 graces ther ben; but it is al oon spirit/ & diuerse \*  
 it is al oon lord/ & dyuerse worchingis  
 ther ben; but al is oon god that wor-  
 chith alle thingis in alle thingis/ And  
 to ech man the schewyng of spirit  
 is 3ouun to profyt/ the word of wys-  
 dom is 3ouun; to oon bi spirit/  
 to anothir the word of kunnyng; by  
 the same spirit/ feith to anothir; in  
 the same spiryt/ to anothir; grace  
 of heelthis in o spiryt/ to anothir;  
 the worching of vertues/ to anothir;  
 profecie/ to anothir; verry knowing  
 of spiritis/ to anothir; expowning  
 of wordis/ and oon & the same  
 spiryt worchith alle thes thingis;  
 departinge to ech by hem silf as  
 he wole/ for as ther is o body . &  
 hath many membris/ & alle the mem-  
 bris of the body . whanne tho ben  
 manye . ben o body; so also crist/  
 for in o spirit . alle we ben bap-  
 tysid into o body . ethir iewis ethir  
 hethene . ethir seruautis . ethir free;  
 & alle we ben fillid with drynke  
 in o spirit/ for the body is not o  
 membre; but manye/ if the foot  
 seith . for I am not the hond I am

\* &amp; diuerse

 \* seruises ther  
 ben; but

not of the body; not therfore it is not  
 \* the body/ & if the eer' seith . for I am  
 not the y3e . I am not of the body;  
 not therfore it is not of the body/ if  
 al the body is the y3e; wher' is hee-  
 ring? and if al the body is heering;  
 wher' is smellyng/ but now god  
 hath sett membris . & ech of hem in  
 the body as he wolde/ that if alle we-  
 ren o membre; wher' wer' the body?  
 but now ther' ben many membris; but  
 o body/ & the y3e may not seye to  
 the hond; I haue no nede to thi wer-  
 kis/ or eft the heed to the feet; 3e ben  
 not necessarie to me/ but moche  
 more tho that ben seyn to be the lo-  
 wer' membris of the body; ben mo-  
 re nedeful/ & thilke that we gessen  
 to be the vnworthier' membris of  
 the body; we 3yuen more honour  
 to hem/ and tho membris that ben vn-  
 honest; han more honeste/ for ou-  
 re honeste membris; han nede of  
 noon/ but god tempride the body . 3y-  
 uynge more worschip to it to whom  
 it faylide; that debate be not in the bo-  
 dy/ but the membris be bisy into  
 the same thing ech for other/ & if o mem-  
 bre suffrith ony thing; alle mem-  
 bris suffren therwith/ ethir if o mem-  
 bre ioyeth; alle membris ioyen to  
 gidre/ & 3e ben the body of crist;  
 & membris of membre/ but god set-  
 te sum men in the chirche/ ffirst a-  
 postlis . the secunde tyme profetis;  
 the thridde techeris . aftirward  
 vertues/ aftirward graces of  
 heelingis . helpingis . gouernaylis .  
 kyndis of langagis . interpretaci-  
 ons of wordis/ whethir alle apost-  
 lis? whethir alle profetis? whethir  
 alle techeris? whethir alle vertues .  
 whethir alle men han grace of hee-

lyngis . whethir alle speken with  
 langagis/ whethir alle expownen?  
 but suwe 3e the better goostly 3if-  
 tis/ & 3it I schewe to 3ou amore  
 excellent weye //c. xiii.//  
 Iff I speke with tungis of  
 men & of aungelis . & I  
 haue not charite; I am maad  
 as bras souwnynge . or a symbal  
 tynkynge/ and if I haue profe-  
 cie . & knowe alle mysteries . &  
 al kunnyng . & if I haue al feith .  
 so that I meue hillis fro her  
 place . & I haue not charite; I  
 am nou3t/ and if I departe alle  
 my goodis into the metis of pore  
 men . & if I bitake my body . so  
 that I brenne . & if I haue not charite;  
 it profitith to me no thing/ charite  
 is pacient/ it is benygne . chari-  
 te enuyeth not . it doith not wickid-  
 ly . it is not blowun . it is not couey-  
 tous . it sekith not tho thingis that ben  
 hise owne/ it is not sturid to wrath-  
 the . it thenkith not yuel . it ioyeth  
 not on wickidnesse . but it ioyeth  
 to gidre to treuthe . it suffrith alle  
 thingis . it bileueth alle thingis/ it ho-  
 peth alle thingis . it susteyneth alle  
 thingis/ charite fallith neuere down/  
 whethir profecies schulen be voydid .  
 ethir langagis schulen ceesse; ethir  
 science schal be distroyed/ for a  
 party we knowen; & a party we  
 profecien/ but whanne that schal co-  
 me that is parfyt; that thing that  
 is of party schal be auoydid/ whan  
 I was alitil child; I spak as a ly-  
 til child; I vndirstood as a lytil  
 child . I thou3te as a lytel child/  
 but whanne I was maad a man;  
 I auoydide tho thingis that weren  
 of a lytil child/ & we seen now by

a myroure . in derknesse; but thanne  
 face to face/ now I knowe of par-  
 ty; but thanne I schal knowe . as  
 I am knowun/ and now dwellen  
 feith hope & charite . thes thre . but  
 the mooste of thes is charite/  
 Suwe 3e chari- //c. xiiii.//  
 te . loue 3e spiritual thin-  
 gis; but more that 3e profe-  
 cien/ & he that spekith in tunge;  
 spekith not to men but to god/ for  
 no man heerith/ but the spirit spe-  
 kith mysteries/ for he that profecieth;  
 spekith to men to edyficacioun . &  
 monestyng & confortyng/ he that  
 spekith in tunge; edifyeth hym silf/  
 but he that profecieth; edifieth the  
 chirche of god/ & I wole that alle  
 3e speke in tungis; but more that  
 3e profecie/ for he that profecieth; is  
 more than he that spekith in langa-  
 gis/ but perauentur' he expow-  
 ne; that the chirche take edyficaci-  
 oun/ but now britheren **but** if I co-  
 me to 3ou & speke in langagis;  
 what schal I profite to 3ou? but  
 if I speke to 3ou; ethir in reuela-  
 cioun . ethir in science . ethir in pro-  
 fecie . ethir in teching/ for tho thingis that  
 ben withouten soule . & 3yueh voy-  
 ces . ethir pipe . ethir harpe . but tho  
 3yuen distyncioun of sownygis;  
 how schal it be knowun that is sun-  
 gun . ethir that that is trumpid/ for if  
 a trumpe 3yue an vncerteyn sow-  
 ne; who schal make him silf redy  
 to batel? so but 3e 3yuen an opyn  
 word bi tunge; how schal that that  
 is seid be knowun? for 3e schulen  
 be spekyng in veyn/ ther ben ma-  
 ny kindis of langagis in this wor-  
 ld; & no thing is withoute voys/  
 but if I knowe not the vertu of



a voys; I schal be to him to whom I schal  
 speke a barbaryk/ & he that spe-  
 kith to me; schal be a barbarik/  
 so 3e for 3e ben loueris of spiri-  
 tis seke 3e that 3e be plenteuouse;  
 to edificacioun of the chirche/ and  
 therfore he that spekith in langage;  
 preye that he expowne/ for if I  
 preye in tunge; my spirit prei-  
 eth/ myn vndirstonding is withou-  
 te fruyt/ what thanne? I schal preie  
 in spirit; I schal preye in mynde/  
 I schal seie salm in spirit; I schal  
 seye salm also in mynde/ for if thou  
 blessist in spirit; who fillith the pla-  
 ce of an ydeot ¶ how schal he seye  
 amen on the blessing; for he woot  
 not what thou seist? for thou doist  
 wel thankigis; but anothir man is not  
 edyfyed ¶ I thanke god; for  
 I speke in the langage of alle 3ou/  
 but in the chirche I wole speke fy-  
 ue wordis in my witt . that also I  
 teche othere men; than ten thousandis  
 of wordis in tunge ¶ Britheren nyle  
 3e be maad children in wittis; but  
 in malice be 3e children/ but in wit-  
 tis; be 3e parfyt/ for in the lawe  
 it is writun/ that in othere tungis & othere  
 lippis I schal speke to this peple;  
 & nethir so thei schulen heer' me . seith  
 the lord/ therfore langagis ben into  
 tokene not to feithful men; but  
 to men out of the feith/ but profecies  
 ben not to men out of the feith;  
 but to feithful men/ therfore if al the  
 chirche come to gidre into oon .  
 & alle men speken in tungis . if ydio-  
 tis ethir men out of the feith entren;  
 whethir thei schulen not seye . what  
 ben 3e woode? but if alle men  
 profecien . if ony vnfeithful man or  
 ydiot entre; he is conuyct of alle .

he is wysely demyd of alle/ for the  
 hid thingis of his herte ben kno-  
 wun/ & so he schal falle down on the  
 face; & schal worschipe god/ &  
 schewe verily; that god is in 3ou/  
 what thanne britheren? whanne 3e  
 comen to gidre; ech of 3ou hath  
 a salm . he hath teching . he hath a-  
 pocalips he hath tunge he hath ex-  
 powning; alle thingis be thei don  
 to edificacioun/ whethir aman spekith  
 in tunge/ by twey men ethir thre at  
 the mooste . & by parties . that oon  
 interprete/ but if ther be not an  
 interpretour; be he stille in the chir-  
 che/ & speke he to him silf & to god/  
 profetis tweyne or thre seye; & othere  
 wysely deme/ but if ony thing be  
 schewid to a sattere; the formere  
 be stille/ for 3e moun profecie al-  
 le . ech by hym silf; that alle men lerne .  
 & alle moneste/ & the spiritis of  
 profetis; be suget to profetis/ for  
 why god is not of dissencioun; but  
 of pees/ as in alle chirchis of hoo-  
 ly men I teche ¶ Wymmen in chir-  
 chis be stille/ for it is not suffrid  
 to hem to speke; but to be suget  
 as the lawe seith/ but if thei wolen  
 ony thing lerne; athom axe thei  
 her hosebondis/ for it is foul thing  
 to awomman; to speke in chirche/  
 whethir of 3ou the word of god  
 cam forth; or to 3ou aloone it cam?  
 if ony man is seyn to be a profe-  
 te or spiritual; knowe he tho  
 thingis that I write to 3ou . for tho  
 ben the comaundementis of the lord/  
 & if ony man vnknowith; he sch-  
 al be vnknowun/ therfore britheren  
 loue 3e to profecie; & nyle 3e for-  
 bed to speke in tungis/ but be al-  
 le thingis don honestly & by due

ordre in 3ow //c. xv.//  
 Britheren I make the gospel  
 knowun to 3ou . which I ha-  
 ue prechid to 3ou . the wh-  
 ich also 3e han takun . in which 3e  
 stonden . also by which 3e schulen  
 be saued/ by which resoun . I haue  
 prechid to 3ou if 3e holden; if 3e  
 han not bileuyd ydely/ for I by-  
 took to 3ou at the bigynnyng . that  
 thing which also I haue resseyued .  
 that crist was deed for oure synnes .  
 by the scripturis . & that he was bi-  
 ryed . & that he roos a3en in the thrid-  
 de day aftir scripturis . & that he was  
 seyn to cefas; & aftir thes thingis  
 to enleuene/ aftirward he was  
 seyn to mo than fyue hundrid bri-  
 theren to gidre; of whiche manye  
 lyuen 3it . but summe ben deed/ af-  
 tirward he was seyn to Iames .  
 & aftirward to alle the apostlis/  
 & last of alle . he was seyn also to  
 me; as to a deed born child/ for I  
 am the leeste of apostlis . that am  
 not worthi to be clepid apostle;  
 for I pursuwide the chirche of  
 god/ but by the grace of god I am  
 that thing that I am/ and his grace  
 was not voyde in me; for I tra-  
 uelide more plenteuously than  
 alle thei/ but not I; but the gra-  
 ce of god with me/ but whethir  
 I or they . so we han prechid; &  
 so 3e han byleuyd/ & if crist is  
 prechid . that he roos a3en fro  
 deeth; how seyn sum men a mong  
 3ou . that the a3enrysyng of deed  
 men is not? & if the a3enrysyng  
 of deed men is not; nethir crist roos  
 a3en fro deeth/ & if crist roos not;  
 our' preching is veyn . our' feith  
 is veyn/ and we ben foundun fals



witnessis of god/ for we han seid  
witnessing aȝens god . that he rey-  
side crist; whom he reyside not;  
if deed men rysen not aȝen/ for  
why if deed men rysen not aȝen;  
nethir crist roos aȝen/ & if crist roos  
not aȝen; our' feith is veyn/ &  
ȝit ȝe ben in ȝour' synnes/ & thanne  
thei that han dyed in crist; han peris-  
chid/ if in this lyf oonly we ben  
hopynge in crist; we ben more  
wrecchis than alle men/ but now  
crist roos aȝen fro deeth; the firste  
fruyt of deed men/ for deeth was  
by aman; & by aman is aȝenry-  
syng fro deeth/ & as in adam al-  
le men deyen; so in crist . alle men  
schulen be quykenyd/ but ech  
man in his ordre . the firste fruyt  
crist . aftirward thei that ben of crist .  
that bileueden in the comyng of crist/  
aftirward an ende; whanne he  
schal bitake the kingdom to god  
& to the fadir; whanne he schal a-  
voyde al prinsheed . & power &  
vertu/ but it bihoueth hym to reg-  
ne; til he putte alle his enemy-  
es vnder his feet/ & at the laste .  
deeth the enemy schal be distryed/  
for he hath maad suget alle thing-  
gis vnder his feet/ & whanne  
he seith . alle thingis ben suget  
to hym . withouten doute out ta-  
kun him that sugetide alle thingis  
to hym/ & whanne alle thingis ben  
suget to hym; thanne the sone hym  
silf schal be suget to him . that ma-  
de suget alle thingis to hym . that god  
be alle thingis in alle thingis/ ellis  
what schulen thei do that ben bap-  
tised for deed men; if in no wyse .  
deede men rysen aȝen/ wherto ben  
thei baptised for hem . & wherto

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ben we in perel euery our ¶ Ech  
 day I dye for 3our' glorie britheren;  
 which glorie I haue in crist ihesu  
 our' lord/ if aftir man I haue fou3-  
 ten to beestis at efesi; what  
 profitith it to me . if deed men rysen  
 not a3en? ete we & drynke we;  
 for we schulen dye tomorwe/ ny-  
 le 3e be disseyued/ for yuel spe-  
 chis distryen good thewis/ awa-  
 ke 3e iust men; & nyle 3e synne/ for  
 sum men han ignoraunce of god;  
 but to reuerence I speke to 3ou/  
 ¶ But sum man seith how schulen  
 deed men ryse a3en; or in what  
 maner body schulen thei come/ vn-  
 wyse man . that thing that thou sowist  
 is not quykenyd; but it dye first/  
 & that thing that thou sowist . thou sowist  
 not the body that is to come . but a  
 nakid corn as of whete or of sum  
 other seedis/ & god 3yueth to it  
 abody as he wole; & to ech of see-  
 dis a propre body/ not ech fleisch  
 is the same fleisch; but oon is of  
 men . anothir is of beestis . anothir is of  
 briddis . anothir of fi3schis/ & he-  
 uenly bodyes ben; & erthely & anothir is of erthe-  
 ly/ anothir clerenesse is of the sun-  
 ne . anothir clerenesse is of the mone;  
 & anothir clerenesse is of sterris/  
 and a sterr' dyuersith fro a sterr'  
 in clernes; & so the a3enrysing  
 of deed men/ it is sowun in corrup-  
 cioun; it schal ryse in vncorupci-  
 oun/ it is sowun in vnnobley; it schal  
 ryse in glorie/ it is sowun in infir-  
 myte; it schal ryse in vertu/ it  
 is sowun a beestly body; it schal ryse  
 a spiritual body/ if ther is a beestly body;  
 ther is also a spiritual body . as it is

writun/ the firste man adam was  
 maad into asoule lyuynge; the laste  
 adam into a spirit quykenynge/  
 but the first is not that that is  
 spiritual; but that that is beestly . aftir-  
 ward . that that is spiritual/ the fir-  
 ste man of erthe; is erthely/ the  
 secunde man of heuene; is heuen-  
 lich/ such as the erthely man is; su-  
 che ben the erthely men/ & such as  
 the heuenly man is; suche ben al-  
 so the heuenly men/ therfore as we han  
 born the ymage of the erthely man;  
 bere we also the ymage of the he-  
 uenly britheren . I seye this thing/ that  
 fleisch & blood moun not welde the  
 kingdom of god/ nethir corrupcioun  
 schal welde vncorupcioun/ lo I seie  
 to 3ou priuyte of hooly thingis/ & al-  
 le we schulen ryse a3en; but not  
 alle we schulen be chaungid/ in a  
 moment in the twynkelyng of an  
 y3e in the laste trumpe/ for the trum-  
 pe schal sowne; & deed men schulen  
 ryse a3en withoute corrupcioun . &  
 we schulen be chaungid/ for it biho-  
 ueth this vi corruptible thing to clo-  
 the vncorupcioun; & this deedly thing  
 to putte away vndeedlynesse/ but  
 whanne this deedli thing schal clothe  
 vndeedlynesse; thanne schal the word  
 be don that is writun/ deeth is sopun  
 vp in victorie/ deeth wher' is thi vic-  
 torie? deeth wher' is thi pricke? but  
 the pricke of deeth; is synne/ & the vertu  
 of synne; is the lawe/ but do we than-  
 kingis to god . that 3af to us victo-  
 rie; by our' lord ihesu crist/ therfore my  
 dereworthe britheren . be 3e stidefast  
 & vnmouable/ beyng plenteuou-  
 se in werk of the lord euermore wi-  
 tyng that 3our' trauel is not idel  
 in the lord //c. xvi.//

Bvt of the gadryngis of mo-  
 ney that ben maad into seyn-  
 tis . as I ordeynede in the  
 chirchis of galathie; so also do 3e  
 o day of the woke/ ech of 3ou kepe  
 at hym silf . kepinge that that plesith  
 to hym; that whanne I come the gadrin-  
 gis be not maad/ and whanne I schal  
 be present . whiche men 3e preuen; I  
 schal sende hem by epistlis to be-  
 re our' grace into ierusalem/ that if it be  
 worthi . that also I go; thei schulen go  
 with me/ but I schal come to 3ou;  
 whanne I schal passe by macedonye/  
 forwhi I schal passe by macedonye/  
 but perauentur' I schal dwelle at 3ou .  
 or also dwelle the wyntir; that & 3e le-  
 de me whidur euer I schal go/ & I  
 wole not now se 3ou in my passing/  
 for I hope to dwelle with 3ou a whi-  
 le; if the lord schal suffre/ but I sch-  
 al dwele at efesy; til to witsonti-  
 de/ for a dore & an opyn is  
 openyd to me; & many aduersari-  
 es/ & if tymothe come; se 3e that  
 he be withoute drede with 3ou/ for  
 he worchith the werk of the lord; as  
 I/ therfore no man dispise hym . but le-  
 de 3e him forth in pees . that he come  
 to me/ for I abide hym with britheren/  
 but britheren I make knowun to  
 3ou of apollo; that I preyede hym mo-  
 che . that he schulde come to 3ou with  
 britheren/ but it was not his wille;  
 to come now/ but he schal come;  
 whanne he schal haue leyser ¶ Wal-  
 ke 3e & stonde 3e in the feith; do 3e  
 manly . & be 3e coumfortid in the lord .  
 & be alle 3our' thingis don in chari-  
 te/ & britheren I biseche 3ou . 3e kno-  
 we the hous of stephan . & of fortu-  
 nati . & acaici . for thei ben the fir-  
 ste fruytis of acaye & into my-

nysterie of seyntis/ thei han ordey-  
 ned hem silf; that also 3e ben suget-  
 tis to suche . & to ech worchinge to  
 gidre & traueling/ for I haue  
 ioye in the presence of stephan  
 & of fortunate & acaici; for thei  
 filliden that thing that failide to 3ou/  
 for thei han refreischid bothe my  
 spirit & 3our'/ therfore knowe 3e  
 hem that ben suche maner men/ alle  
 the chirchis of asie; greeten 3ou  
 wel/ Aquyla & prisca with her ho-  
 meley chirche greeten 3ou moche  
 in the lord; at the whiche \* I am her-  
 borid/ alle britheren greten 3ou wel/  
 greete 3e wel to gidre in hooly  
 coss/ my greetyng bi poulis hond/  
 if ony man loueth not our' lord ihesu  
 crist; be he cursid mara natha/ the  
 grace of our' lord ihesu crist; be with  
 3ou/ my charite be with 3ou alle in  
 crist ihesu oure lord amen // **Her' en-**  
**dith the firste pistle to corinthis & bigyn-**  
**neth the prolog on the secunde pistle to corinthis//**  
 Aftir penaunce don; poul wri-  
 tith to corinthis a pistle of coum-  
 fort . fro troade bi titus/ & he prai-  
 sith hem; & exertith to betre thingis/ &  
 schewith that thei weren maad sori;  
 but amendid // **Ierom seith this in his**  
**prolog on the secunde pistle to corinthis//**  
 \* Poul apostle of ihesu crist .  
 by the wille of god . & ty-  
 mothe brothir; to the chir-  
 che of god that is at corin-  
 thi . with alle seyntis that ben in al  
 acaie . grace to 3ou & pees of god  
 oure fadir . & of the lord ihesu crist/ bles-  
 sid be god & the fadir of our' lord  
 ihesu crist; fadir of mercies & god  
 of al coumfort/ which coumfortith us  
 in al oure tribulacioun; that also we  
 mown coumforte hem that ben in al dis-



\* also

\* //c. p.//

ese . bi the monesting bi which also  
 we ben monestid of god/ for as the  
 passiouns of crist ben plenteuouse in  
 us; so also by crist our' coumfort is  
 plenteuous/ & whethir we ben in  
 tribulacioun; for 3oure tribulaci-  
 oun & heelthe/ ethir we ben coumfortid;  
 for 3our' coumfort/ ethir we ben mo-  
 nestid; for 3our' monesting & heel-  
 the/ which worchith in 3ou the suf-  
 fryng of the same pasciouns whi-  
 che also we suffren; that our' hope  
 be sad for 3ou/ witinge for as 3e ben  
 felowis of passiouns; so 3e schulen  
 ben also of coumfort ¶ ffor britheren  
 we wolen that 3e wite of oure tri-  
 bulacioun that was \* in asie/ for ouer  
 maner we weren greuyd ouer  
 my3t; so that it anoyede us 3he to  
 lyue/ but we in us silf hadden  
 answer of deeth; that we triste not  
 in us but in god that reisith deed  
 men/ which delyueride us . & deli-  
 uerith fro so grete perels; into  
 whom w~~he~~ hopen/ also 3it he schal  
 delyuer'; while also 3e helpen in  
 preier for us/ that of the persones of  
 many faces; of that 3yuyng that is  
 in us . thankinis ben don for us by  
 many men to god/ for oure glorie  
 is this; the witnessing of our' con-  
 science/ that in symplenesse & clenness-  
 se of god . & not in fleischly wys-  
 dom; but in the grace of god .  
 we lyueden in this world . but  
 more plenteuously to 3ou/ & we  
 writen not othere thingis to 3ou; than  
 tho that 3e han red & knowe/ & I ho-  
 pe . that into the ende . 3e schulen kno-  
 we; as also 3e han knowe us a  
 party/ for we ben 3our' glorie;  
 as also 3e ben oure in the day of ou-  
 re lord ihesu crist/ and in this triste-

\* don

nyng . I wolde first come to 3ou;  
 that 3e schulen haue the secunde gra-  
 ce/ & passe by 3ou into macedonie;  
 & eft fro macedonye come to 3ou .  
 & of 3ou be led into Iudee/ but  
 whanne I wolde this thing; wher  
 I vside vnstidefastnesse? ethir  
 tho thingis I thenke . I thenke af-  
 tir the fleisch; that at me be . it is .  
 & it is not/ but god is trewe .  
 for oure word that was at 3ou .  
 is & is not . is not therynne . but is .  
 is in it/ forwhy ihesu crist the sone  
 of god . which is prechid among  
 3ou bi us . bi me & siluan & tymothe .  
 ther was not in him is & is not;  
 but is was in hym/ forwhi how  
 many euere ben biheestis of god;  
 in thilke is ben fulfillid/ & therfore bi  
 hym we seyen amen to god; to ou-  
 re glorie/ sothely it is god that confer-  
 meth us with 3ou in crist . & the which  
 anoyntide us . & which markide  
 us . & 3af ernes of the spirit in ou-  
 re hertis/ for I clepide god to  
 witnesse a3ens my soule; that I  
 sparinge 3ou cam not ouer to co-  
 rinthe/ not that we ben lordis of 3oure  
 feith; but we ben helperis of 3ou-  
 re ioie/ for thur3 bileue 3e stonden/  
 And I ordeynede //c. ii.//  
 this thing at me; that I sch-  
 ulde not come eftsoone  
 in heuynesse to 3ou/ for if I ma-  
 ke 3ou sory; who is he that gla-  
 dith me? but he that is sorewful of  
 me/ & this same thing I wroot to  
 3ou . that whanne I come; I haue not  
 sorwe on sorwe . of the which it  
 bihofte me to haue ioie/ and  
 I triste in 3ou alle; that my ioie  
 is of alle 3ou/ for of myche tri-  
 bulacioun & angwisch of herte;

I wroot to 3ou by many teeris/  
 not that 3e be sory . but that 3e wite  
 what charite I haue more plen-  
 teuousli in 3ou/ for if ony man hath  
 maad me sorwful; he hath not  
 maad me sorwful . but a parti  
 that I charge not 3ou alle/ this bla-  
 myng that is maad of manye; suf-  
 ficith to him that is such oon/ so that a3en-  
 ward; 3e rather for3yue & coumfor-  
 te/ lest perauenture he that is such  
 amaner man; be sopun vp by mo-  
 re greet heuynesse/ forwhyh thing  
 I biseche 3ou; that 3e conferme charite  
 into him/ forwhy therfore I wroot  
 this; that I knowe 3our' preef . whe-  
 thir in alle thingis 3e ben obedient/  
 for to whom 3e han for3yuun ony  
 thing; also I haue for3oue/ for I  
 that that I for3af . if I for3af ony  
 thing; haue 3ouun for 3ou in the per-  
 soone of crist/ that we be not discei-  
 ued of sathanas/ for we knowen  
 hise thou3tis/ but whanne I was co-  
 mun to troade for the gospel of crist .  
 & a dore was openyd to me in the  
 lord; I hadde not reste to my spi-  
 rit . for I foond not my brothir tite/  
 but I seide to hem fare wel; & I  
 passide into macedonye/ & I do  
 thankngis to god that euermore makith  
 us to haue victorie in crist ihesu; &  
 schewith by us the odour of his kno-  
 wing in ech place/ for we ben the  
 good odour of crist to god . among  
 these that ben maad saaf; & among  
 thes that perischen/ To othere sotheli  
 odour of deeth into deeth; but to  
 the other' we ben odour of lyf in  
 to lyf/ & to thes thingis; who is so  
 able? for we ben not as manye  
 that doen auoutrie bi the word of  
 god; but we speken of clenness .



as of god bifore god in crist //c. iii.//  
 Bigynnen we therfore eftsoo-  
 ne to preise us self? or  
 whethir we neden as sum  
 men pistlis of preisyng? to 3ou  
 or of 3ou? 3e ben oure pistle . wri-  
 tun in oure hertis; which is kno-  
 wun & red of alle men/ & maad opyn  
 for 3e ben the pistle of crist; mynys-  
 trid of us/ and writun not with  
 enke; but bi the spirit of the lyuyn-  
 ge god/ not in stonen tablis; but  
 in fleischly tablis of herte/ for  
 we han such trist by crist to god .  
 not that we ben sufficient to then-  
 ke ony of us as of us; but ou-  
 re sufficiencye is of god/ which al-  
 so made us able mynystris of the  
 newe testament; not by lettre  
 but by spirit/ for the lettr' sleth;  
 but the spirit quykeneth/ & if the  
 mynystracioun of deeth writun bi  
 lettris in stoons; was in glorie/  
 so that the children of israel myȝten  
 not biholde into the face of moyses;  
 for the glorie of his cheer which is  
 auoydid/ how schal not the mynistra-  
 cioun of the spirit be more in glorie?  
 for if the ministracioun of dampnacioun  
 was in glorie; moche more the  
 mynisterie of riȝtwisnesse is plen-  
 teuous in glorie/ for nethir that that  
 was cleer; was glorified in this  
 part for the excellent glorie/ & if that  
 that is auoydid was bi glorie; moche  
 more that that dwellith stille . is in glo-  
 rie/ therfore we that han such hope;  
 vsen moche trist/ and not as moy-  
 ses leide a veyl on his face; that the  
 children of israel schulden not bihol-  
 de into his face/ which veil is a-  
 voydid; but the wittis of hem ben  
 astonyed/ for into this day ; the sa-

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me veyl in redinge of the olde testa-  
ment dwellith . not schewid . for it is  
auoydid in crist/ But into this day  
whanne moyses is rad; the veil is  
put on her hertis/ but whanne is-  
rael schal be conuertid to god; the veil  
schal be don away/ & the spirit is  
the lord/ & wher' the spirit of the  
lord is; there is fredom/ & alle we  
that with opyn face seen the glorie  
of the lord; ben transfourmed into  
the same ymage . fro clerenesse  
into clerenese as of the spirit  
of the lord //c. iiiii.//

Herfore we that han this  
administracioun . aftir this  
that we han getun mercy; fayle we  
not . but do we away the priuy thin-  
gis of schame/ not walkinge in su-  
til gyle nethir doynge auoutrie by  
the word of god; but in schewinge  
of the treuthe/ comendinge us silf to  
ech conscience of men; bifore god/  
for if also our' gospel is keverid;  
in these that perischen it is kever-  
id/ in whiche god hath blend the sou-  
lis of vnfeithful men of this world/  
that the liztnyng of the gospel of the  
glorie of crist which is the ymage  
of god; schyne not/ But we pre-  
chen not us silf; but our' lord ihesu  
crist . & us 3our' seruauntis bi ihesu/ for  
god that seide lyzt to schyne of derk-  
nessis; he hath 3oue lyzt in our' her-  
tis to the liztnyng of the science of  
the clerenesse of god in the face of  
ihesu crist/ & we han this tresour in  
brutil vessels; that the worthinesse  
be of godis vertu . & not of us/  
in alle thingis we suffren tribula-  
cioun; but we ben not angwischid  
or anoyed/ we ben maad pore;  
but ~~we~~ *us* lackith no thing/ we suf-

fren persecucioun; but we ben not  
 forsakun/ we ben maad lowe; but  
 we ben not confoundid/ we ben  
 cast down; but we perischen  
 not/and euermore we beren abou-  
 te the sleynge of ihesu in our' body;  
 that also the lyf of ihesu be schewid in  
 our' bodies/ for euermore we that  
 lyuen; ben takun into deeth for ihesu/  
 that the lyf of ihesu; be schewid in  
 our' deedly fleisch/ therfore deeth wor-  
 chith in us; but lyf in 3ou/ & we  
 han the same **me** spirit of feith;  
 as it is writun/ I haue bileued;  
 I haue spoke/ & we bileuen; wher-  
 fore also we speken/ witinge that  
 he that reyside ihesu; schal reyse  
 also us with ihesu . & schal ordey-  
 ne with 3ou/ & alle thingis for 3ou/  
 that aplenteuous grace by many  
 thankingis; be plenteuous into  
 the glorie of god/ for which thing  
 we fallen not/ but thou3 our' vt-  
 ter man be corruptid; netheles  
 the ynner man is newid fro day  
 to day/ but that li3t thing of our' tri-  
 bulacioun that lastith now but as  
 it were bi a moment worchith  
 in us ouer mesur' an euerlastinge bir-  
 then into the hi3nesse of glorie/  
 while that we biholden . not tho thin-  
 gis that ben seyn; but tho that ben  
 not seyn/ for tho thingis that ben seyn; ben  
 but duringe for a schort tyme/ but  
 tho thingis that ben not seyn; ben  
 euerlastynge //c. v.//  
 And we witen . that if oure  
 erthely hous of this dwel-  
 lyng be dissolued; that we han a  
 byldyng of god . an hous not maad  
 bi hondis euerlastinge in heuenes/  
 for whi in this thing we mornen;  
 coueitinge to be clothid aboute with

our' dwellyng which is of heue-  
 ne/ if netheles we ben foundun clo-  
 thid; & not nakid/ forwhi we that  
 ben in this tabernacle; sorwen  
 withinne/ & ben heuyed for that we  
 wolen not be spoylid; but be clo-  
 thid aboue/ that the ilke thing that is deed-  
 ly; be sopun vp of lyf/ but who  
 is it that makith us into this same  
 thing; god . that 3af to us the er-  
 nes of the spirit/ therfore we we ben  
 hardy algatis & witen that the whi-  
 le we ben in this body; we goen in  
 pilgrimage fro the lord/ for we  
 walken by feith; & not by cleer sizt/  
 but we ben hardy & han good  
 wille . more to be in pilgrima-  
 ge fro the body; & to be present  
 to god/ & therfore we stryuen . whe-  
 thir absent whethir present ; to ple-  
 se hym/ for it bihoueth us alle ; to  
 be schewid bifore the trone of crist/  
 that euery man telle the propre thingis  
 of the body . as he hath don; ethir  
 good ethir yuel/ therfore we witinge  
 the drede of the lord . counccelen men;  
 for to god we ben opyn/ & I ho-  
 pe that we ben opyn also in 3our'  
 consciencis/ we comenden not us  
 silf eftsoone to 3ou; but we 3y-  
 uen to 3ou occasioun to haue glo-  
 rie for us/ that 3e haue to hem that  
 glorien in the face ; & not in the her-  
 te/ for outhir we by mynde passe;  
 to god/ eithir we ben sobre; to 3ou/  
 for the charite of crist driueth us/  
 gessinge this thing . that if oon dyede  
 for alle; thanne alle weren deed/  
 & crist dyede for alle; that thei that lyuen .  
 lyuen not now to hem silf; but  
 to him that diede for hem & roos  
 a3en/ therfore we fro this tyme  
 knowen no man aftir the fleisch/

thouȝ we knowen crist affir the fleisch;  
 but now we knowen not/ therfore  
 if ony newe creatur' is in crist; the  
 elde thingis ben passid . & lo alle thin-  
 gis ben of god/ which recounselide  
 us to him bi crist; & ȝaf to us the  
 seruyse of recounseling/ and god  
 was in crist . recounseling to hym  
 the world; not rettinge to hem her  
 giltis/ & puttide in us; the word  
 of recounseling/ therfore we vsen  
 message for crist; as if god mo-  
 nestith bi us/ we bisechen for crist;  
 be ȝe recounselid to god/ god the  
 fadir made him synne for us . which  
 knew not synne; that we schulden  
 be maad riȝtwysnesse of god in him/  
 Bvt we helpinge //c. vi.//  
 monesten; that ȝe resseyue  
 not the grace of god in  
 veyn/ for he seith/ In tyme wel  
 plesynge I haue herd thee; & in  
 the day of heelthe I haue helpid  
 thee/ lo now a tyme acceptable;  
 lo now a day of heelthe/ ȝyue we  
 to no man ony offencioun; that our'  
 seruyse be not repreuyd/ but  
 in alle thingis ȝyue we us silf as  
 the mynystris of god . in moche pa-  
 cience . in tribulaciouns . in nedis . in  
 angwischis . in betyngis . in prisouns .  
 in dissenciouns with inne . in trauels .  
 in wakingis . in fastingis . in chastite .  
 in kunnyng . in long abiding . in swet-  
 nesse in the hooly gost . in charite  
 not feyned . in the word of treu-  
 the . in vertu of god/ By aarmeris  
 of riȝtwysnesse on the riȝthalf  
 & on the lefthalf/ bi glorie & vn-  
 nobley/ by yuel fame & good fa-  
 me/ as disseyueris & trewe men/  
 as thei that ben vnknowun; & kn-  
 owun/ as men dyinge; & lo we ly-



uen/ as chastisid; & not maad de-  
 ed/ as sorewful; euermore ioiyn-  
 ge/ as hauynge nede; but makin-  
 ge many men ryche/ as no thing  
 hauynge; & weldinge alle thingis/  
 ¶ A 3e corinthis oure mouth is  
 opyn to 3ou . our' herte is alar-  
 gid/ 3e ben not angwisschid in us;  
 but 3e ben angwisschid in 3oure  
 inwardnesse/ & I seie as to sones .  
 3e that han the same reward be  
 3e alargid nyle 3e bere the 3ok with  
 vnfeithful men/ for what parting  
 of ri3twysnesse with wickidnes-  
 se . or what felouschip of li3t to  
 derknessis/ and what acoording  
 of crist to belial . or what part of  
 a feithful; with the vnfeithful/ &  
 what consent to the temple of god  
 with mawmetis/ & 3e ben the tem-  
 ple of the lyuinge god; as the lord  
 seith/ for I schal dwelle in hem;  
 & I schal walke among hem/ & I  
 schal be god of hem; & thei schulen  
 be a peple to me/ for which thing  
 go 3e out of the myddel of hem;  
 & be 3e departid seith the lord/ & tou-  
 che 3e not vnclene thing; & I schal  
 resseyue 3ou/ & schal be to 3ou into  
 afadir; & 3e schulen be to me in  
 to sones & dou3tris seith the lord  
 almy3ti //c. vii.//  
 Therefore moost derewor-  
 the britheren . we that han  
 thes biheestis; clense we us fro  
 al filthe of the fleisch & of the spirit .  
 doynge hoolynesse in the drede of  
 god/ take 3e us . we han hirt no  
 man . we han apeirid no man . we  
 han bigylid no man/ I seye not  
 to 3oure condempnyng/ for I seide  
 bifore . that 3e ben in 3our' hertis . to  
 dye to gidre & to lyue to gidre/

moche trist is to me anentis  
 3ou; moche gloriyng is to me  
 for 3ou/ I am fillid with coumfort .  
 I am plenteuous in ioie in al our'  
 tribulacioun/ for whanne we we-  
 ren comen to macedonye; our' fle-  
 isch hadde no reste . but we suf-  
 friden al tribulacioun/ withoute  
 forth fiztingis ; & dredis with inne/  
 but god that coumfortith meke  
 men; coumfortide us in the comyng  
 of tite/ & not oonly in the comyng  
 of him; but also in the coumfort by  
 which he was coumfortid in 3ou/  
 tellinge to us 3our' desir' . 3our'  
 weping . 3oure loue for me; so  
 that I ioyede more / for thou3 I ma-  
 de 3ou sori in apistle; it rewith  
 me not . thou3 it rewide/ seinge  
 that thou3 thilke pistle made 3ou  
 sori at an our; now I haue ioie/  
 not for 3e weren maad sorwful .  
 but for 3e weren maad sorwful  
 to penaunce/ forwhi 3e ben maad  
 sori aftir god; that in no thing 3e  
 suffre peirement of us/ for the sor-  
 we that is aftir god; worchith pe-  
 naunce into stidefast heelthe/ but  
 sorwe of the world; worchith deeth/  
 for lo this same thing . that 3e ben sor-  
 wful aftir god; how moche bisy-  
 nesse it worchith in 3ou . but de-  
 fending . but indignacioun . but  
 drede . but desyr . but loue . but  
 veniaunce/ in alle thingis 3e han 3o-  
 uun 3ou silf to be vndefoulid in  
 the cause/ therfore thou3 I wroot to  
 3ou; I wroot not for hym that  
 dide the iniurie/ nethir for hym that suf-  
 fride; but to schewe oure bisy-  
 nesse which we han for 3ou by-  
 fore god/ therfore we ben coumfor-  
 tid/ but in 3our' coumfort more

plenteuousli/ we ioyeden more  
 on the ioye of tite; for his spirit  
 is fulfillid of alle 3ou/ & if I glo-  
 riede ony thing anentis him of 3ou;  
 I am not confoundid/ but as we  
 han spoke to 3ou alle thingis; so  
 also our' glorie that was at tite .  
 is maad treuthe/ & the inwardnes-  
 se of him be more plenteuousli in  
 3ou/ which hath in mynde the obe-  
 dience of 3ou alle; how with drede  
 & tremblyng 3e resseyuen hym/ I  
 haue ioye; that in alle thingis I triste  
 in 3ou //c. viii.//  
 But britheren we make kno-  
 wun to 3ou the grace of  
 god; that is 3ouun in the chirchis of  
 macedonye/ that in moche asaying  
 of tribulacioun; the plente of the  
 ioye of hem was/ and the hi3este po-  
 uert of hem; was plenteuous in  
 to the richessis of the symplenesse  
 of hem/ for I bere witnessyng to hem;  
 aftir my3t & aboue my3t thei weren  
 wilful/ with moche monesting bi-  
 sechinge us the grace & the comynyng  
 of ministringe; that is maad to hooly  
 men/ & not as we hopiden; but thei  
 3auen hem silf first to the lord/  
 aftirward to us; bi the wille of  
 god/ so that we preieden tite . that as  
 he bigan; so also he parfourme  
 in 3ou this grace/ but as 3e aboun-  
 den in alle thingis . in feith & word  
 & kunnyng . & al bisynesse . more ouer  
 & in 3our' charite into us . that also  
 in this grace 3e abounde/ I seie not  
 as comaundinge; but by the bisynes-  
 se of othere men . appreyunge also the  
 good witt of 3our' charite ¶ And  
 3e witen the grace of our' lord ihesu  
 crist . for he was maad nedy for  
 3ou whanne he was ryche; that 3e schul-



den be maad ryche bi his nedinesse/  
 & I ȝyue counceil in this thing/ for this  
 is profitable to ȝou . that not oonly  
 han bigunne to do/ but also ȝe bigun-  
 ne to haue wille fro the formere  
 ȝeer/ but now parfourme ȝe in  
 deede/ that as the discrescioun of wille  
 is redy; so be it also of perfourmyng  
 of that that ȝe han/ for if the wille  
 be redy; it is acceptid aftir that  
 that it hath . not aftir that that it hath  
 not/ & not that it be remyssion  
 to other' men; & to ȝou tribulaci-  
 oun/ But of euenesse . in the present  
 tyme; ȝour' aboundaunce fulfille  
 the myse of hem/ that also the abun-  
 daunce of hem; be afulfilling of  
 ȝour' myseise/ that euenesse be maad;  
 as it is writun/ he that gedride my-  
 che; was not encresid/ & he that  
gedride lital; hadde not lesse/ & I  
 do thankis to god . that ȝaf the sa-  
 me bisynesse for ȝou in the herte of  
 tyte/ for he resseyuede exortacioun  
or monesting/ but whanne he was  
 bisier; bi his wille . he wente forth  
 to ȝou/ & we wente with him abrothir .  
 whos preisyng is in the gospel by  
 alle chirchis/ & not oonly; but also  
 he is ordeynd of chirchis . the felo-  
 we of our' pilgrymage into this  
 grace that is mynistrid of us to the  
 glorie of the lord . & to our' ordey-  
 ned wille/ eschewynge this thing . that  
 no man blame us . in this plente .  
 that is mynistrid of us to the glorie  
 of the lord/ for we purueyen goode  
 thingis/ not onely bifore god; but al-  
 so bifore alle men/ for we senten with  
 hem also our' brothir . whom we han pre-  
 uid in mani thingis ofte . that he was  
 bisy but now moche bisier; for  
 myche trist in ȝou/ ethir for tite that

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is my felowe & helper in 3ou; ethir  
 our' britheren apostlis of the chirchis  
 of the glorie of crist/ therfore schewe  
 3e into hem in the face of chirchis;  
 that schewing that is of 3oure charite .  
 & of our' glorie for 3ou //c. ix.//  
 For of the ministerie that  
 is maad to hooly men; it is  
 to me of plente to wryte  
 to 3ou/ for I knowe 3our' wille;  
 for the which I haue glorie of 3ou  
 anentis macedonyes/ for also a-  
 caye is redy fro a 3eer passid;  
 & 3our' loue hath stirid ful manye/  
 and we han sent britheren . that this  
 thing that we glorien of 3ou be not  
 auoydid in party/ that as I seide 3e  
 be redy/ lest whanne macedonyes  
 comen with me . & fynde 3ou vnre-  
 di; we be schamed . that we sy3en 3ou  
 not in this substaunce/ therfore I gessi-  
 de necessarie to preye britheren; that thei  
 come bifore to 3ou/ & make redy  
 this bihi3t blessing to be redy; so as  
 blessing & not as auarice/ for I seie  
 this thing/ he that sowith scarsly; sch-  
 al also repe scarsly/ & he that sowith  
 in blessingis; schal repe also of bles-  
 singis/ ech man as he castide in his  
 herte; not of heuinesse or of ne-  
 de/ for god loueth a glad 3yuere/ &  
 god is my3ti; to make al grace  
 abounde in 3ou/ that 3e in alle thingis  
 euermore han al sufficience; & a-  
 bounde into al good werk as it is  
 writun/ he delide abrood . he 3af to  
 pore men; his ri3twysnesse dwel-  
 lith withouten ende/ and he that mi-  
 nistrith seed to the sowere schal  
 3yue also breed to ete/ & he schal  
 multiplie 3our' seed; & make  
 moche the encreessingis of fruy-  
 tis of 3our' ri3twysnesse/ that in alle

thingis 3e maad ryche; wexen plen-  
 teuous into al symplenesse/ wh-  
 ich worchith bi vs; doying of than-  
 kingis to god/ for the ministerie of  
 this office . not oonly fillith the thin-  
 gis that failen to hooly men; but  
 also multiplieth many thankingis  
 to god . bi the preuyng of this my-  
 nysterie/ whiche glorifien god  
 in the obedience of 3our' knowle-  
 ching in the gospel of crist; & in sym-  
 plenesse of comynycacioun into  
 hem & into alle/ & in the biseching  
 of hem for 3ou; that desyren 3ou for the  
 excellent grace of god in 3ou/ I  
 do thankingis to god of the 3ifte of  
 him; that may not be teld //c. x.//  
 And I my silf poul biseche  
 3ou bi the myldenesse &  
 softnesse of crist/ which in  
 the face am meek among 3ou; & I  
 absent triste in 3ou/ for I preie 3ou;  
 that lest I present be not boold bi the trist  
 in which I am gessid to be boold into  
 summe/ that demen us; as if we wan-  
 dren aftir the fleisch/ for we walkin-  
 ge in fleisch; fi3ten not aftir the  
 fleisch/ for the aarmuris of oure  
 kny3thod ben not fleischly; but  
 my3ti bi god to the distruccioun of  
 strengthis/ & we distruyen counceles  
 & al hi3nesse that hizeth it silf a3ens  
 the sciense of god; & dryuen into  
 caytifte al vndirstonding into the  
 seruise of crist/ & we han redy to  
 venge al vn obedience; whanne 3ou-  
 re obedience schal be fillid/ se 3e  
 the thingis that ben aftir the face/ if  
 ony man tristith to him silf that he is  
 of crist; thenke he this thing eft anen-  
 tis hym silf/ for as he is cristis; so  
 also we/ for if I schal glorie ony  
 thing more of our' power which the

lord 3af to us into edifiyng & not  
 into 3our' distruccioun; I schal not  
 be schamed/ but that I be not ges-  
 sid . as to feer' 3ou bi epistlis . for  
 thei seyen . that the epistlis ben gre-  
 uouse & stronge . but the presence  
 of the body is feble . & the word wor-  
 thi to be dispisid; he that is such oon  
 thenke this/ for such as we absent  
 ben in word bi pistlis; such we ben  
 present in dede/ for we doren not  
 putte us among . or comparisoune  
 us to summen that comenden hem silf/  
 but we mesuren us in us silf; &  
 comparisoune us silf to us/ for we  
 schulen not haue glorie ouer me-  
 sure; but the mesur' of the reule  
 which god mesuride to us the me-  
 sur' that strecchith to 3ou/ for we  
 ouer strecchen not forth us; as not  
 strecching to 3ou/ for to 3ou we ca-  
 men in the gospel of crist; not glori-  
 ynge ouer mesur' in othere mennys tra-  
 uels/ for we han hope of 3our' feith  
 that wexith in 3ou to be magnified  
 bi our' reule in abundaunce/ also to  
 preche into tho thingis that ben bi3en-  
 dis 3ou; not to haue glorie in othere  
 mannys reule . in thes thingis that ben  
 maad redy/ he that glorieth; haue glo-  
 rie in the lord/ for not he that comen-  
 dith him silf is preuyd; but whom  
 god comendith //c. xi.//  
 I wolde that 3e wolden suffre  
 altil thing of myn vnwys-  
 dom; but also supporte 3e  
 me/ for I loue 3ou bi the loue of  
 god/ for I haue spousid 3ou to oon  
 hosebonde; to 3elde a chast virgyn  
 to crist/ but I drede lest as the ser-  
 pent disseyuede eue with his sutil  
 fraude; so 3our' wittis ben cor-  
 rupt . & fallen down fro the symple-

nesse that is in crist/ for if he that cometh .  
 precchith another crist . whom we prechi-  
 den not . or if 3e taken anothir spi-  
 rit . whom 3e token not . or anothir  
 gospel . which 3e resseyueden not;  
 riztly 3e schulen suffre/ for I we-  
 ne . that I haue don no thing lesse than  
 the grete apostlis/ for thou3 I be  
 vnlernd in word; but not in kun-  
 nyng/ for in alle thingis I am opyn  
 to 3ou/ or whethir I haue do synne .  
 mekinge my silf; that 3e be enhaun-  
 sid . for frely I prechide to 3ou the  
 gospel of god? I made nakid othere  
 chirchis; & I took sowde to 3our'  
 seruyse/ and whanne I was among  
 3ou & hadde nede; I was charge-  
 ous to no man/ for britheren that ca-  
 men fro macedonye fulfilliden  
 that that faylide to me/ and in alle  
 thingis I haue kept & schal kepe  
 me withouten charge to 3ou/ the  
 treuthe of crist is in me; for this  
 glorie schal not be brokun in me  
 in the cuntreis of acaye/ whi? for  
 I loue not 3ou? god woot/ for that  
 that I do; & that I schal do is that  
 I kitte away the occacioun of hem;  
 that wolen occasioun/ that in the thing  
 in which thei glorien; thei be foun-  
 dun as we/ for suche false apost-  
 lis . ben trecherouse werkmen .  
 & transfiguren hem into apostlis  
 of crist/ & no wondir/ for satha-  
 nas him silf transfigurith him into an  
 aungel of lizt/ therfore it is not gre-  
 et; if his mynistris ben transfigu-  
 rid . as the ministris of riztwys-  
 nesse . whos ende schal be afir  
 her werkis/ eft I seie; lest ony  
 man gesse me to be vnwys/ ellis  
 take 3e me as vnwys; that also  
 I haue glorie a litil what/ that that

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I speke; I speke not aftir god/  
 but as in vnwyssdom; in this sub-  
 stance of glorie/ for many men  
 glorien aftir the fleisch; & I sch-  
 al glorie/ ffor 3e suffren gladli  
 vnwyse men/ whanne 3e silf ben  
 wyse/ for 3e susteynen if ony  
 man dryueth 3ou into seruage .  
 if ony man deuourith . if ony man  
 takith . if ony man is enhaunsid . if  
 ony man smythith 3ou on the face/ bi  
 vnnobley I seye; as if we weren  
 syke in this party/ in what thing  
 ony man dar . in vnwyssdom I seie; &  
 I dar not/ thei ben ebrews /& I/  
 thei ben israelitis; & I/ thei ben  
 the seed of abraham; & I/ thei ben  
 the ministris of crist; & I/ as les-  
 se wys I seie; I more/ in ful ma-  
 ny trauels . in prisouns more plen-  
 teuously . in woundis aboue ma-  
 ner' . in deethis ofte tymes/ I res-  
 ceyuede of the iewis fyue sithis  
 fourty strokis; oon lesse/ thries  
 I was betun with 3erdis; onys I  
 was stoonyd/ thries I was at sch-  
 ip breche/ any3t & aday I was  
 in the depnesse of the see/ in wei-  
 es ofte . in perels of floodis . in  
 perels of theuis . in perels of kyn .  
 in perels of hethen men . in perels in citee .  
 in perels in desert . in perels in the see .  
 in perels among false britheren/ in tra-  
 ueil & nedynesse; in many wakin-  
 gis/ in hungur in thirst; in many  
 fastingis/ in coold; and nakidnesse/  
 withouten tho thingis that ben with  
 outeforth . myn eche dayes traue-  
 lyng is the bisynesse of alle chir-  
 chis/ who is syk; & I am not syk?  
 who is sclaudrid; & I am not brent/  
 if it bihoueth to glorie; I schal glo-  
 rie in tho thingis that ben of myn infir-

myte/ god & the fadir *of* our' lord  
 ihesu crist . that is blessid into worldis;  
 woot that I lie not/ the prevost of  
 damak . of the kyng of the folk  
 of arethe; kepte the citee of da-  
 mascenes to take me/ & by awyn-  
 dow in a leep I was latun down bi  
 awal; & so I ascapide his hondis/  
 Iff it bihoueth to //c. xii.//  
 haue glorie; it spedith not/ but  
 I schal come to the visious & to the  
 reuelaciouns of the lord/ I woot  
 aman in crist that bifore fourtene  
 3eer . whethir in body . whethir out  
 of body I woot not . god woot;  
 that such aman was rauyschid til  
 to the thridde heuene/ & I woot  
 such aman . whethir in body or out  
 of body . I noot god woot; that  
 he was rauyschid into parady-  
 se/ & herde prui wordis; whi-  
 che it is not leefful to aman to  
 to speke/ for suche maner thingis  
 I schal glorie; but for me no thing;  
 no but *in* myne infirmytees/ for  
 if I schal wilne to glorie; I sch-  
 al not be vnwys/ for I schal sei-  
 e treuthe/ but I spare . lest ony  
 man gesse me ouer that thing that he  
 seeth in me or heerith ony thing  
 of me/ & lest the greetnesse of  
 reuelaciouns enhaunce me in pride;  
 the pricke of my fleisch an aun-  
 gel of sathanas is 3ouun to me .  
 that he buffate me/ for which thing  
 thries I preyede the lord; that it sch-  
 ulde go away fro me/ & he seide  
 to me/ my grace sufficith to thee/  
 for vertu is parfitly maad  
 in infirmyte/ therfore gladli I sch-  
 al glorie in myn infirmytees;  
 that the vertu of crist dwelle in me/  
 for which thing I am plesid in

myne infirmytees . in dispisingis  
 in nedis . in persecuciouns . in angwis-  
 chis for crist/ for whanne I am  
 syk; thanne I am myȝti/ I am ma-  
 ad vnwitty; ȝe constreyneden  
 me/ for I ouȝte to be comendid  
 of ȝou/ for I dide no thing lasse  
 than thei; that ben apostlis aboue  
 maner/ thouȝ I am nouȝt; netheles  
 the signes of myn apostilhed ben  
 maad on ȝou in al pacience . & sig-  
 nes & grete wondris & vertues/  
 & what is it that ȝe hadden lasse than  
 othere chirchis; but that I my silf  
 greuyde ȝou not? forȝue ȝe  
 to me this wrong ¶ Loo this  
 thridde tyme I am redy to come  
 to ȝou; & I schal not be greuous  
 to ȝou/ for I seke not tho thingis  
 that ben ȝour'; but ȝou/ ~~for nethir~~  
 for nethir sones owen to tresoure  
 to fadir & modir; but the fadir  
 & modir to the sones/ for I schal  
 ȝyue moost wilfulli; & I my silf  
 schal be ȝouun aboue for ȝoure sou-  
 lis/ thouȝ I more loue ȝou/ & be les-  
 se louyd/ but be it/ I greuyde  
 not ȝou; but whanne I was sutil  
 I took ȝou with gyle/ whethir I  
 disseyuede ȝou . bi ony of hem  
 whiche I sente to ȝou/ I prei-  
 ede titee; & I sente with him abro-  
 thir/ whethir tite bigylide ȝou? whethir  
 we ȝeden not in the same spiryt?  
 whethir not in the same steppis? sum  
 tyme ȝe wenen that we schulen excu-  
 se us anentis ȝou/ bifore god in crist  
 we speken/ & moost der' britheren;  
 alle thingis for ȝour' edifying/ but  
 I drede . lest whanne I come; I sch-  
 al fynde ȝou not suche as I wo-  
 le . & I schal be foundun of ȝou . suche  
 as ȝe wolen not/ lest peraenture



stryuynge . enuyes . stourdynessis .  
dissenciouns & detracciouns . priuy  
spechis of discord . bolnyngis bi pri-  
de . debatis ben among 3ou/ & lest eft-  
soone whanne I come . god make me  
low3 anentis 3ou; & I biweyle ma-  
nye of hem that bifore synned . & di-  
den not penaunce on the vnclennesse  
& fornyacioun . & vnchastite that thei  
han don //c. xiii.//

Lo this thridde tyme; I come  
to 3ou/ & in the mouth of **tw**  
tweyne or of thre witnessis; euery  
word schal stonde/ I seide bifore &  
seye bifore as present tweyes & now  
absent; to hem that bifore han syn-  
ned & to alle othere/ for if I come eft-  
soone; I schal not spare/ whethir  
3e seken the preef of that crist that  
spekith in me? which is not feble  
in 3ou/ for thou3 he was crucified  
of infirmyte; but he lyueth of the  
vertu of god/ for also we ben syk  
in him; but we schulen lyue with him  
of the vertu of god in us/ asaie 3ou  
silf/ if 3e ben in the feith; 3e 3ou silf  
preue/ whethir 3e knowen not 3ou  
silf? for crist ihesu is in 3ou; but in hap  
3e ben reprouable/ but I hope that  
3e knowen; that we ben not reproua-  
ble/ & we preien the lord; that 3e do  
no thing of yuel/ not that we seme  
preuyd; but that 3e do that that is good/  
& that we ben as reprouable/ for we  
moun no thing a3ens treuthe; but  
for the treuthe/ for we ioyen whanne  
we ben syke; but 3e ben my3ti/ & we  
preien this thing 3our' perfeccioun/ ther-  
fore I absent wryte thes thingis;  
that I present do not harder/ bi the po-  
wer which the lord 3af to me into  
edificacioun; & not into 3our'estruc-  
cioun ¶ Britheren hennys forthward



ioye 3e . be 3e parfyt . excite 3e;  
vndirstonde 3e the same thing/ ha-  
ue 3e pees; & god of pees & of lo-  
ue schal be with 3ou/ Greete 3e  
wel to gidre in hooli coss/ alle hoo-  
ly men greeten 3ou wel/ the grace  
of oure lord ihesu crist . & the charite  
of god . & the comynnyng of the hoo-  
ly gost; be with alle 3ou amen //Her'  
**endith the secunde pistle to corinthis; &**  
**bigynneth the prolog to the pistle to galathie//**  
Galathies ben greekis/ thei token  
first of the apostle; the word  
of treuthe/ but aftir his goyng a-  
wey . thei weren temptid of false a-  
postlis; that thei turned into the  
lawe & circumcisioun/ the postle a3en-  
clepith hem to the feith of treuthe; &  
wrytith to hem fro efecies //Ierom  
**in his prolog to galathies seith al this//**  
Poul the apostle not of //c. p.//  
men ne by man; but bi ihesu  
crist & god the fadir . that rey-  
side him fro deeth/ and alle  
the britheren that ben with me; to the  
chirchis of galathie/ grace to 3ou  
& pees of god the fadir; & of the lord  
ihesu crist/ that 3af him silf for our' syn-  
nes; to delyuere us fro the present  
wickid world/ bi the wille of god  
& our' fadir; to whom is worshchip  
& glorie into worldis of worldis  
Amen ¶ I wondre that so soone 3e ben  
thus moued fro him that clepide 3ou  
into the grace of crist; into anothir  
euangelie/ which is not anothir; but  
that ther ben summe that troublen 3ou .  
& wolen mysturne the euangelie of  
crist/ but thou3 we or an aungel of  
heuene prechide to 3ou bisydis that  
that we han prechid to 3ou; be he acur-  
sid as I haue seid bifore; & now  
eftsoone I seie/ if ony preche to 3ou

bisydis that that 3e han vndirfongun;  
 be he accursid/ for now whethir coun-  
 cele I men or god? or whethir I seche  
 to plesen men? if I pleside 3it men;  
 I wer' not cristis seruaunt/ for britheren  
 I make knowe to 3ou . the euange-  
 lie that was prechid of me; for it is  
 not by man ne I took it of man  
 ne lernede; but bi reuelacioun of  
 ihesu crist/ for 3e han herd my conuersa-  
 cioun sum tyme in the iewrie; & that I  
 pursuwede passingly the chirche  
 of god . & fau3t a3en it/ & I profitid  
 in the iewrie aboue many of myn  
 eueneldis in my kynred; & was mo-  
 re abundantli a folowere of my  
 fadris tradiciouns/ But whanne  
 it pleside him that departide me fro  
 my modir wombe . & clepide bi his  
 grace . to schew his sone in me . that  
 I schulde preche him among the hethene;  
 men; anoon I drou3 me not to fleisch  
 & blood ne I cam to ierusalem to the a-  
 postlis; that weren to fore me. but  
 I wente into arabie . & eftsoones  
 I turnede a3en into damask/ & sith  
 thre 3eer . aftir I cam to ierusalem to  
 se petr'; & I dwellide with him xv.  
 dayes/ but I sau3 noon othir of the  
 apostlis; but Iames our' lordis  
 brothir/ and these thingis whiche I  
 write to 3ou; loo to fore god I lie  
 not/ aftirward I cam into the  
 coostis of syrie & cilice/ but I was  
 vnknowun bi face to the chirchis  
 of Iudee; that weren in crist/ & thei had-  
 den oonly an heering . that he that pur-  
 suwede us sum tyme; prechide now  
 the feith . a3ens whiche he fau3te  
 sumtyme . & in me thei glorifieden god/  
 And sith fourtene //c. ii.//  
 3eer aftir eftsoones I wente  
 vp to ierusalem with barnabas

& took with me tite/ I wente up  
 bi reuelacioun & spak with hem the e-  
 uangelie; which I prechide among  
 the hethene/ & bi hem silf to these that  
 semeden to be sumwhat; lest I runne  
 or hadde runne in veyn/ & nethir tite  
 that hadde be with me while he was  
 hethene; was compellid to be circum-  
 sidid/ but for false britheren that we-  
 ren brouȝt inne . whiche hadden entrid  
 to asprie our' freedom . which we han  
 in ihesu crist; to brynge us into ser-  
 uage/ but we ȝyue no place to sub-  
 ieccion; that the treuthe of the gospel  
 schulde dwelle with ȝou/ but of the-  
 se that semyden to be sumwhat; whi-  
 che thei weren sum tyme . it pertey-  
 neth not to me/ for god takith not  
 the persooone of man/ for thei that semyden  
 to be sumwhat; ȝauen me no thing/  
 but aȝenward . whanne thei hadden  
 seyn . that the euangelie of prepucie  
 was ȝouun to me; as the euangelie  
 of circumcisioun was ȝouun to petre/  
 for he that wrouȝte to petre in apostle-  
 heed of circumcisioun; wrouȝte also  
 to me among the hethene/ & whanne thei  
 hadden knowe the grace of god that  
 was ȝouun to me; Iames & petre/  
 And Iohn whiche weren seyn to be  
 the pileris . thei ȝauen riȝthand of  
 felouschip to me & to barnabas/  
 that we among the hethene; & thei in  
 to the circumcisioun/ oonly that we had-  
 den mynde of pore men/ the which  
 thing; I was ful bisy to don/ but whan-  
 ne petre was comun to antioche;  
 I aȝenstood him in the face . for he was  
 worthi to be vndirnomun/ for bifo-  
 re that ther camen sum men fro Iames;  
 he eet with hethen men/ but whanne  
 thei weren comun he with drouȝ & de-  
 partide him; dredinge hem that weren of

circumcisioun/ & the othere iewis assenti-  
 den to his feyning; so that barna-  
 bas was drawun of hem into that  
 feyning/ But whanne I syȝ that thei  
 walkiden not riȝtly to the treuthe  
 of the gospel; I seyde to petr' bi-  
 fore alle men; if thou that art a iew .  
 lyuest hethenlych & not iewisch;  
 how constreynest thou hethen men  
 to bicomme iewis? we iewis of kyn-  
 de & not synful men of the hethene .  
 knowen that aman is not iustified  
 of the werkis of lawe; but bi the  
 feith of ihesu crist/ & we bileuen in ihesu  
 crist that we ben iustified of the feith  
 of crist; & not of the werkis of  
 lawe; ech fleisch schal not be ius-  
 tified/ & if we sechen to be iusti-  
 fied in crist; we our' self ben foun-  
 den synful men . whethir crist be mi-  
 nistre of synne? god forbede/ &  
 if I bilde aȝen thingis that I haue dis-  
 tried; I make my silf a trespas-  
 sour/ for bi the lawe . I am deed to  
 the lawe; & I am ficchid to the cross/  
 that I lyue to god with crist . & now  
 lyue not I . but crist lyueth in me/  
 but that I lyue now in fleisch; I ly-  
 ue in the feith of godis sone/ that lo-  
 uyd me; & ȝaf him silf for me/ I  
 caste not away the grace of god/  
 for if riȝtfulnesse be thurȝ lawe;  
 thanne crist died withoute cause/  
 O vnwitti galath- //c. iii.//  
 ians; to fore whos yȝen  
 ihesu crist is excilid . & is cru-  
 cified in ȝou/ who hath diseyued ȝou;  
 that ȝe obeyen not to treuthe? this  
 oonly I wilne to lerne of ȝou/ whe-  
 thir ȝe han vndirfonge the spirit  
 of werkis of the lawe; or of hee-  
 ryng of bileue? so ȝe ben foolis .



that whanne 3e han bigunne in spirit;  
 3e ben endid in fleisch/ so grete  
 thingis 3 han suffrid withoute cau-  
 se; if it be withoute cause/ he that  
 3yueth to 3ou spirit & worchith ver-  
 tues in 3ou; whethir of werkis of the  
 lawe or of heering of bileue? as  
 it is writun/ abraham bileuede to  
 god; & it was rettid to him to ri3tful-  
 nesse/ & therfore knowe 3e that thes that  
 ben of bileue; ben the sones of  
 abraham/ and the scripture seyn-  
 ge afer that iustifieth the hethene;  
 of bileue tolde to fore to abraham .  
 that in thee alle the hethene schulen be  
 blessid/ & therfore thes that ben of bi-  
 leue; schulen be blessid with feith-  
 ful abraham/ for alle that ben of the  
 werkis of lawe; ben vndir curs/  
 for it is writun/ ech man is cursid  
 that abidith in alle thingis that ben wri-  
 tun in the book of the lawe; to do tho  
 thingis/ & that no man is iustified  
 in the lawe bfore god; it is opyn .  
 for ariztful man lyueth of bileue/  
 but the lawe is not of bileue/ but  
 he that doith tho thingis of the lawe;  
 schal lyue in hem/ crist a3enbou3-  
 te us fro the curss of the lawe;  
 & was maad acursid for us/ for it  
 is writun/ ech man is cursid that han-  
 gith in the tree/ that a mong the he-  
 thene the blessing of abraham; we-  
 re maad in crist ihesu/ that we vndirfon-  
 ge the biheeste of spirit; thur3 bi-  
 leue/ brithren I seie aftir man/ no  
 man dispisith the testament of a man  
 that is confermyd; or ordeyned a-  
 boue/ the biheestis weren seid to  
 abraham; & to his seed he seith not  
 in seed as in manye; but as in  
 oon . & to thi seed that is crist/ But I  
 seie this testament is confermyd

of god/ the lawe that was maad aftir  
 four hundrid & thritti ȝeer; ~~ne~~ ma-  
 kith not the testament veyn . to auoy-  
 de away the biheest/ for if eritage  
 were of the lawe; it were now of  
 biheeste/ but god grauntide to a-  
 braham; thurȝ biheeste/ what than-  
 ne the lawe? it was sett for tres-  
 passing; til to the seed come to whom  
 he hadde maad biheeste/ which la-  
 we was ordeyned bi aungelis; in  
 the hond of a mediatour/ but ame-  
 diatour is not of oon/ but god is  
 oon / is thanne the lawe aȝen the bi-  
 heestis of god? god forbede/ for  
 if the lawe were ȝouun that myȝte  
 quykene; verily wer' riȝtfulnes-  
 se of lawe/ but scriptur' hath con-  
 cludid alle thingis vnder synne; that  
 the biheeste of the feith of ihesu crist .  
 were ȝouun to hem that bileuen/  
 and to fore that bileue cam; thei we-  
 ren kept vnder the lawe . enclosid  
 into that bileue that was to be sche-  
 wid/ & so the lawe was our' vnder-  
 maistir in crist; that we ben iustifi-  
 ed of bileue/ but aftir . that bileue  
 cam; we ben not now vnder the  
 vndermaister/ for alle ȝe ben the  
 children of god thurȝ the bileue  
 in ihesu crist/ for alle ȝe that ben bap-  
 tisid; ben clothid with crist/ ther is no  
 iew ne greek; no bonde man . no  
 fre man . no male . no female . for  
 alle ȝe ben oon in ihesu crist/ & if ȝe ben  
 oon in ihesu crist; thanne ȝe ben the seed  
 of abraham . & eires by biheeste/  
 But I seie as //c. iiii.//  
 long tyme as the eir is a  
 lytil child; he dyuersith no  
 thing fro a seruaunt . whanne he is  
 lord of alle thingis/ but he is vnder  
 keperis & tutouris; into the ty-

me determined of the fadir/ so  
 we whanne we weren lytle chil-  
 dren; we serueden vnder the ele-  
 mentis of the world/ but aftir that  
 the fulfilling of tyme cam; god  
 sente his sone maad of awomman  
 maid vnder the lawe/ that he schulde  
 azenbie hem that weren vnder the  
 lawe/ that we schulde vnderfonge  
 the adopcioun of sones/ and for 3e ben  
 goddis sones; god sente his spirit  
 into 3oure hertis . crynge abba  
 fadir/ & so ther is not now a seruaunt  
 but a sone/ & if he is a sone; he is  
 an eyr bi god/ but thanne 3e vnknow-  
 wyng god; seruyden to hem that  
 in kynde weren not goddis/ but  
 now whanne 3e han knowe god .  
 & ben knowun of god; how ben  
 3e turned eftsoones to the feble  
 & nedy elementis . to the whiche 3e  
 wolen eft serue? 3e taken kepe  
 to dayes & monethis & tymes  
 & 3eeris/ but I drede 3ou; lest  
 withoute cause I haue trauelid  
 among 3ou/ Be 3e as I; for I am  
 as 3e/ Britheren I biseche 3ou . 3e han  
 hirt me no thing/ but 3e knowen  
 that bi infirmyte of fleisch I haue  
 prechid to 3ou now bifore; & 3e  
 dispiseden not nethir forsoken 3our'  
 temptacioun in my fleisch/ but 3e  
 resseyueden me as an aungel of god;  
 as crist ihesu/ wher' thanne is 3our'  
 blessing? ffor I bere 3ou witnesse .  
 that if it my3te haue be don . 3e wol-  
 den haue put out 3our' y3en . &  
 haue 3ouun hem to me/ am I thanne  
 maad an enemy to 3ou; seiynge  
 to 3ou the sothe? thei louen not 3ou  
 wel' but thei wolen exclude 3ou that  
 3e suwen hem/ but suwe 3e the  
 good euermore in good; & not oonli



whanne I am present with 3ou/ my  
 smale children; whiche I ber' eft-  
 soones til that crist be fourmed in  
 3ou/ & I wolde now be at 3ou/ &  
 chaunge my voyce; for I am con-  
 foundid among 3ou/ seie to me 3e  
 that wolen be vndir the lawe; 3e han  
 not redd the lawe? for it is wri-  
 tun/ that habraham hadde two sones/  
 oon of a seruaunt/ & oon of a fre  
 womman/ but he that was of the ser-  
 uaunt; was born aftir the fleisch/  
 but he that was of the fre womman;  
 bi a biheeste/ the whiche thingis  
 ben seid by anothir vndirstonding/  
 for these ben two testamentis/ oon  
 in the hil of synay . gendringe into  
 seruage; which is agar/ for sy-  
 na is an hil that is in arabie; which  
 hil is ioyned to it . that is now ie-  
 rusalem . & serueth with hir chil-  
 dren/ but that ierusalem that is aboue  
 is fre; which is oure modir/ for  
 it is writun/ Be glad thou bareyn;  
 that berist not/ brek out & crye;  
 that bringist forth no children/ for  
 many sones ben of hir; that is  
 left of hir hosebonde/ more than  
 of hir that hath an hosebonde/ but  
 britheren we ben sones of biheeste;  
 aftir Isaac/ but now as this that  
 was born aftir the fleisch; pursu-  
 ede him that was aftir the spirit . so  
 now/ but what seith the scriptur'/  
 caste out the seruaunt; & hir sone/  
 for the sone of the seruaunt schal  
 not be eir; with the sone of the fre  
 wyf/ And so britheren we ben not  
 sones of the seruaunt; but of the  
 fre wyf/ bi which fredom crist hath  
 maad us free //c. v.//  
 Stonde 3e therfore; & nyle  
 3e eft soones be holden in

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the 3ok of seruage/ lo I poul seie  
 to 3ou . that if 3e be circumsidid; crist  
 schal no thing profite to 3ou / & I  
 witnesse eftsoones to ech man that  
 circumsidith him silf; that he is dettour  
 of al the lawe to be don/ and 3e ben  
 voydid away fro crist . & 3e that ben  
 iustified in the lawe; 3e han fallun a-  
 wey fro grace/ for we thur3 the  
 spirit of bileue; abyden the hope  
 of ri3tfulnesse/ for in ihesu crist nethir  
 circumcisioun is ony thing worth nethir  
 prepucie; but the bileue that worschip  
 bi charite/ 3e runnen wel; who let-  
 tide 3ou that 3e obeyeden not to treu-  
 the/ consente 3e to no man . for this  
 counceil is not of him that hath clepid  
 3ou/ alitil sourdou3; apeirith al  
 the gobet/ I truste on 3ou in oure  
 lord; that 3e schulde vndirstonde noon  
 othir thing/ & who that disturblith 3ou;  
 schal bere doom . who euere he be/  
 & britheren if I preche 3it circumcisi-  
 oun; what suffre I 3it persecuci-  
 oun? thanne the sclaundre of the cross;  
 is voidid/ I wolde that thei weren cutt  
 away that disturblen 3ou/ for britheren  
 3e ben clepid into fredom; oonly  
 3yue 3e not fredom into occasioun  
 of fleisch . but bi charite of spi-  
 rit serue 3e to gidre/ for euery  
 lawe is fulfillid in o word/ thou  
 schalt loue thi neizbore as thi silf/  
 & if 3e byte & ete ech othir; se 3e  
 lest 3e be wastid ech from othir . & I  
 seie 3ou in crist/ walke 3e in spirit; &  
 3e schulen not parfourme the desi-  
 ris of the fleisch/ for the fleisch co-  
 ueiteth a 3en the spirit; & the spirit  
 a3en the fleisch/ for thes ben aduer-  
 saries to gidre; that 3e doen not alle  
 thingis that 3e willen/ that if 3e be led by  
 spirit; 3e be not vndir the lawe/

& the werkis of the fleisch ben opyn/  
 whiche ben fornicacioun . vnclennes-  
 se . vnchastite . leccherie . seruise  
 of false goddis . wycchecraftis .  
 enmitees . stryuingis . indingnaciouns .  
 wraththis . chidingis . dissenciouns . sec-  
 tis . enuyes . manslauȝtris . drunkenes-  
 sis . vnmesurable etyngis . & thingis  
 lyk to these/ which I seye to ȝou;  
 as I haue toold ȝou to fore/ for thei  
 that doen suche thingis; schulen not  
 haue the kingdom of god/ But the  
 fruyt of the spirit; is charite . io-  
 ye . pees . pacience . long abyding .  
 benyngnite . goodnesse . myldnes-  
 se . feith . temperaunce . contynence . chas-  
 tite/ aȝen suche thingis is no lawe .  
 & thei that ben of crist; han crucified  
 her fleisch with vices & coueitin-  
 gis/ if we lyuen by spirit; walke  
 we by spirit/ Be we maad not  
 couetous of veyn glorie . stiringe  
 ech othir to wraththe . or hauynge en-  
 vye ech to othir //c. vi.//  
 But if aman be ocupied  
 in ony gilt; ȝe that ben spiri-  
 tual enfourme ȝe such oon  
 in spirit of softnesse/ biholdinge thi-  
 silf; lest that thou be temptid/ ech ber'  
 otheris charges; & so ȝe schulen  
 fulfille the lawe of crist/ for who  
 that trowith that he be ouȝt . whanne he  
 is nouȝt; he bigylith him silf/ but  
 ech man proue his owne werk;  
 & so he schal haue glorie in hym  
 silf . & not in anothir/ for ech man  
 schal ber' his owne charge/ he that  
 is tauȝt by word; comyne he with  
 him that techith hym in alle goodis/  
 nyle ȝe erre; god is not scorned/  
 for tho thingis that aman sowith; tho  
 thingis he schal repe/ for he that so-  
 with in his fleisch; of the fleisch he

schal repe corrupcioun/ but he that  
 sowith in the spirit; of the spirit he sch-  
 al repe euerlastinge lyf/ & doynge  
 good; fayle we not/ for in his ty-  
 me we schal repe . not faylinge/  
 therfore while we han tyme; wor-  
 che we good to alle men . but moost  
 to hem that ben homelich of the  
 feith/ se 3e what maner lettris  
 I haue write to 3ou; with myn  
 owne hond/ for who euere wole  
 plese in the fleisch; this constreyneth  
 3ou to be circumsidid/ oonly; that thei  
 suffre not the persecucioun of cris-  
 tis cross/ for nethir thei that ben circum-  
 cidid; kepen the lawe/ but thei wo-  
 len that 3e be circumsidid; that thei haue  
 glorie in 3our' fleisch/ but fer be  
 it fro me to haue glorie; but in  
 the cross of our' lord ihesu crist/ bi whom  
 the world is crucified to me; & I  
 to the world/ for in ihesu crist . nethir  
 circumscioun is ony thing worth . ne  
 prepucie; but anewe creatur'/ &  
 who euere suwen this reule; pees  
 on hem & mercy & on ysrael of god/  
 and heraftir no man be heuy to  
 me/ for I bere in my body . the toke-  
 nes of our' lord ihesu crist/ the grace of \*  
 3our' spirit britheren amen //Here  
**endith the epistil to galathies; & bi-**  
**gynneth the prolog on the pistle to effecies//**  
 Ephecians ben of asye/ these  
 whanne thei hadden resseyued  
 the word of treuth; abiden stedfastli  
 in the feith/ the postle preisith hem; writin-  
 ge to hem fro rome . out of prisoun . bi ti-  
 ticus the dekene //Ierom in prolog on  
**this pistle; seith this c. p.//**  
 Poul the apostle of ihesu  
 crist be the wille of god .  
 to alle seyntis that ben  
 at effecy . & to the feith-

\* oure lord ihesu  
 crist; be with

fulmen in ihesu crist; grace be to 3ou  
 & pees of god oure fadir . & our'  
 lord ihesu crist/ blessid be god & the  
 fadir of our' lord ihesu crist; that hath  
 blessid us in al spiritual blessing  
 in heuenly thingis in crist/ as he hath  
 chosun us in him silf . bifore the ma-  
 king of the world; that we weren ho-  
 ly & withoute wem in his sigt in cha-  
 rite/ which hath bifore ordey-  
 ned us into adopcioun of sones;  
 by ihesu crist into hym/ bi the purpos  
 of his wille; into the heriyng of  
 the glorie of his grace/ in which he  
 hath glorified us in his derewor-  
 the sone/ in whom we han redempci-  
 oun bi his blood; for3yfnesse of syn-  
 nes . aftir the richessis of his gra-  
 ce/ that aboundide greetly in us in al  
 wysdom & prudence; to make kno-  
 we to us the sacrament of his wil-  
 le/ bi the good plesaunce of hym . the  
 which sacrament he purposide  
 in hym; in the dispenscioun of plente  
 of tymes/ to enstore alle thingis  
 in crist; whiche ben in heuenes  
 & whiche ben in erthe in him/ in whom  
 we ben clepid bi sort/ bifore ordey-  
 ned by the purpos of hym that worchith  
 alle thingis; bi the counceil of his wil-  
 le/ that we be into the heriyng of his  
 glorie; we that han hopid bifore in  
 crist/ in whom also 3e weren cle-  
 pid . whanne 3e herden the word of  
 treuthe the gospel of 3our' heelthe/  
 in whom 3e bileuyng ben markid/  
 with the hooly gost of biheeste .  
 which is the eernes of our' eri-  
 tage; into the redempcioun of pur-  
 chasing into heriyng of his glo-  
 rie ¶ therefore I heeringe 3oure  
 feith that is in crist ihesu . & the loue in  
 to alle seyntis; ceesse not to do than-

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kingis for 3ou . makeinge mynde of  
 3ou in my preieris/ that god of our'  
 lord ihesu crist the fadir of glorie;  
 3yue to 3ou the spirit of wysdom  
 & of reuelacioun into the knowing  
 of hym/ & the y3en of 3our' herte  
 li3tned; that 3e wite which is the  
 hope of his cleping . & whiche ben  
 the richessis of the glorie of his e-  
 ritage in seyntis/ & which is the  
 excellent greetnesse of his ver-  
 tu into us that han bileuyd bi the  
 worching of the my3t of his vertu/  
 which he wrou3te in crist; reisinge  
 him fro deeth/ & settinge him on his ri3t-  
 half in heuenly thingis; aboue ech  
 principat & potestat & vertu & do-  
 minacioun/ & aboue ech name that  
 is named . not oonly in this world;  
 but also in the world to comynge/  
 & made alle thingis suget vnder  
 his feet; & 3af him to be heed ouer  
 al the chirche that is the body of him/  
 & the plente of him which is alle  
 thingis in alle thingis; fulfillid //c.//  
 And whanne 3e weren //ii.//  
 deed in 3our' giltis & synnes .  
 in whiche 3e wandriden sum  
 tyme; aftir the cours of this world .  
 aftir the prince of the power of this  
 eir . of the spirit that worchith now  
 into the sones of vnbileue/ in whiche  
 also we alle lyueden sum tyme  
 in the desiris of our' fleisch; do-  
 ynge the willis of the fleisch & of  
 thou3tis/ & we weren by kynde the so-  
 nes of wraththe; as othere men/ but  
 god that is ryche in mercy; for his  
 ful moche charite in which he lo-  
 uede us . 3he whanne we weren deed  
 in synnes . quykenyde us to gidre  
 in crist . by whos grace 3e ben sauid  
 & a3enreisid to gidre; & made to gi-

dre to sitte in heuenly thingis . in crist ihesu/  
 that he schulde schewe in the worldis  
 aboue comynge; the plenteuouse  
 richessis of his grace in goodnes-  
 se on us in crist ihesu/ for bi grace 3e  
 ben saued by feith; & this not of 3ou/  
 for it is the 3ifte of god . not of wer-  
 kis; that no man haue glorie/ for  
 we ben the making of him; maad of  
 nou3t in crist ihesu in goode werkis/  
 whiche god hath ordeyned; that we  
 go in tho werkis/ for which thing be  
 3e myndeful; that sum tyme 3e weren  
 hethene in fleisch/ whiche weren  
 seid prepucie; for that that is seid cir-  
 cumcisioun maad bi hond in fleisch/  
 & 3e weren in that tyme withouten  
 crist; aliened fro the lyuyng of Isra-  
 el & gestis of testamentis/ not ha-  
 uyng hope of biheeste; & withouten  
 god in this world/ but now in crist  
 ihesu . 3e that weren sum tyme ferr;  
 ben maad ny3 in the blood of crist/ for  
 he is our' pees; that made bothe oon .  
 & vnbyndinge the myddel wal of  
 a wal withoute morder enemy-  
 tes in his fleisch/ & auoydide the  
 lawe of maundementis by domes;  
 that he make tweyne in him silf into  
 o newe man/ makinge pees; to re-  
 councele bothe in o body to god by  
 the cross/ sleyng the enemytees  
 in him silf/ & he comynge prechide  
 pees to 3ou that weren ferr; &  
 pees to hem that weren ny3/ for bi hym  
 we bothe han ny3 comyng; & in  
 o spirit to the fadir/ therfore now 3e  
 ben not gestis & straungeris; but  
 3e ben citsesyns of seyntis . & hous-  
 hold meyne of god aboue bildid  
 on the fundament of apostlis & of  
 profetis; vpon that hizeste corner  
 stoon crist ihesu/ in whom ech bilding

maad; wexith into an hooly tem-  
 ple in the lord/ in whom also be 3e bil-  
 did to gidre into the abitacle of  
 god in the hooly gost //c. iii.//  
 For the grace of this thing  
 I poul the boundun of crist  
 ihesu for 3ou hethen men; if  
 netheles 3e han ~~han~~ herd the dis-  
 pensacioun of goddis grace that is  
 3ouun to me in 3ou/ for by reuela-  
 cioun the sacrament is maad kno-  
 wun to me . as I aboue wroot in  
 schort thing; as 3e mowen rede & vn-  
 dirstonde my prudence in the minis-  
 terie of crist/ which was not kno-  
 wun to othere generaciouns to the sones  
 of men; as it is now schewid to his  
 hooly apostlis . & profetis in the spirit  
 that hethene men ben euene eyris & of  
 o body; & parteneres to gidre of  
 his behest in crist ihesu bi the euaungelie/  
 whos mynistre I am maad bi the  
 3ifte of goddis grace; which is  
 3ouun to me bi the worching of his  
 vertu/ to me leest of alle seyntis .  
 this grace is 3ouun to preche among  
 hethen men . the vnserchable riches-  
 sis of crist/ & to liztne alle men/ which  
 is the dispensacioun of sacrament hid  
 fro worldis in god; that made alle thingis  
 of nou3t/ that the mochefold wysdom  
 of god be knowun to princes & po-  
 testatis in heuenly thingis . by the chir-  
 che; by the bifore ordinaunce of worl-  
 dis . which he made in crist ihesu ou-  
 re lord/ in whom we han trust & ny3  
 comyng; in tristenyng by the feith of  
 him/ for which thing I axe; that 3e fayle  
 not in my tribulaciouns for 3ou which  
 is 3oure glorie/ for grace of this  
 thing I bowe my knees to the fadir  
 of our' lord ihesu crist; of whom ech fa-  
 dirheed in heuenes & in erthe is



named/ that he ȝyue to ȝou aftir the riches-  
sis of his glorie; vertu to be streng-  
thid bi his spirit bi the ynnere man/ that  
crist dwele by feith; in ȝour' hertis/  
that ȝe rootid & groundid in charite; mo-  
wn comprehende with alle seyntis . wh-  
ich is the brede & the lengthe & the hiȝ-  
nesse & the depnesse/ also to wite the cha-  
rite of crist more excellent than science;  
that ȝe be fillid in al the plente of god/  
& to hym that is myȝty to do alle  
thingis more plenteuously than we ax-  
en or vnderstonen by the vertu that  
worship in us; to hym be glorie in  
the chirche & in crist ihesu into alle the  
generaciouns of the world of worldis  
amen //c. iiii.//

Therefore I boundun for the lo-  
rd biseche ȝou/ that ȝe walke  
worthili in the cleping in which  
ȝe ben clepid/ with al mekenes  
& myldenesse; with pacience sup-  
portyng ech othir in charite/ bysi  
to kepe vnite of spirit; in the bo-  
ond of pees/ o body & o spirit; as  
ȝe ben clepid in oon hope of ȝour'  
clepyng/ o lord o feith . o baptym .  
o god & fadir of alle; which is abo-  
ue alle men & by alle thingis & in us  
alle/but to ech of us grace is ȝo-  
uun; by the mesure of the ȝuyng  
of crist/ for which thing he seith/ he  
stiȝyng an hiȝ; ledde caitifte cai-  
tyf . he ȝaf ȝiftis to men/ but what  
is it that he stiȝede vp; no but that also  
he cam down first into the lowere  
partis of the erthe/ he it is that cam  
down & that stiȝede on alle heuenes;  
that he schulde fille alle thingis/ & he  
ȝaf summe apostlis; summe profetis/  
othere euangelistis . othere schepardis  
& techeris; to the ful ending of seyn-  
tis/ into the werk of mynisterie;



into edificacioun of cristis body/ til  
 we rennen alle into vnite of feith  
 & of knowing of goddis sone; in-  
 to a parfyt man aftir the mesu-  
 re of age of the plente of crist/ that  
 we be not now lytle children  
 monyng as wawis; & be not bo-  
 run aboute with ech wynd of te-  
 ching in the weywardnesse of men .  
 in sutil witt to the disseyuyng  
 of errour/ but do we treuthe in  
 charite . & wexe in hym bi alle thin-  
 gis that is crist our' heed/ of whom  
 al the body sett to gidre & boundun  
 to gidre by ech ioyntur' of vndir-  
 seruyng . bi worching into the me-  
 sur' of ech membre; makith en-  
 cresing of the body into edificacioun  
 of it self in charite/ therfore I seie  
 & witnesse this thing in the lord; that 3e wal-  
 ke not now . as hethene men walken  
 in the vanyte of her witt/ that han  
 vndirstonding derkned with derknes-  
 sis/ & ben alyened fro the lyf of god .  
 by ignoraunce that is in hem; for the  
 blyndness of her herte/ which  
 dispeiringe bitooken hem silf to vn-  
 chastite . into the worching of al vn-  
 clenness in coueityse/ but 3e han not  
 so lerned crist; if netheles . 3e herden  
 hym/ & ben tau3t in him; as is treuthe  
 in ihesu/ do 3e away by the elde lyuyng  
 the elde man that is corrupt by the desy-  
 ris of errour/ & be 3e renewlid in  
 the spirit of 3our' soule; & clothe 3e  
 the newe man . which is maad aftir  
 god in ri3wysnesse & hoolynesse of  
 treuthe/ for which thing 3e putte  
 away lesyng; & speke 3e treuthe  
 ech man with his neizbore . for we  
 ben membris ech to othir/ be 3e wroth;  
 & nyle 3e do synne/ the sunne falle  
 not down on 3oure wraththe/ nyle

3e 3yue stide to the deuel/ he that staal;  
 now stele he not/ but more trauele  
 he in worching with his hondis that  
 that is good; that he haue wherof he  
 schal 3yue to the nedye/ ech yuel  
 word go not of 3our' mouth/ but  
 if ony is good to the edificacioun  
 of feith; that it 3yue grace to men  
 that heeren/ & nyle 3e make the  
 hooly goost of god sory; in whi-  
 ch 3ee ben markid in the day of re-  
 dempcioun/ al bittirnesse & wraththe  
 & indignacioun . & cry . & blasfemye .  
 be takun away fro 3ou; with al ma-  
 lice/ & be 3e to gidre benyngne .  
 merciful . for 3yuyngne to gidre; as  
 also god for 3af to 3ou in crist/  
 Therefore be //c. v.//  
 3e foloweris of god; as  
 moost dereworthe sones/  
 & walke 3e in loue; as crist louede  
 us/ & 3af him silf for us . an offring  
 & a sacrifice to god; into the odour  
 of swetnesse/ & fornycacioun & al  
 vnclennesse . or auarice be not na-  
 med among 3ou; as it bicometh  
 hooly men/ ethir filthe or foly spe-  
 che or harlotrye that perteyneth not  
 to profyt; but more doynge of  
 thankngis/ for witte 3e this & vndir-  
 stonde that ech lecchour . or vnclene  
 man or coueitous . that serueth to  
 mawmetis; hath not eritage  
 in the kingdom of crist & of god/ No  
 man disseyue 3ou by veyn wordis/  
 forwhy for thes thingis; the wraththe  
 of god cam on the sones of vnby-  
 leue/ therfore nyle 3e be maad par-  
 teneris of hem/ for 3e weren sum  
 tyme derknessis; but now ly3t  
 in the lord/ walke 3e as the sones  
 of lizt/ for the fruyt of lizt is in  
 al goodnesse & ri3twysnesse and

treuthe/ & preue 3e what thing is  
 wel plesynge to god/ & nyle 3e co-  
 myne to vnfruytouse werkis  
 of dercnesses; but more repro-  
 ue 3e/ for what thingis ben don of  
 hem in priuy; it is foul 3he to spe-  
 ke/ & alle thingis that ben reproued of  
 the liȝt; ben openly schewid/ for  
 al thing that is schewid; is liȝt/ for  
 which thing he seith/ ryse thou that sle-  
 pist & ryse vp fro deeth; & crist sch-  
 al liȝtne thee ¶ therfore britheren se  
 3e; how warly 3e schulen go/ not as  
 vnwyse men; but as wyse men aȝen-  
 biynge tyme/ for the dayes ben  
 yuele/ therfore nyle 3e be maad vn-  
 wyse; but vndirstondinge which  
 is the wille of god/ & nyle 3e be drun-  
 kun of wyn . in which is leccherie;  
 but be 3e fillid with the hooly goost/  
 & speke 3e to 3ou silf in salmes &  
 ympnes & spiritual songis; sing-  
 ynge . & seiynge salm in 3our' her-  
 tis to the lord/ eueremore doynge  
 thankngis for alle thingis in the name  
 of oure lord ihesu crist; to god & to  
 the fadir/ be 3e suget to gidre in  
 the drede of crist ¶ Wymmen be thei  
 suget to her hosebondis; as to  
 the lord/ for the man is heed of the  
 womman; as crist is heed of the chir-  
 che . he is sauour of his body/ but  
 as the chirche is suget to crist; so  
 wymmen to her hosebondis in alle  
 thingis ¶ Men loue 3e 3our' wyues;  
 as crist louede the chirche/ & ȝaf him  
 silf for it; to make it hooly/ &  
 clenside it with the wasching of wa-  
 tir . in the word of lyf; to ȝyue  
 the chirche glorious to him silf . that  
 it hadde no wem ne ryueling;  
 or ony such thing . but that it be ho-  
 oly & vndefoulid/ so & men loue

thei her wyues; as her owne bodi-  
 es/ he that loueth his wyf; loueth him  
 silf/ for no man hatide euere his ow-  
 ne fleisch; but norischith & fostrith  
 it . as crist doith the chirche/ & we ben  
 membris of his body; of his fleisch  
 & of his boons/ for this thing aman  
 schal forsake his fadir & his mo-  
 dir; & he schal drawe to his wyf .  
 & thei schulen be tweyne in o fleisch/  
 this sacrament is greet/ 3he I seie  
 in crist & in the chirche/ netheles 3e  
 alle . ech man loue his wyf as hym  
 silf/ & the wyf; drede hir hosebond/  
 Sones obeische //c. vi.//  
 3e to 3our' fadir & modir;  
 in the lord/ for this thing is  
 rigtful/ honowre thou thi fadir  
 & modir that is the firste maundement  
 in biheste; that it be wel to thee . & that  
 thou belong lyuyng on erthe the/  
 and fadris nyle 3e terre 3our' so-  
 nes to wraththe; but norische 3e  
 hem in teching & chastising of the lord/  
 ¶ Seruauntis obeische 3e to flei-  
 schly lordis with drede & tremling;  
 in symplenesse of 3our' herte as  
 to crist/ not seruyng at the y3e as  
 plesynge to men; but as seruaun-  
 tis of crist/ doynge the wille of  
 god bi discrecioun with good wille;  
 seruyng as to the lord . & not as  
 to men/ wittinge that ech man . what  
 euere good thing he schal do; he sch-  
 al resseyue this of the lord . whethir  
 seruaunt whethir fre man/ & 3e lor-  
 dis do the same thingis to hem; for-  
 3uyng manasis/ wittinge that bothe  
 her lord & 3our' is in heuenes; &  
 the taking of persoons is not a-  
 nentis god/ heraftirward brither-  
 en be 3e coumfortid in the lord; &  
 in the my3t of his vertu/ clothe



3ou with the aarmer' of god; that  
 3e moun stonde a3enus aspiyngis  
 of the deuel/ forwhi struyng  
 is not to us a3enus fleisch & blood;  
 but a3enus the princes & potestatis .  
 a3ens gouernouris of the world of  
 thes derknessis/ a3enus spiritual thin-  
 gis of wickidnesse; in heuenly thin-  
 gis/ therfore take 3e the aarmer of god;  
 that 3e moun a3enstonde in the yuel day .  
 & in alle thingis stonde parfyt/ ther-  
 fore stonde 3e & be gird aboute 3ou-  
 re leendis in sothfastnesse . & clothid  
 with the haburioun of ri3twysnes-  
 se . & 3our' feet schod in making re-  
 dy of the gospel of pees/ in alle thingis  
 take 3e the scheld of feith; in which  
 3e moun quenche alle the fyr dar-  
 tis of the worste/ & take 3e the helm  
 of heelthe; & the swerd of the goost .  
 that is the word of god/ bi al preier  
 & biseching . preie 3e al tyme in spi-  
 rit; & in hym wakinge in al bisynes-  
 se & biseching for alle hooly men  
 & for me/ that word be 3ouun to me  
 in openyng of my mouth; with trust  
 to make knowun the misterie of the  
 gospel for which I am set in mes-  
 sage in achayne/ so that in it I be  
 hardy to speke; as it bihoueth  
 me/ & 3e wite . what thingis ben  
 aboute me . what I do; titicus  
 my moost dere brothir . & trewe  
 ministre in the lord . schal make  
 alle thingis knowun to 3ou/ whom  
 I sente to 3ou for this same thing;  
 that 3e knowe what thingis ben abou-  
 te us . & that he coumforte 3our' hertis/  
 pees to britheren . & charite with feith  
 of god oure fadir . & of the lord ihesu  
 crist/ grace with alle men; that louen  
 our' lord ihesu crist in vncorruptioun .  
 Amen that is so be it //Here en-

dith the pistle to effecies; & bigyn-  
 neth the prolog on the pistle to filip-//  
 Philipencis ben of //ensis//  
 macedonye/ thes whanne  
 thei hadden resseyued the word  
 of treuthe . stooden stedefastly in  
 the feith; & thei resseyueden not fal-  
 se apostlis/ the apostle preisith  
 thes; writinge to hem fro rome  
 out of prisoun bi epafrodite //Ie-  
 rom in his prolog on this pistle seith  
 this c. p.//

Poul & Tymothe seruaun-  
 tis of ihesu crist; to alle  
 the hooly men in crist ihesu  
 that ben at filippis . with bischopis &  
 dekenes; grace & pees to 3ou of  
 god our' fadir; & of the lord ihesu  
 crist/ I do thankinis to my god in  
 al mynde of 3ou euermore in alle my  
 preieris for alle 3ou with ioie; &  
 make a biseching on 3oure comy-  
 nyng in the gospel of crist fro the  
 firste day til now/ trustenyng  
 this ilke thing that he that bigan in 3ou  
 a good werk; schal parfourme  
 it til into the day of ihesu crist/ as  
 it is iust to me; to feele this thing  
 for alle 3ou/ for that I haue 3ou in  
 herte & in my boondis . & in de-  
 fending & confermyng of the gos-  
 pel; that alle 3e be felowis of my  
 ioie/ for god is a witnesse to me;  
 how I coueite alle 3ou in the bo-  
 welis of ihesu crist/ & this thing I preie;  
 that 3our' charite be plenteuous mo-  
 re & more in kunnyng & in al witt/  
 that 3e preue the better thingis; that  
 3e be clene & withoute offence in  
 the day of crist/ fillid with the fruyt  
 of ri3twysnesse by ihesu crist; into  
 the glorie & the heriyng of god/ for  
 britheren I wole that 3e wite . that the

thingis that ben about me; han comun  
 more to the profyt of the gospel/ so  
 that my boondis weren maad knowun  
 in crist; in ech moot halle & in al-  
 le othere placis/ that mo of britheren trus-  
 tyng in the lord more plenteuous-  
 ly for my boondis; dursten with-  
 oute drede speke the word of god/  
 but summe for enuye & stryf/ sum-  
 me for good wille prechen crist/ &  
 summe of charite . witinge that I am  
 putt in the defence of the gospel/  
 but summe of stryf schewen crist  
 not clenly . gessinge hem to reise tri-  
 bulacioun to my boondis/ but what  
 the while on al maner ethir by occa-  
 sioun ethir by treuthe . crist is schewid;  
 & in this thing I haue ioye . but also  
 I schal haue ioye/ & I woot that this  
 thing/ schal come to me into heelthe;  
 by 3oure preyer & the vndirmy-  
 nistring of the spirit of ihesu crist . by  
 myn abyding & hope/ for in no thing  
 I schal be schamed; but in al trust  
 as euermore & now . crist schal be  
 magnified in my body . ethir bi lyf .  
 ethir bi deeth/ for me to lyue is crist;  
 & to dye is wynnynge/ that if to lyue  
 in fleisch . is fruyt of werk to  
 me; lo what I schal chese . I kno-  
 we not/ but I am constreyned of  
 twey thingis . I haue desyr to be  
 dissolued; & to be with crist/ it is mo-  
 che more betre/ but to dwelle in  
 fleisch; is nedeful for 3ou/ & I trus-  
 tyng this thing; woot that I schal  
 dwelle . & parfytylly dwell to alle  
 3ou/ to 3our' profyt & ioye of feith;  
 that 3our' thankynge abounde in crist ihesu  
 in me . bi my comyng eftsoone to  
 3ou/ oonly lyue 3e worthily to the  
 gospel of crist/ that whethir whanne  
 I come & se 3ou ethir absent;



I heere of 3ou/ that 3e stonden in o  
 spirit . of o wille; traueling to  
 gidre to the feith of the gospel/ &  
 in no thing be 3e afeerd of aduer-  
 saries/ which is to hem cause of  
 perdicioun; but to 3ou cause of  
 heelthe/ & this thing is of god/ for  
 it is 3ouun \* for crist . that not oonly  
 3e bileuen into hym; but also that 3e  
 suffren for hym/ hauynge the sa-  
 me stryf; which 3e say3en in me .  
 & now 3e han herd of me //c. ii.//  
 Therefore if ony coumfort  
 is in crist . if ony solace of  
 charite . if ony felowschip  
 of spirit . if ony Inwardnes-  
 se of mercy doynge; fille 3e my  
 ioye/ that 3e vndirstonde the same  
 thing; & haue the same charite .  
 of o wille; & feelen the same thing/  
 no thing bi stryf . nethir be veyn  
 glorie; but in mekenesse . demynge  
 ech othir to be hi3er than him silf/ not  
 biholdinge ech thing bi hym silf what  
 thingis ben his owne; but tho thingis  
 that ben of other' men/ & feele 3e this  
 thing in 3ou; which also in crist ihesu/  
 that whanne he was in the fourme of  
 god; demyde not raueyn . that him  
 silf were euene to god/ but he  
 lowide himsilf; takinge the fourme  
 of a seruaunt/ & was maad into the  
 liknesse of men; & in abytt was  
 foundun as aman/ he mekide him silf;  
 & was maad obedient to the deeth .  
 3he to the deeth of the cross/ for whi-  
 ch thing god enhaunside him; & 3af to  
 him aname that is aboue al name/ that  
 in the name of ihesu; ech knee be  
 bowid . of heuenly thingis of erthely  
 thingis . & of hellis/ & ech tunge kno-  
 wleche; that the lord ihesu crist is in the  
 glorie of god the fadir ¶ ther-



\* to 3ou

fore my moste dereworthe bri-  
 theren as euermore 3e han obeischid  
 not in my presense oonly; but mo-  
 che more now in myn absence . wor-  
 che 3e with drede & tremlyng 3ou-  
 re heelthe/ for it is god that worchith  
 in 3ou bothe to wilne & to parfour-  
 me for good wille/ & do 3e alle thin-  
 gis . withoute grucchingis & dou-  
 tingis; that 3e be withoute playnt/  
 & symple as the sones of god with-  
 oute repref; in the myddil of a schre-  
 wid nacioun & a weyward/ among  
 whiche 3e schynen as 3yueris  
 of ly3t . in the world; & holde 3e to  
 gidre the word of lyf to my glorie  
 in the day of crist/ for I haue not run-  
 ne in veyn; nethir I haue trauelid  
 in veyn/ but thou3 I be offrid or slayn  
 on the sacryfice & seruyse of 3our'  
 feith; I haue ioye & I thanke 3ou  
 alle/& the same thing haue 3e ioye;  
 & thanke 3e me/ & I hope in the  
 lord ihesu that I schal sende  
 thymothe soone to 3ou/ that I  
 be of good coumfort; whanne tho  
 thingis ben knowun that ben abou-  
 te 3ou/ for I haue no man so of  
 o will; that is bisy for 3ou with cle-  
 ne affeccoun/ for alle men seken  
 tho thingis that ben her owne; not  
 tho that ben of crist ihesu/ but knowe  
 3e the assay of hym; for as a sone  
 to the fadir . he hath serued with  
 me in the gospel/ therfore I hope  
 that I schal sende him to 3ou; anoon as  
 I se what thingis ben aboute me/  
 & I truste in the lord/ that also my  
 silf schal come to 3ou soone/ &  
 I gesside it nedeful; to sende to  
 3ou epafrodite my brothir & eue-  
 ne worcher' & my euene kny3t/  
 but 3oure apostle; & the ministrer

of my nede/ for he desyride 3ou  
 alle; & he was soreuful . therfore  
 that 3e herden that he was syk/ for he  
 was syk to the deeth . but god had-  
 de mercy on hym/ & not oonly on  
 him; but also on me . lest I hadde  
 heuynesse on heuynesse/ therfore  
 more hastely I sente hym; that whan-  
 ne 3e han seyn hym 3e haue ioie  
 eft . & I be withoute heuynesse/  
 therfore resseyue 3e him with al ioie  
 in the lord; & haue 3e suche with  
 al honour/ for the werk of crist he  
 wente to deeth/ 3yuyng his lyf;  
 that he schulde fulfille . that that fay-  
 lide of 3ou anentis my seruice  
 Hennus forward //c. iii.//  
 my britheren haue 3e ioie  
 in the lord/ to write to 3ou the  
 same thingis; to me it is not slow .  
 & to 3ou it is necessarie/ se 3e houn-  
 dis . se 3e yuele werkmen; se 3e dy-  
 uysioun/ for we ben circumcisioun;  
 whiche by spirit seruen to god/ &  
 glorien in crist ihesu . & han not  
 trist in the fleisch; thou3 I haue  
 trist 3he in the fleisch/ if ony othir  
 man is seyn to triste in fleisch; I  
 more/ that was circumsidid in the  
 eizttthe day . of the kyn of israel .  
 of the lynage of beniamyn; an e-  
 brew of ebrews/ bi the la-  
 we; a farise/ bi loue pursuwinge  
 the chirche of god/ by ri3twisnes-  
 se that is in the lawe; lyuyng with  
 oute playnt/ but whiche thingis  
 weren to me wynnyngis; I haue  
 demyd these . apeiringis for crist/  
 ¶ Netheles I gesse alle thingis to be  
 peirement; for the cler science of  
 ihesu crist my lord/ for whom I made  
 alle thingis peirement & I deme as  
 dritt; that I wyne crist/ & that I be foun-

dun in hym/ not hauynge my riȝtwys-  
 nesse that is of the lawe/ but that that  
 is of the feith of crist ihesu . that is of  
 god the riȝtwysnesse in feith; to kno-  
 we hym . & the vertu of his rysing aȝen .  
 & the felouschip of his passioun/ &  
 to be maad lik to his deeth; if on  
 ony maner I come to the resurrec-  
 cioun that is fro deeth/ not that now I  
 haue takun; or now am parfyt/  
 but I suwe if in ony maner I com-  
 prehende . in which thing also I am  
 comprehendid of crist ihesu/ Britheren  
 I deme me not that I haue comprehen-  
 did/ but o thing/ I forȝete tho thingis  
 that ben bihyndis . & strecche forth  
 my silf to tho thingis that ben bifore  
 & pursuwe to the ordeyned meede  
 of the hiȝ cleping of god in crist ihesu/  
 therfore who euere we ben parfyt;  
 feele we this thing/ & if ȝe vndir-  
 stonden in othere maner ony thing; this  
 thing god schal schewe to ȝou/ nethe-  
 les to what thing we han comun;  
 that we vndirstonde the same thing .  
 & that we parfytly dwelle in the same  
 reule ¶ Britheren be ȝe my folo-  
 weris; & wayte ȝe hem that walken  
 so . as ȝe han our' fourme/ for  
 manye walken; whiche I haue seid  
 ofte to ȝou/ But now I wepinge  
 seie; the enemyes of cristis cross/  
 whos ende is deeth; whos god is  
 the wombe/ & the glorie in confuci-  
 oun of hem; that sauoren ertheli thingis/  
 but our' lyuyng is in heuenes/ fro  
 whennis also we abyden the sauy-  
 our our' lord ihesu crist; which schal  
 refourme the body of our' mekenes-  
 se. that is maad lyk to the body of his  
 clerenesse . bi the worching bi whi-  
 ch he may also make alle thingis  
 suget to hym //c. iiii.//

Therefore my britheren moost  
 dereworthe & moost desirid .  
 my ioye & my crowne; so  
 stonde 3e in the lord moost der'  
britheren/ I preie eucodiam . & bi-  
 seche synticem; to vndirstonde the  
 same thing in the lord/ also I preie  
 & thee german felowe; helpe thou the  
 ilke wymmen that traueliden with me  
 in the gospel/ with clement & othere  
 myn helperis; whos names ben  
 in the book of lyf/ Ioye 3e in the lord  
 euermore; eft I seie ioye 3e/ be  
 3oure pacience knowun to alle  
 men; the lord is ny3/ be 3e no thing  
 bisy; but in al preier & biseching with  
 doying of thankngis . be 3oure ax-  
 yngis knowun at god/ & the pees  
 of god that passith alwytt; kepe  
 3our' hertis & vndirstondngis in  
 crist ihesu/ ffro hennis forth britheren .  
 what euere thingis ben sothe . what  
 euere thingis chast . what euere thingis  
 iust . what euere thingis hooly . what  
 euere thingis able to be loued/ what  
 euere thingis of good fame . if ony  
 vertu . if ony preising of disciplyne;  
 thenke 3e thes thingis . that also 3e han  
 lernd & take & herd & seyn in me/  
 do 3e thes thingis; & god of pees sch-  
 al be with 3ou/ but I ioyede greet-  
 ly in the lord; that sum tyme aftirward  
 3e flouriden a3en to feele for me .  
 as also 3e feeliden/ but 3e weren ocu-  
 pied; I seye not as for nede/ for  
 I haue lernd to be sufficient; in  
 whiche thingis I am/ & I can also  
 be lowid; I can also haue plente/  
 euerywhere & in alle thingis; I am  
 tau3t/ to be fillid & to hungre;  
 & to abounde & to suffre miseste/  
 I may alle thingis; in him that coumfor-  
 tith me/ netheles 3e han doon wel;



comynynge to my tribulacioun/ for  
also 3e filipensis witen . that in the bi-  
gynnyng of the gospel . whanne I wen-  
te forth fro macedonye; no chir-  
che comynede with me in resoun  
of thing 3ouun & takun . but 3e al-  
oone/ whiche senten to tessalo-  
nyk; oonys & tweyes also into  
vss to me/ not for I seke 3ifte;  
but I requyre fruyt aboundinge  
in 3our' resoun/ for I haue alle thin-  
gis; & abounde/ I am fillid with  
tho thingis takun of epafrodite . whi-  
che 3e senten into the odour of sw-  
etnesse a couenable sacrifice ple-  
singe to god/ & my god fill' all 3ou-  
re desir bi hise richessis in glorie  
in crist ihesu/ but to god & our' fadir;  
be glorie into worldis of worldis  
amen/ Greete 3e wel euery hooly  
man in crist ihesu/ tho britheren that ben with  
me greeten 3ou wel; alle hooly men  
greeten 3ou wel; moost sotheli thei  
that ben of the emperouris hous/ the  
grace of our' lord ihesu crist be with 3ou-  
re spirit amen //**Here endith the  
pistle to ffilipensis; & bigynneth the  
prolog on the pistle to colocensis//**  
Colocensis ben also laodicen-  
sis; thes ben of asie/ & thei had-  
den be disseyued by false apostlis/  
the postle him silf cam not  
to hem; but he bryngith hem a3en  
to correxion by epistle/ for thei  
hadden herd the word of archippus;  
that hadde vndirfonge the my-  
nisterie into hem/ therfore the apostle  
now boundun wroot to hem fro effesie;  
bi titicus the dekene & onosymus the a-  
colyt //**Ierom in his prolog  
on this pistle seith this//**  
Poul apostle //c. p.//  
of crist ihesu . bi the wille

of god . & tymothe brothir . to hem  
 that ben at colose . hooly & feithful  
 britheren in crist ihesu; grace & pees to  
 3ou of god our' fadir . & of the lord  
 ihesu crist/ we don thankis to god  
 & to the fadir of our' lord ihesu crist;  
 euermore preiynge for 3ou/ hee-  
 ringe 3oure feith in crist ihesu . & the lo-  
 ue that 3e han to alle hooly men; for  
 the hope that is kept to 3ou in heue-  
 nes/ which 3e herden in the word  
 of treuthe of the gospel that cam to  
 3ou; as also it is in al the world .  
 & makith fruyt & wexith as in  
 3ou fro that day . in which 3e her-  
 den & knewen the grace of god in treu-  
 the/ as 3e lerneden of epafras our'  
 felawe moost dereworthe; which  
 is a trewe ministr' of ihesu crist for  
 3ou/ which also schewide to us; 3ou-  
 re louyng in spirit/ therfore we fro  
 the day in which we herden; ceessen  
 not to preie for 3ou & to axe/ that  
 3e be fillid with the knowing of his  
 wille; in al wysdom & goostly vn-  
 dirstonding/ that 3e walken worthily to  
 god plesynge by alle thingis . & ma-  
 ke fruyt in al good werk . & wexe  
 in the science of god/ & ben coumfor-  
 tid in al vertu bi the myȝt of his  
 clerenesse; in al pacience & long  
 abiding with ioie/ that 3e don thankin-  
 gis to god & to the fadir; which  
 made 3ou worthi into the part of  
 eritage of hooly men in lyȝt/ which  
 delyueride us fro the power of derk-  
 nessis; & translade into the kingdom  
 of the sone of his louyng . in whom  
 we han aȝenbiyng & remiscioun  
 of synnes/ which is the ymage of  
 god vnuysible; the firste bigetun  
 of ech creatur'/ for in hym alle thingis  
 ben maad . in heuenes & in erthe;

visible & vnuyisible . ethir trones ethir  
 dominaciouns . ethir princehodus ethir pow-  
 eris/ alle thingis ben maad of nouȝt  
 by hym & in hym; & he is bifore al-  
 le . & alle thingis ben in hym/ & he is  
 heed of the body of the chirche/ wh-  
 ich is the bigynnyng . & the firste  
 bigetun of deed men; that he holde the  
 firste dignyte in alle thingis/ for  
 in hym it pleside al plente to inhabi-  
 te; & bi hym alle thingis to be recoun-  
 celid into hym/ & made pees by the  
 blood of his cross; tho thingis that  
 ben in erthis . ethir that ben in heue-  
 nis/ & whanne ȝe weren sum tyme  
 alienyd & enemyes bi witt in y-  
 uele werkis; now he hath recoun-  
 selid ȝou in the body of his fleisch  
 bi deeth/ to haue ȝou hooly & vnwem-  
 myd; & withoute reprof bifore  
 hym/ if netheles ȝe dwellen in the  
 feith; foundid & stable . & vnmouable  
 fro the hope of the gospel that ȝe han  
 herd/ which is prechid in al crea-  
 tur' . that is vndir heuene . of which  
 I poul am maad mynistr'; & now  
 I haue ioye in passioun for ȝou/ & I  
 fille tho thingis that failen of the pas-  
 siouns of crist in my fleisch; for his  
 body that is the chirche/ of which I  
 poul am maad mynistr' bi the dis-  
 pensacioun of god that is ȝouun to me  
 in ȝou; that I fille the word of god . the  
 priuyte that was hid fro worldis  
 & generaciouns/ but now it is sche-  
 wid to his seyntis . to whiche  
 god wolde make knowun the ry-  
 chessis of the glorie . of this sacra-  
 ment in hethene men/ which is  
 crist in ȝou; the hope of glorie/ whom  
 we schewen . repreuyng eech man .  
 & techinge eech man in al wisdom;  
 that we offre eech man parfyt in crist



ihesu/ in which thing also I trauele  
 in struyunge; bi the worching of hym .  
 that he worchith in me in vertu //c.//  
 Bvt I wole that 3e wy- //ii.//  
 te . what bisynesse I ha-  
 ue for 3ou . & for hem that ben  
 at laodice . & whiche euere say3en  
 not my face in fleisch; that her her-  
 tis ben coumfortid/ & thei ben tau3t  
 in charite . into alle the richessis  
 of the plente of vndirstonding .  
 into the knowyng of mysterie  
 of god the fadir of ihesu crist; in  
 whom alle the tresouris of wys-  
 dom & of science ben hid/ for this  
 thing I seye; that no man disseyue 3ou  
 in hi3the of wordis/ for thou3 I  
 be absent in body; by spirit I  
 am with 3ou/ ioyinge & seyng 3ou-  
 re ordre; & the sadnesse . of 3our'  
 bileue that is in crist/ therfore as 3e han  
 takun ihesu crist oure lord; walke  
 3e in hym . & be 3e rootid & byldid  
 aboue in him/ & confermyd in the bi-  
 leue as 3e han lerud; aboundinge  
 in hym in doying of thankinis/ Se  
 3e that no man disseyue 3ou . bi filo-  
 sofy & veyn fallace; aftir the tra-  
 dicioun of men . aftir the elementis  
 of the world . & not aftir crist/ for  
 in him dwellith bodilich al the fulnes  
 of the godheed/ & 3e ben fillid in him;  
 that is heed of al principat & power/  
 in whom also 3e ben circumsidid . in  
 circumcisioun not maad with hond in  
 dispoylinge of the body of fleisch;  
 but in circumcisioun of crist/ & 3e ben  
 biried to gidre with him in baptym;  
 in whom also 3e han rise a3en bi feith  
 of the worching of god . that reside him  
 fro deeth/ & whanne 3e weren deed  
 in giltis & in the prepucie of 3our' fleisch;  
 he quykenyde to gidre 3ou with him/



forȝyuyng to ȝou alle giltis;  
 doynge away that writyng of de-  
 cree . that was aȝenus us . that was con-  
 trarie to us/ & he took away that  
 fro the myddel picching it on the  
 cross/ & he spoylide principatis &  
 poweris; & ledde out tristily . open-  
 ly ouercomynge hem in him silf/ ther-  
 fore no man luge ȝou in mete or in  
 drynke or in part of feeste day .  
 or of neomenye or of sabotis; whi-  
 che ben schadowe of thingis to co-  
 mynge/ for the body; is of crist/ No  
 man disseyue ȝou willinge to te-  
che in mekenesse & religioun of  
 aungelis tho thingis whiche he hath not  
 seyn/ walkinge veynly bolned  
 with wit of this fleisch/ & not hol-  
 dinge the heed . of which al the body .  
 by bondis & ioynnyngis to gidre vn-  
 dirministrid & maad; wexith into  
 encreesing of god/ for if ȝe ben dee-  
 de with crist fro the elementis of this  
 world; what ȝit as men lyuyng to  
 the world deme ȝe? that ȝe touche not  
 nethir taaste nethir trete with hondis  
 tho thingis; whiche alle ben into deeth  
 bi the ilke vss . aftir the comaunde-  
 mentis & the techingis of men/ whi-  
 che han a resoun of wysdom in  
 veyn religioun & mekenesse; &  
 not to spare the body/ not in ony  
 honour to the fulfilling of the fleisch/  
 Therefore if ȝe han //c. iii.//  
 risun to gidre with crist; seke  
 ȝe tho thingis that ben aboue . whe-  
 re crist is sittinge in the riȝt-  
 half of god/ sauore ȝe tho thin-  
 gis that ben aboue; not tho thingis  
 that ben on the erthe/ for ȝe ben deede;  
 & ȝour' lyf is hid with crist in god/  
 for whanne crist schal apper' ȝour'  
 lyf; thanne also ȝe schulen appere

with him in glorie/ therfore sle 3e  
 zoure membris whiche ben on the er-  
 the; fornicacioun vnclennesse . lec-  
 cherie . yuel coueitise . & auarice  
 which is seruyse of mawmetis/  
 for whiche thingis; the wraththe of  
 god cam on the sones of vnbile-  
 ue/ in whiche also 3e walkiden sum  
 tyme; whanne 3e lyueden in hem/ but  
 now putte 3e away alle thingis;  
 wraththe indignacioun . malice .  
 blasfemye . & foul word of 3our'  
 mouth/ nyle 3e lye to gidre/ spoy-  
 le 3e zou fro the eelde man with his  
 dedis/ & clothe 3e the newe man .  
 that is maad newe a3en into the  
 knowing of god; aftir the yma-  
 ge of hym that made him/ wher' is  
 not male & female . hethene man  
 & Iew . circumcisioun & prepucie . bar-  
 barus & scita . bonde man & fre  
man; but alle thingis & in alle thin-  
 gis crist/ therfore 3e as the chosene  
 of god . hooly & loued clothe zou  
 with the entrailis of mercy . be-  
 nyngnite & mekenesse . temperaun-  
 ce pacience/ & supporte 3e echon  
 othir . & for3yue to zou silf; if  
 ony man a3enus ony hath a quere-  
 le as the lord for3af to zou . so al-  
 so 3e/ & vpon alle thingis thes ha-  
 ue charite; that is the bond of per-  
 feccioun/ & the pees of crist; enioye  
 in 3our' hertis in which 3e ben cle-  
 pid in oo body; & be 3e kynde/ the  
 word of crist dwelle in zou plente-  
 uously in al wysdom . & teche &  
 moneste zou silf in salmes &  
 ympnes & spiritual songis in  
 grace . syngynge in zoure hertis  
 to the lord/ al thing what euer thing  
~~what euer thing~~ 3e doen in word or  
 in dede; alle thingis in the name of

our' lord ihesu crist . doynge thankinis  
 to god & to the fadir bi him ¶ Wym-  
 men be suget to 3our' hosebondis;  
 as it bihoueth in the lord/ men lo-  
 ue 3e 3our' wyues; & nyle 3e be  
 bittre to hem/ sones; obeye 3e  
 to 3our' fadir & modir by alle  
 thingis/ for this is wel plesynge in  
 the lord/ fadris . nyle 3e terre 3oure  
 sones to indignacioun; that thei be  
 not maad feble hertid/ seruaun-  
 tis ; obeye 3e by alle thingis to fleis-  
 chly lordis/ not seruyng at y3e;  
 as plesynge to men . but in sym-  
 plenesse of herte . dredinge the  
 lord/ what euere 3e doen; worche  
 3e of wille/ as to the lord; & not  
 to men/ witynge; that of the lord 3e  
 schulen take 3elding of eritage/  
 serue 3e to the lord crist/ for he that  
 doith iniurie; schal resseyue that  
 that he dide yuele/ & accepcioun of  
 persoones; is not anentis god/  
 Lordis 3yue //c. iiij.//  
 3e to seruauntis; that that  
 is iust & euene/ witynge;  
 that also 3e han alord in heuene/ be  
 3e bisy in preier; & wake in it .  
 in doynge of thankinis/ & preie  
 ech for othir & for us; that god opy-  
 ne to us the dore of word . to spe-  
 ke the mysterye of crist for which  
 also I am boundun/ that I schewe it;  
 so as it bihoueth me to speke/  
 walke 3e in wysdom to hem that  
 ben withouteforth; a3enbyng  
 tyme/ 3our' word be sauorid in  
 salt euermore in grace/ that 3e  
 wite . how it bihoueth 3ou to an-  
 swer to ech man/ Titicus  
 moost dere brothir & feithful my-  
 nistre & my felowe in the lord;  
 schal make alle thingis knowun

to 3ou that ben aboute me/ whom I  
 sente to 3ou to this same thing; that  
 he knowe what thingis ben abou-  
 te 3ou . & comferte 3our' hertis/  
 with onesyme moost dere & feith-  
 ful brothir; which is of 3ou/ whi-  
 che schulen make alle thingis that ben  
 don here; knowun to 3ou/ Aris-  
 tark prisoner with me; greetith  
 3ou wel/ & Mark the cosyn of Bar-  
 nabas; of whom 3e han take maun-  
 dementis/ if he come to 3ou; res-  
 seyue 3e hym/ and ihesus that is seid iust .  
 whiche ben of circumcisioun thei al-  
 oone ben my helperis in the king-  
 dom of god; that weren to me in solace/  
 Epafra that is of 3ou the seruaunt  
 of ihesu crist; greetith 3ou wel/ euere  
 bisy for 3ou in preieris; that 3e stonde  
 parfyt & ful in al the wille of god/  
 and I bere witnessing to hym; that he  
 hath moche trauel for 3ou/ and for  
 hem that ben at laodice; & that ben at  
 Ierapolyt/ Luk the leche moost  
 dere & demas; greeten 3ou wel/  
 Greete 3e wel the britheren; that ben  
 at laodice/ & the womman nymfam;  
 & the chirche that is in hir hous/  
 & whanne this pistle is rad among  
 3ou; do 3e that it be rad in the chirche  
 of laodicensis . & rede 3e that pist-  
le that is of laodicensis/ & seye 3e to  
 archippus/ Se the mynisterie that  
 thou has takun in the lord; that thou fille it/  
 my salutacioun; bi the hond of  
 pou/ be 3e myndeful of my bondis/  
 the grace of the lord ihesu be with 3ou  
 amen // **Here endith the pistle to**  
**colocencis; & bigynne the prolog on**  
**the firste pistle to tessalonicen-//**  
 Tessalonicensis ben //sis//  
 macedonies; in ihesu crist/ wh-  
 anne thei hadden resseyued the word



of treuthe; thei stooden stidefastly  
 in the feith/ & also in persecucioun of  
 her owne citeseyns/ ferthirmo-  
 re thei resseyueden not false a-  
 postlis; ne tho thingis that weren  
 seid of false apostlis/ these the  
 postle preisith; writinge to hem  
 from athenis by titicus & onesy-  
 mus //Ierom in his prolog on  
**this pistle seith this c. p.**//  
 Poul & siluan & thymo-  
 the . to the chirche of tes-  
 salonicensis . in god the  
 fadir & in the lord ihesu  
 crist; grace & pees to 3ou/ we don  
 thankingis to god euermore for al-  
 le 3ou . & we make mynde of 3ou  
 in our preieris withouten ceessing/  
 hauynge mynde of the werk of 3o-  
 ure feith & trauel & charite & a-  
 byding of the hope of our' lord ihesu  
 crist bifore god & our' fadir/ 3e  
 louyd britheren of god; we witin-  
 ge 3oure chesyng/ for our' gospel  
 was not at 3ou in word oonly; but  
 also in vertu & in the hooly gost &  
 in moche plentee/ as 3e witen;  
 whiche we weren among 3ou for  
 3ou/ & 3e ben maad foloweris of  
 us & of the lord; resseyuynge the  
 word in moche tribulacioun with  
 ioie of the hooly goost/ so that 3e  
 ben maad ensauple to alle men  
 that bileuen; in macedony & in acaye/  
 for of 3ou the word of the lord is  
 pupplischid; not oonly in macedo-  
 nye & acaye/ but 3our' feith that  
 is to god; in ech place is gon forth/  
 so that it is not nede to us for to  
 speke ony thing/ for thei schewen  
 of 3ou/ what maner entre we  
 hadden to 3ou/ & hou 3e ben conuertid  
 to god fro mawmetis; to serue

to the lyuyngge god & very/ & to  
 abyde his sone fro heuenes .  
 whom he reise fro deeth; the  
 lord ihesu that delyuerede us fro wrath-  
 the to comynge //c. ii.//  
 For britheren 3e witen our'  
 entre to 3ou/ for it was  
 not veyn/ but first we  
 suffreden & weren ponyschid with  
 wrongis as 3e witen in filippis . &  
 hadden trist in our' lord . to speke  
 to 3ou the gospel of god in moche  
 bisynesse/ & oure exortacioun; is  
 not of errour . nethir of vnclennes-  
 se . nethir in gyle/ but as we ben pre-  
 uyd of god . that the gospel of god  
 schulde be takun to us; so we spe-  
 ken/ not as plesinge to men; but  
 to god that preueth oure hertis/ for  
 nethir we weren ony tyme in word  
 of glosyng; as 3e witen/ nethir in  
 occacioun of auarice; god is wit-  
 nesse/ nethir seking glorie of men;  
 nethir of 3ou nethir of othir'/ whanne  
 we as cristis apostlis myȝten  
 haue be in charge to 3ou/ but we  
 weren maad lytle in the myddel of  
 3ou; as if a nursse fostre hir so-  
 nes/ so we desiringe 3ou with gre-  
 et loue; wolden haue bitake to 3ou .  
 not oonly the gospel of god/ but  
 also oure lyues; for 3e ben maad  
 moost dereworthe to us/ for  
 britheren 3e ben myndeful of oure  
 trauel & werynesse/ we worchi-  
 den nyȝt & day . that we schulden not  
 greue ony of 3ou & prechiden to  
 3ou the euangelie of god/ god & 3e  
 ben witnessis; how hoolily & iust-  
 ly . & withouten playnt we weren  
 to 3ou that bileueden/ as 3e witen .  
 how we preieden 3ou & coumfortiden  
 ech of 3ou as the fadir his sones;

& we han witnessid/ that 3e schulden  
 go worthily to god; that clepide 3ou  
 into his kingdom & glorie/ therfore  
 we don thankis to god; withou-  
 ten ceessing/ for whanne 3e hadden  
 take of us the word of the heering  
 of god; 3e tooken it not as the word  
 of men/ but as it is verily the word  
 of god; that worchith in 3ou that han bi-  
 leued/ for britheren 3e ben maad fo-  
 loweris of the chirchis of god that ben  
 in Iudee in crist ihesu/ for 3e han suf-  
 frid the same thingis of 3our' euene  
 lynagis; as thei of the iewis/ whi-  
 che slowen bothe the lord ihesu & the  
 profetis; & pursuweden us/ & thei  
 plesen not to god; & thei ben aduer-  
 saries to alle men/ forbedinge us  
 to speke to hethene men; that thei be  
 maad saf/ that thei fille her synnes  
 euermore for the wraththe of god cam  
 on hem; into the ende/ & britheren we  
 desolat fro 3ou for a tyme by mo-  
 uth . & in biholding but not in her-  
 te; han hi3ed more plenteuous-  
 ly to se 3our' face with greet desir/  
 for we wolden come to 3ou/ 3he I  
 poul oonys & eft soone; but sa-  
 thanas lettide us/ for whi what  
 is our' hope; or ioye or corowne  
 of glorie? whethir 3e ben not bfore  
 our' lord ihesu crist; in his comyng?  
 for 3e ben our' glorie & ioye //c. iii.//  
 For which thing we suffreden  
 no lengere; & it pleside  
 to us to dwelle aloone at  
 Atenys/ and we senten tymothe  
 our' brothir . & mynistre of god in  
 the euangelie of crist; to 3ou to be  
 confermyd/ & to be tau3t for 3our'  
 feith; that no man be moued in these  
 tribulaciouns/ for 3e silf witen; that  
 in this thing we ben sette/ for whanne



we weren at 3ou; we bifore seiden  
 to 3ou that we schulden suffre tri-  
 bulaciouns/ as it is don/ & 3e wi-  
 ten/ therfore I poul no lengere a-  
 bidinge; sente to knowe 3oure  
 feith/ lest perauentur' he that temptith  
 tempte 3ou; & 3our' trauel be  
 maad veyn/ but now whanne ty-  
 mothe schal come to us fro 3ou;  
 & telle to 3ou 3our' feith & chari-  
 te/ & that 3e han good mynde of  
 vs; euer' desiringe to se us . as  
 we also 3ou/ therfore britheren we ben  
 coumfortid in 3ou in al our' nede  
 & tribulacioun; bi 3our' feith/ for  
 now we lyuen; if 3e stonden in the  
 lord/ for what doying of thankin-  
 gis mown we 3elde to god for  
 3ou; in al ioye . in which we ioyen  
 for 3ou . bifore oure lord? ny3t  
 & day more plenteuously prei-  
 inge; that we se 3our' face . & fulfil-  
 le tho thingis that faylen to 3our' feith/  
 but god him silf & our' fadir . & the  
 lord ihesu crist; dresse our' weye to  
 3ou/ & the lord multiplie 3ou; &  
 make 3our' charite to be plen-  
 teuous of ech to othir & into alle  
 men . as also we in 3ou/ that 3oure  
 hertis ben confermyd . withou-  
 ten pleynt in hoolynesse bifore  
 god & our' fadir; in the comyng of  
 our' lord ihesu crist with alle hise  
 seyntis amen //c. iiii.//  
 Therfore britheren fro hen-  
 nc forward we preien 3ou;  
 & bisechen in the lord ihesu/ that  
 as 3e han resseyued of us .  
 how it bihoueth 3ou to go & to  
 plese god; so walke 3e that 3e a-  
 bounde the more/ for 3e witen what  
 comaundementis I haue 3ouun  
 to 3ou; by the lord ihesu/ for this

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is the wille of god . 3oure  
 hoolynesse; that 3e absteyne 3ou  
 fro fornyacioun/ that ech of 3ou  
 kunne welde his vessel; in hoo-  
 lynesse & honour/ not in passioun  
 of lust; as hethen men that knowen  
 not god/ & that no man ouergo; nethir  
 disseyue his brothir in chaffaring/  
 for the lord is venger of alle thes  
 thingis; as we bifore seiden to 3ou .  
 & han witnessid/ for god clepide  
 not us into vnclennesse; but into  
 hoolynesse/ therfore he that dispisith  
 thes thingis; dispisith not man . but  
 god that also 3af his hooly spirit  
 in us ¶ But of the charite of bri-  
 therheed; we hadden no nede to wri-  
 te to 3ou/ 3e silf han lernd of god;  
 that 3e loue to gidre/ for 3e doen that;  
 into alle britheren in al macedonie/  
 & britheren we preyen 3ou; that 3e a-  
 bounde more/ & take kepe; that 3e  
 be quyet/ & that 3e do 3oure nede . &  
 3e worche with 3oure hondis; as  
 we han comaundid to 3ou/ & that  
 3e wandre honestly to hem that  
 ben withouteforth; & that of no man-  
 nes 3e desir' ony thing/ for britheren  
 we wolen not that 3e vnknowe .  
 of men that dyen; that 3e ben not sorw-  
 ful as othere that han not hope/ for  
 if we bileuen that ihesus was deed  
 & roos a3en; so god schal lede  
 with him . hem that ben deede bi ihesu/  
 & we seien this thing to 3ou; in the  
 word of the lord/ that we that lyuen  
 that ben left in the comyng of the lord  
 schulen not come bifore hem that  
 ben deede/ for the lord him silf schal  
 come down fro heuene; in the  
 comaundement & in the vois of  
 an archaungel . & in the trumpe of  
 god/ & the deede men that ben in crist;

schulen ryse aȝen first/ aftirward  
 we that lyuen that ben left; schulen  
 be rauyschid to gidre with hem  
 in clowdis . meetinge crist into the  
 eyr/ & so euermore we schulen be  
 with the lord/ therfore be ȝe coumfor-  
 tid to gidre; in thes wordis //c.//  
 But britheren of ty- //v.//  
 mes & momentis . ȝe neden  
 not that I write to ȝou/ for  
 ȝe silf witen diligently; that the  
 day of the lord schal come as a  
 thief in the nyȝt/ for whanne thei  
 schulen seye pees is & sikirnes-  
 se; thanne sudeyn deeth schal come  
 on hem as sorȝe to a womman  
 that is with childe . & thei schulen not  
 scape/ but britheren ȝe ben not in  
 derknessis; that the ilke day as a  
 thief cacche ȝou/ for alle ȝe ben  
 the sones of lyȝt; & sones of day  
 we ben . not of nyȝt; nethir of derk-  
 nessis/ therfore slepe we not as  
 othere; but wake we & be we so-  
 bre/ for thei that slepen; slepen  
 in the nyȝt/ & thei that ben drunkun;  
 ben drunkun in the nyȝt/ but we  
 that ben of the day; ben sobre/ clo-  
 thid in the haburioun of feith &  
 of charite; & in the helm of ho-  
 pe of helthe/ for god puttide not  
 us into wraththe . but into the pur-  
 chasing of heelthe by our' lord  
 ihesu crist . that was deed for vs/ that  
 whethir we waken . whethir we sle-  
 pen; we lyue to gidre with hym/  
 for which thing coumforte ȝe to gi-  
 dre; & edefie ȝe ech othir . as ȝe  
 don/ & britheren we preien ȝou;  
 that ȝe knowe hem that trauelen  
 among ȝou/ & ben souereyns to  
 ȝou in the lord . & techen ȝou/ that  
 ȝe haue hem abundantly in cha-

rite/ & for the werk of hem; ha-  
 ue 3e pees with hem/ & britheren we  
 preyen 3ou; repreue 3e vnpe-  
 syble men . coumforte 3e men of lytle  
 herte . resseyue 3e syke men . be  
 3e pacient to alle men/ se 3e that  
 no man 3elde yuel for yuel to ony  
 man; but euermore suwe 3e that that is  
 good ech to othir & to alle men/ euer-  
 more ioye 3e . withoute ceessing  
 preie 3e; in alle thingis do 3e than-  
 kingis/ for this is the wille of god  
 in crist ihesu; in alle 3ou/ nyle 3e  
 quenche the spirit; nyle 3e dis-  
 pise profecies/ but preue 3e alle  
 thingis/ & holde 3e that thing that is  
 good; absteine 3ou fro al yuel  
 spice/ & god him silf of pees ma-  
 ke 3ou hooly bi alle thingis/ that  
 3our' spiryte be kept hool . & sou-  
 le & body withoute playnt in the  
 comyng of oure lord ihesu crist/ god  
 is trewe that clepide 3ou; which  
 also schal do/ britheren; preie 3e for  
 us/ greete 3e wel alle britheren  
 in hooly coss/ I coniure 3ou bi the  
 lord; that this pistle be rad to alle  
 hooly britheren/ the grace of our'  
 lord ihesu crist; be with 3ou amen/  
**//Her' endith the firste pistle to  
 tessalonicensis; & bigynneth the pro-  
 log on the secunde pistle to tessa-  
 lonycensis//**  
 The postle writith the secun-  
 de epistle to tessalonicensis; &  
 makith knowun to hem of the las-  
 te tymes/ & of the comyng of  
 the aduersarie; & of the throwyng  
 doun of hym/ he writith this epist-  
 le fro athenys; bi titicus the de-  
 kene & onesymus the acolyt/  
**//Ierom in his prolog on this  
 pistle seith this c. p.//**

Poul & siluan & tymo-  
 the; to the chirche of tes-  
 salonicensis in god our'  
 fadir . & in the lord ihesu  
 crist/ grace to 3ou & pees of god  
 our' fadir; & of the lord ihesu crist/  
 we owen to do thankngis euermo-  
 re to god for 3ou britheren; so as  
 it is worthi/ for our' feith ouer wex-  
 ith; & the charite of ech of 3ou to  
 othere aboundith/ so that we silf glori-  
 en in 3ou in the chirchis of god;  
 for 3our' pacience & feith . in alle 3ou-  
 re persecuciouns & tribulaciouns/  
 whiche 3e susteynen into the en-  
 saumple of the iust dom of god; that  
 3e be had worthi in the kingdom  
 of god . for which 3e suffren/ if  
 netheles it is iust to fore god;  
 to quyte tribulacioun to hem that  
 troublen 3ou/ & to 3ou that ben trou-  
 blid; reste with us/ in the schewing  
 of the lord ihesu fro heuene with  
 aungelis of his vertu; in the fla-  
 wme of fier/ that schal 3yue ven-  
 iaunce to hem that knowen not god;  
 & that obeyen not to the euange-  
 lie of our' lord ihesu crist/ whiche  
 schulen suffre euerlastinge peynes;  
 in perischng fro the face of the lo-  
 rd/ & fro the glorie of his vertu;  
 whanne he schal come to be glo-  
 rified in his seintis . & to be maad  
 wondurful in alle men that byleue-  
 den/ for our' witnessing is bile-  
 uyd on 3ou; in that day/ in which  
 thing also we preyen euermore for  
 3ou; that oure god make 3ou wor-  
 thi to his cleping/ & fille al the wil  
 of his goodnesse; & the werk of  
 feith in vertu/ that the name of oure  
 lord ihesu crist be clarefied in 3ou  
 & 3e in him; bi the grace of our' lord



ihesu crist //c. ii.//  
 Bvt britheren we prien  
 3ou bi the comyng of ou-  
 re lord ihesu crist . & of oure congre-  
 gacioun into the same comyng;  
 that 3e be not mouyd soone fro 3ou-  
 re witt/ nethir be afeerd . nethir by  
 spirit . nethir by word . nethir by  
 epistle as sent by us; as if the  
 day of the lord be ny3/ no man  
 disseyue 3ou in ony maner/ for  
 but dissencioun come first . & the  
 man of synne be schewid/ the sone  
 of perdicoun; that is aduersarie &  
 is enhaunsid ouer al thing that is  
 seid god . or that is worschipid/ so  
 that he sitte in the temple of god; &  
 schewe him silf . as if he were god/  
 whethir 3e holden not . that 3it whanne  
 I was at 3ou; I seide thes thingis  
 to 3ou? & now what withholdith .  
 3e witen; that he be schewid in his  
 tyme/ for the priuyte of wickid-  
 nesse worchith now/ onely that  
 he that holdith now . holde til he be  
 don away/ & thanne the ilke wic-  
 kid man schal be schewid; whom  
 the lord ihesu schal sle with the spi-  
 rit of his mouth . & schal distrie  
 with li3tnyng of his comyng/ him  
 whos comyng is bi the worching  
 of sathanas . in al vertu & singnes .  
 & grete wondris false & in al  
 disseit of wickidnesse; to hem  
 that perischen/ for that thei resseyue-  
 den not the charite of treuthe;  
 that thei schulden be maad saaf/& ther-  
 for god schal sende to hem . awor-  
 ching of errour; that thei bileue  
 to lesyng/ that alle be demyd; whi-  
 che bileueden not to treuthe but  
 consentiden to wickidnesse/ but  
 britheren loued of god . we owen

to do thankis euermore to god  
 for 3ou; that god chees us the firste  
 fruytis into heelte in halewing  
 of spirit & in feith of treuthe/  
 in which also he clepide 3ou by  
 oure gospel; into getting of the  
 glorie of our' lord ihesu crist/ therfor  
 britheren stonde 3e & holde 3e the tra-  
 diciouns that 3e han lerud; ethir by  
 word . ethir bi our' epistle/ & oure  
 lord ihesu crist him silf . & god oure  
 fadir . which louede us & 3af euer-  
 lastinge coumfort & good hope & gra-  
 ce; stir' 3our' hertis & conferme  
 in al good werk & word //c. iii.//  
 Britheren fro hennis forward  
 preie 3e for us; that the word  
 of god renne & be clarifi-  
 ed . as it is anentis 3ou/ & that we  
 be delyuered; fro noyous & yuele  
 men/ for feith is not of alle men/  
 but the lord is trewe that schal  
 conferme 3ou/ & schal kepe fro  
 yuel/ & britheren we tristen of 3ou  
 in the lord; for what euer thingis we  
 comaunde to 3ou bothe 3e don &  
 schulen do/ & the lord dresse 3ou-  
 re hertis in the charite of god;  
 & in the pacience of crist/ but  
 britheren we denouncen to 3ou in  
 the name of our' lord ihesu crist;  
 that 3e withdrawe 3ou from ech bro-  
 thir that wandrith out of ordre/  
 & not aftir the teching; that thei res-  
 seyueden of us/ for 3e silf witen;  
 how it bihoueth to suwe us/  
 for we weren not vnpesible a-  
 mong 3ou; nethir withouten our' ow-  
 ne trauel . we eeten breed of ony  
 man/ but in trauel & werynesse  
 worchiden ny3t & day; that we  
 greueden noon of 3ou/ not as we  
 hadden not power; but that we

schulden ȝyue us silf ensauple  
 to ȝou to suwe us/ for also whan-  
 ne we weren among ȝou; we de-  
 nounceden this thing to ȝou/ that if ony  
 man wole not worche; nethir ete  
 he/ for we han herd that summe a-  
 mong ȝou goen in reste . & no thing  
 worchen but doen curiously/ but  
 we denouncen to hem that ben suche  
 men; & bisechen in the lord ihesu crist/  
 that thei worche with silence . & ete her  
 owne breed ¶ But nyle ȝe bri-  
 theren fayle; wel doynge/ that if  
 ony man obeyeth not to our' word  
 by epistle; marke ȝe him/ & comyne  
 ȝe not with hym; that he be schamed/  
 & nyle ȝe gesse him as an enemye;  
 but reproue ȝe him as a brothir/ & god  
 him silf of pees; ȝyue to ȝou euer-  
 lastinge pees in al place/ the lord be  
 with alle ȝou/ my salutacioun; by  
 the hond of poul/ which singne in  
 ech epistle; I wryte thus/ the gra-  
 ce of our' lord ihesu crist; be with  
 alle ȝou . amen //Her' endith  
**the secunde pistle to tessalonycensis;**  
**& bigynneth a prolog on the firste**  
**pistle to tymothe//**  
 He enfourmeth & techith tym-  
 othe of the ordynaunce of bischo-  
 pis office . & of dekenes office .  
 & euerych disciplyne of hooly chir-  
 che; writinge to him from macedonye  
 by titicus the dekene //Ierom in his  
**prolog on this pistle; seith this c. i.//**  
 Poul apostle of crist  
 ihesu . bi the comaunde-  
 ment of god our' sauy-  
 our . & of ihesus crist our'  
 hope . to tymothe biloued sone  
 in the feith; grace & mercy & pees .  
 of god the fadir & of ihesu crist our'  
 lord/ as I preyede thee that thou schul-



dist dwelle at effeci . whanne I  
 wente into macedonye . that thou  
 schuldest denounce to sum men/ that  
 thei schulden not teche othirwyse  
 nethir 3yue tent to fablis . & gene-  
 logies that ben vncerteyn; whiche  
 3yuen questiouns more than edi-  
 ficacioun of god that is in the feith/  
 for the ende of comaundement of  
 charite of clene herte & good  
 consience . & of feith not feyned/  
 fro whiche thingis sum men han er-  
 rid & ben turnid into veyn spe-  
 che/ & willen to be techeris of  
 the lawe; & vndirstonden not  
 what thingis thei speken . nethir  
 of what thingis thei affermen/  
 & we witen that the lawe is good;  
 if ony man use it lawefully/ &  
 witynge this thing . that the lawe is  
 not sett to a iust man; but to vn-  
 iust men & not sugett . to wickid  
 men & to synneris . to cursid men  
 & defoulid . to sleeris of fadir &  
 sleeris of modir . to men sleeris  
 & lecchouris . to hem that doen lecche-  
 rie with men . lesyngmongeris . &  
 forsworne . & if ony othir thing  
 is contrarie to the holsum teching;  
 that is aftir the euangelie of the glo-  
 rie of blessid god . which is bita-  
 kun to me/ I do thankis to hym  
 that coumfortide me in crist ihesu ou-  
 re lord; for he gesside me feith-  
 ful & putte me in mynisterie . that  
 first was a blasfeme & a pursu-  
 ere & ful of wrongis/ but I ha-  
 ue getun the mercy of god; for  
 I vnknowinge dide in vnbileue/  
 but the grace of our' lord; ouer  
 aboundide with feith & loue that is  
 in crist ihesu/ a trewe word & worthi  
 al resseyuyng for crist ihesu cam in

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to this world . to make synful men  
 saaf; of whiche I am the firste/  
 but therfore I haue getun mercy;  
 that crist ihesu schulde schewe in me  
 first . al pacience to the enfour-  
 myng of hem that schulen bileue to him  
 into euerlastinge lyf/ & to the king \*  
 into worldis of worldis amen ¶ I  
 bitake this comaundement to thee  
 thou sone tymothe aftir the pro-  
 fecies that han be hertofore in  
 thee; that thou trauel in hem a good  
 trauel . hauynge feith & good con-  
 scie/ which sum men casten away;  
 & perischiden aboute the feith/ of  
 whiche is Imeneus & alisaundre;  
 whiche I bitook to sathanas . that  
 thei lerne to not blasfeme //c. ii.//  
 Therfore I biseche first  
 of alle thingis that bisechingis .  
 preieris . axingis . doyngis  
 of thankingis ben maad for alle  
 men/ for kingis . & alle that ben  
 sett in hiȝnesse; that we leden a  
 quyet & a pesible lyf in al pi-  
 te & chastite/ for this thing is go-  
 od & acceptid bi fore god oure  
 sauour; that wole that alle men  
 be maad saf . & that thei come to  
 the knowing of treuthe/ for o  
 god & a mediatour is of god & of  
 men . aman crist ihesus; that ȝaf him silf  
 redempcioun for alle men/ whos  
 witnessing is confermyd in  
 his tymes . in which I am sett  
 a prechour & an apostle/ for I  
 seye treuthe . & I lyȝe not . that  
 am atechere of hethen men in  
 feith & in treuthe/ therfore I wole  
 that men preye in al place; liftin-  
 ge vp . clene hondis withouten  
 wraththe & stryf/ also wymmen  
 in conuenable abite . with schame-

\* of worldis . vndeedly & vnuisible god  
 aloone; be honour & glorie

fastenesse & sobrenesse araiynge hem  
 silf . not in writhun heeris ethir in  
 gold . ethir peerlis . ethir precious  
 cloth; but that that bicometh wymmen .  
 beheetinge pitee . by good werkis/  
 Awomman lerne in silence with  
 al subieccioun/ but I suffre not  
 awomman to teche; nethir to haue  
 lordschip on the hosebonde . but  
 to be in silence/ for adam was  
 first fourmed; aftirward eue/  
 & adam was not disseyued; but  
 the womman was ~~not~~ disseyued in  
 breking of the lawe/ but \* shal be  
 saued bi generacioun of children;  
 if she dwellith parfytylly in feith &  
 loue & hoolynesse with sobrenesse/  
 A ffeithful word //c. iii.//  
 If ony man desirith abischop-  
 ryche; he desirith a good  
 werk/ therfore it bihoueth a bisch-  
 op to be withoute repref the ho-  
 sebonde of o wyf . sobre . prudent .  
 chast . vertuous . holdinge hospita-  
 lite . a techer' . not 3ouun moche  
 to wyn . not asmytere but temperat .  
 not ful of chiding . not coueitous .  
 wel rewlinge his hous . & haue  
 sones suget with al chastite/  
 for if ony man kan not gouerne  
 his hous; how schal he haue di-  
 ligence of the chirche of god/ not  
 newe conuertid to the feith/ lest  
 he be born vp into pride . & fal-  
 le into dom of the deuel/ for it  
 bihoueth hym to haue also good  
 witnessing . of hem that ben withou-  
 te forth; that he falle not into repref .  
 & into the snar' of the deuel ¶ Al-  
 so it bihoueth dekenes to be ch-  
 ast . not double tungid . not 3ouun  
 moche to wyn . not suyng fo-  
 ul wynnyng that han the mysterie

\* she

of feith in clene conscience/ but be  
 thei preuyd first . & mynistren  
 so; hauynge no cryme/ also it bi-  
houeth wymmen to be chast . not  
 bacbytinge sobre . feithful in alle  
 thingis/ dekenes be hosebondis of  
 o wyf; whiche gouerne wel her  
 sones & her houses/ for thei that  
 mynistren wel; schulen gete a  
 good degree to hem silf . & moche  
 triste in the feith that is in crist ihesu/  
 sone tymothe; I wryte to thee  
 thes thingis; hopinge that I schal co-  
 me soone to thee/ but if I tarie;  
 that thou wite how it bihoueth thee  
 to lyue in the hous of god/ that is the  
 chirche of lyuyng god; a piler  
 & sadnesse of treuthe/ & opynly  
 it is a greet sacrament of pitee/  
 that thing that was schewid in fleisch;  
 it is iustified in spirit . it appe-  
 ride to aungelis . it is prechid  
 to hethen men . it is bileued in the wo-  
 rld . it is takun vp in glorie //c. iiiii.//  
 Bvt the spirit seith openly/  
 that in the laste tymes . sum-  
men schulen departe fro  
 the feith . 3yuyng tent to spiritis  
 of errour . & to techingis of deue-  
 lis . that speken leesyng in ipocri-  
 sie . & haue her conscience corrupt .  
 forbedinge to be weddid . to abstay-  
 ne fro metis whiche god made .  
 to take with doying of thankngis  
 to feithful men & hem that han kno-  
 we the treuthe/ for ech creatur'  
 of god is good; & no thing is to  
 be cast away . which is takun with  
 doying of thankngis/ for it is ha-  
 lewid bi the word of god & bi prei-  
 er/ thou puttinge forth thes thingis  
 to britheren; schal be a good mynis-  
 tre of crist ihesu/ norischid with wor-

dis of feith & of good doctryne; whiche thou hast gete/ but eschewe thou vnconuenable fablis & elde wymmenes fablis; haunte thi silf to pitee/ for bodily exercitation ; is profitable to lytil thing/ but pitee is profitable to alle thingis; that hath a biheeste of lyf that now is & that is to come ¶ A trewe word . & worthi al accepcioun/ & in this thing we trauelen . & ben cursid; for we hopen in lyuyng god that is sauour of alle men . moost of feithful men/ comaunde thou this thing & teche/ no man dispise thi 3ongthe; but be thou ensauple of feithful men in word . in lyuyng in charite . in feith in chastite/ til I come take tent to redinge . to exortacioun & teching/ nyle thou litel charge the grace which is in thee; that is 3ouun to thee bi profecie with putting on of \* hondis of presthod thenke thou thes thingis . in these be thou; that thi profiting be schewid to alle men/ take tent to doctryn; be bisy in hem/ for thou doynge thes thingis; schalt make bothe thi silf saf; & hem that heeren thee/ blame thou not an eldere man; but bisech as a fadir 3onge men; as britheren/ elde wymmen; as modris/ 3onge wymmmen; as sistris in al chastite //c. v.// Honour thou widowis; that ben veri widowis/ but if ony widowe hath children of sones; lerne sche first to gouerne hir hous . & quyte to fadir & modir/ for this thing is acceptid bifore god/ & she that is a widowe verily & desolat; hope in god . & be bisy in bisechingis & preieris nyȝt & day/ for she that is lyuyn-

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\* the

ge in delices; is deed/ & comaunde  
 thou this thing/ that thei ben withouten  
 repref/ for if ony man hath not  
 cure of his owne . & moost of  
 his houshold men; he hath denyed  
 the feith . & is worse than an vnfeith-  
 ful man/ A widowe be chosun not  
 lesse than sixty 3eer . that was wyf  
 of oon hosebonde . & hath witnes-  
 sing in good werkis/ if she noris-  
 chide children . if she resseyuede  
 pore men to herbore . if she hath  
 waischun the feet of hooli men . if  
 she mynystride to men that suffre-  
 den tribilacioun . if she folewide  
 al good werk/ but eschewe thou  
 3ongere widowis/ for whanne thei  
 han don leccherie; thei wolen be  
 weddid in crist/ hauynge dampna-  
 cioun; for thei han maad voyde the  
 firste feith/ also thei ydel lernen  
 to go aboute housis . not oonly  
 ydil but ful of wordis & curiou-  
 se; spekinge thingis that bihoueth not/  
 therfore I wole that 3onger' widowis  
 ben weddid . & brynge forth children .  
 & ben hosewyues to 3yue noon  
 occasioun to the aduersarie; bi cau-  
 se of cursid thing/ for now summe  
 ben turned abac aftir sathanas/  
 if ony feithful man hath widowis;  
 mynistre he to hem/ that the chirche  
 be not greuyd; that it suffice to  
 hem that ben verrey widowis/ the  
 prestis that ben wel gouernouris;  
 ben they had worthi to dowble  
 honour/ moost thei that trauelen  
 in word & teching/ for scripture seith/  
 thou schalt not bridele the mouth of  
 the oxe threischinge . & awerk  
 man is worthi his hyre/ nyle  
 thou resseyue accusing a 3enus a  
 preest; but vndir tweyne

or thre witnessis/ but repreue  
 thou men that synnen bifore alle  
 men/ that also other' haue drede/ I preie  
 bifore god & ihesu crist & his chosun  
 aungels; that thou kepe thes thingis  
 withoute preiudice . & do no thing  
 in bowynge into the othir syde/ put-  
 te thou hondis to no man . nethir  
 anoon comyne thou with othere men-  
 nys synnes/ kepe thi silf chast/  
 nyle thou ȝit drynke watir; but  
 vse alytil wyn for thi stomak .  
 & for thin ofte fallyng infirmite-  
 es/ sum mennis synnes ben opyn  
 bifore goyng to doom/ but of  
 sum men thei comen aftir/ & also  
 goode dedis ben opyn; & tho that  
 han hem in othir maner mown  
 not be hid //c. vi.//

What euer seruauntis ben vn-  
 dir ȝok; deme thei her lor-  
 dis worthi al honour . lest the na-  
 me of the lord & the doctryn be  
 blasfemyd/ & thei that han feithful  
 lordis; dispise hem not for thei  
 ben britheren/ but more serue  
 thei; for thei ben feithful & loued .  
 whiche ben parteneris of be-  
 nefice/ teche thou thes thingis;  
 & moneste thou thes thingis/ if ony  
 man techith othir wyse . & acordith  
 not to the holsum wordis of oure  
 lord ihesu crist . & to that teching that is  
 by pitee; he is proud & can no  
 thing/ but langwischith aboute  
 questiouns & stryuyng of wordis;  
 of the whiche ben brouȝt forth  
 enuyes . stryues . blasfemyes . y-  
 uele suspiciouns . fiȝtingis of men  
 that ben corrupt in soule/ & that ben  
 pryued fro treuthe; that demen  
 wynnyng to be pitee/ but a greet  
 wynnyng is pitee; with sufficien-

ce/ ffor we brouȝten in no thing into  
 this world . & no doute . that we mown  
 not bere away ony thing/ but we  
 hauynge fodiſ & with what thingis  
 we ſchulen be hilid; be we paied  
 with theſe thingis/ for thei that wolen  
 be maad ryche; fallen into temp-  
 tacioun . & into ſnare of the deuel/  
 & into many vnprofitable deſiris  
 & noyous; whiche drenchen men  
 into deeth & perdicioun/ for the roo-  
 te of alle yuels; is coueitise/ w-  
 hich ſum men coueitinge; erriden fro  
 the feith . & biſettiden hem with many  
 ſorwis/ but thou man of god flee  
 theſe thingis/ but ſuwe thou riȝtwys-  
 neſſe pite feith charite pacience  
 myldeneneſſe/ Stryue thou a good ſtryf  
 of feith cacche euerlaſtinge lyf . into  
 which thou art clepid; & haſt know-  
 lechid a good knowleching bifore  
 many witneſſes/ I comaunde to  
 thee bifore god . that quykeneth alle  
 thingis . & bifore criſt ihesu . that ȝeldide  
 awitneſſing vnder pilat of poun-  
 ce . a good confeſſioun; that thou ke-  
 pe the comaundemet withoute  
 wem withoute repref . into the  
 comyng of our' lord ihesu criſt/ whom  
 the bleſſid & aloone myȝty king  
 of kyngis . & lord of lordis ſchal  
 ſchewe in his tymes/ which al-  
 oone hath vndeedlyneſſe; & dwel-  
 lith in liȝt to which no man may  
 come/ whom no man ſayȝ; nethir may  
 ſe/ to whom glorie & honour & em-  
 pire be withouten ende amen/  
 Comaunde thou to the riche men of  
 this world that thei vnderſtonde  
 not hiȝly . nethir that thei hope in vn-  
 certeynte of richeneſſis; but in the  
 lyuyng god that ȝyueth to us alle  
 thingis plenteuouſly to vſe/ to do



wel . to be maad riche in good  
 werkis . lyȝtly to ȝyue . to co-  
 myne . to tresour' to hem silf  
 a good foundement in to tyme  
 to comynge; that thei cacche  
 euerlastinge lyf/ thou tymothe  
 kepe the ~~the~~ thing bitakun to thee .  
 eschewynge cursid noueltees  
 of voices . & opynyouns of false  
 name of kunnyng/ which summen  
 bihetynge; aboute the feith .  
 fellen down/ the grace of god be  
 with the amen //**Here endith the  
 firste pistle to tymothe; & bigyn-  
 neth the prolog on the secunde pistle to//**  
 He writith also //tymothe//  
 to tymothe of exortacioun  
 to martirdom . & of eueri reu-  
 le of treuthe; & what schal co-  
 me in the laste tymes . & of his  
 owne passioun/ writinge to him  
 fro the citee of rome //**Ierom  
 in his prolog on this pistle seith this//**  
 Poul apostle //c. p.//  
 of ihesu crist bi the wil-  
 le of *god* . bi the biheeste  
 of lyf . that is in crist ihesu;  
 to tymothe his mooste der'wor-  
 the sone/ grace mercy & pees; of  
 god the fadir; & of ihesu crist our' lord/  
 I do thankinis to my god . to whom  
 I serue fro my progenytouris in  
 clene conscience; that with outen cees-  
 sing I haue mynde of thee in my  
 preieris nyȝt & day desyringe  
 to se thee/ hauynge mynde of thi  
 teeris; that I be fillid with ioie/ & I  
 bithenke of that feith that is in thee not  
 feyned/ which also dwellide first  
 in thin aunte loide; & in thi modir  
 eunyce/ & I am certeyn; that also in  
 thee/ for which cause I moneste  
 thee that thou reyse aȝen the grace of



god; that is in thee by the setting on  
 of myn hondis/ forwhi god 3af  
 not to us the spirit of drede; but  
 of vertu & of loue & of sobrenesse/  
 therfore nyle thou schame the witnes-  
 sing of our' lord ihesu crist; nethir me  
 his prisoner/ but trauele thou to gidre  
 in the gospel bi the vertu of god;  
 that delyuerede us . & clepide with his  
 hooly cleping/ not aftir our' wer-  
 kis but bi his purpos . & grace  
 that is 3ouun in crist ihesu bifore worldli  
 tymes/ but now it is opyn by the  
 li3tyng of our' sauour ihesu crist/  
 which distriede deeth; & li3tnede  
 lyf & vncorupcioun bi the gospel  
 in which I am sett a prechour &  
 apostle; & maistir of hethen men/  
 for which cause also I suffr' thes  
 thingis; but I am not confoundid/  
 for I woot to whom I haue bileued  
 & I am certeyn that he is my3ty  
 to kepe that is take to my keping  
 into that day/ haue thou the four-  
 me of holsum wordis; whiche thou  
 herdist of me in feith & loue in crist  
 ihesu/ kepe thou the good takun to thi  
 keping . bi the hooly gost that dwel-  
 lith in us/ thou woost this that alle  
 that ben in asie ben turned away  
 fro me; of whiche is figelus & er-  
 mogenes/ the lord 3yue mercy to  
 the hous of onesyforus; for ofte he  
 refreischide me . & schamede not  
 my chayne/ But whanne he cam  
 to rome; he sou3te me bisyly &  
 fond/ the lord 3yue to him to fynde  
 mercy of god in that day/ & how gre-  
 te thingis he mynistride to me at  
 effesi; thou knowist beter' //c. ii.//  
 Therefore thou my sone be coum-  
 fortid in grace that is in crist ihesu/  
 And what thingis thou hast

herd of me by many witnessis; bi-  
 take thou thes to feithful men . whiche  
 schulen be able also to teche othere  
 men/ trauele thou as a good knyȝt  
 of crist ihesu/ no man holdynge knyȝ-  
 thood to god; wlappe hym silf  
 with worldly nedis/ that he plese to  
 hym; to whom he hath preued hym  
 silf/ for he that fiȝtith in a batel;  
 schal not be crowned . but he fiȝ-  
 te lawfully/ it bihoueth an erthe-  
 tilier to ressyue first of the fr-  
 uytis/ vndirstonde thou what thin-  
 gis I seye/ for the lord schal ȝyue  
 to thee vndirstonding in alle thin-  
 gis/ be thou myndeful . that the lord  
 ihesu crist of the seed of dauith hath  
 rise aȝen fro deeth aftir my gos-  
 pel/ in which I trauele til to boon-  
 dis . as worchinge yuele; but the  
 word of god is not boundun/ therfore  
 I suffre alle thingis for the chose-  
 ne; that also thei gete the heelte that  
 is in crist ihesu with heuenly glorie/ A  
 trewe word/ that if we ben deed to  
 gidre; \* we schulen lyue to gidre/  
 if we suffren; we schulen regne  
 to gidre/ if we denyen; he schal  
 denye us/ if we bileuen not; he  
 dwellith feithful . he may not de-  
 nye hym silf/ teche thou thes thin-  
 gis; witnessinge bifore god/ ny-  
 le thou stryue in wordis/ for to  
 no thing it is profitable; but to  
 the subuertyng of men that heeren/  
 bisily kepe to ȝyue thi silf a preued  
 preisable werkman to god . withou-  
 te schame . riȝtly tetrynge the wo-  
 rd of treuthe/ but eschew thou vn-  
 hooly & veyn spechis/ for why  
 tho profiten moche to vnfeithfulnes-  
 se; & the word of hem crepith as  
 a kankir/ of whiche filete is &

\* also

ymeneus; whiche felden doun fro  
 the treuthe . seiyng/ that the risyng  
 aȝen is now don . & thei subuertiden  
 the feith of sum men/ but the sad foun-  
 dament of god stondith; hauynge  
 this marke/ the lord knowith whi-  
 che ben hise/ & ech man that nameth  
 the name of the lord; departith fro  
 wickidnesse/ but in a greet hous  
 ben not oonly vessels of gold & of  
 siluer; but also of tree & of erthe/  
 & so sum men ben into honour . &  
 summe into dispit/ therfore if ony man  
 clensith him silf fro these; he schal  
 be a vessel halewid into honour .  
 & profitable to the lord redy to al good  
 werk/ & fle thou desiris of ȝouthe/  
 but sue thou riȝtwysnesse . feith  
 charite . pees with hem that inwardly  
 clepen the lord of a clene herte/ &  
 eschewe thou foltische questiouns  
 & withoute kunnyng; witinge that tho  
 gendren chidingis/ but it bihoueth  
 the seruaunt of the lord to chide not;  
 but to be mylde to alle men . able  
 to teche . pacient . with temperaun-  
 ce repreuyng hem that aȝenstonden  
 the treuthe/ that sum tyme god ȝyue  
 to hem forthinking; that thei knowen the  
 treuthe/ & that thei ryse aȝen fro the  
 snaris of the deuel; of whom thei  
 ben holdun prisoneris at his wille //c. iii.//  
 But wite thou this thing; that  
 in the laste dayes perelou-  
 se tymes schulen neiȝe/ &  
 men schulen be louynge hem silf . co-  
 ueitouse . hiȝ of beryng . proude .  
 blasfemeris . not obedient to fa-  
 dir & modir . vnkynde . cursid .  
 withouten affeccioun . withoute pees .  
 false blameris . vncontynent . vn-  
 mylde . withoute benygnete . tray-  
 tours . ouerthwert . bollun with prou-

de thouȝtis . blynde louteris of lus-  
 tis . more than of god . hauynge  
 the liknesse of pite; but deny-  
 ynge the vertu of it/ & eschewe  
 thou thes men/ of these thei ben that  
 peersen housis . & leden wymmen  
 caytifs chargid with synnes .  
 whiche ben led with dyuerse de-  
 syris/ euermore lernynge; & neuere  
 parfytyl comynge to the science  
 of treuthe/ & as Iamnes & mam-  
 bres aȝenstonden moyses; so thes  
 aȝenstonden treuthe/ men corrupt  
 in vndirstonding repreued a-  
 boutte the feith; but ferther' thei  
 schulen not profite/ for the vnwys-  
 dom of hem schal be knowun to  
 alle men; as hern was/ but thou  
 hast getun my teching . ordynaun-  
 ce purposing . feith long abyding . lo-  
 ue . pacience . persecuciouns . pas-  
 siouns . whiche weren maad to me  
 at antioche . at ycony . at listris .  
 what maner persecuciouns I  
 suffride; & the lord hath delyuered  
 me of alle/ & alle men that wolen ly-  
 ue feithfully in crist ihesu; schulen  
 suffre persecucioun/ but yuele  
 men & disseyueris; schulen encre-  
 se into worse . erringe & sendinge  
 into errour/ but dwelle thou in  
 thes thingis that thou hast lernd; &  
 that ben bitakun to thee/ witinge  
 of whom thou hast lernd . for thou  
 hast knowun hooly lettris fro thi  
 ȝouthe; whiche mown lerne thee  
 to heelthe bi feith that is in crist ihesu/  
 for al scripture inspirid of god;  
 is profitable to teche . to repre-  
 ue . to chastise . to lerne in riȝtw-  
 ysnesse/ that the man of god be  
 parfytyl; lernd to all good **w**e  
 werk //c. iiii.//

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I witnesse bifore god & crist  
 ihesu . that schal deme the quike  
 & the deede . & by the comyng  
 of him . & the kingdom of him; preche  
 the word . be thou bisy couenably  
 withouten reste/ repreue thou . bise-  
 che thou . blame thou in al pacien-  
 ce & doctryn/ for tyme schal be  
 whanne men schulen not suffre  
 hoolsum teching; but *at* her dessiris  
 thei schulen gadre to gidre to hem  
 silf maistris zicchinge to the ee-  
 ris/ & treuly thei schulen turne  
 away the heering fro treuthe; but  
 to fablis thei schulen turne/ but  
 wake thou . in alle thingis trauele  
 thou/ do the werk of an euange-  
 liste/ fulfille thi seruyse . be thou  
 sobre/ for I am sacrificed now .  
 & the tyme of my departing is  
 nyȝ/ I haue stryuu a good stryf .  
 I haue endid the cours . I haue  
 kept the feith/ in thetothir tyme a  
 crowne of riȝtwysnesse is kept  
 to me; which the lord aiust domes-  
 man schal zelde to me in that day/ &  
 not oonly to me; but also to those  
 that louen his comyng/ hiȝe thou to co-  
 me to me soone/ for demas louyn-  
 ge this world hath forsakun me/ &  
 wente to tessalonyk/ Cressens  
 into galathie . tite into damacie;  
 luc aloone is with me/ take thou  
 mark; & bringe with thee/ for he  
 is profitable to me into seruise/  
 forsothe I sente titicus to effeci/  
 the cloth which I lefte at troade  
 at carpe; whanne thou comest brin-  
 ge with thee . & the bookis but mo-  
 ost parchemyn/ alesandre the tre-  
 serer; schewide to me moche  
 yuel/ the lord schal zelde to hym  
 aftir his werkis whom also thou

eschewe/ for he aȝenstood ful gre-  
 tly our' wordis/ In my firste de-  
 fence . no man helpide me; but al-  
 le forsoken me/ be it not arettid  
 to hem/ but the lord helpide me  
 & coumfortide me; that the preching be  
 fillid by me/ & that alle folkis heere  
 that I am delyuered fro the mouth of  
 the lyoun/ & the lord delyueride me fro  
 al yuel werk; & schal make me  
 saaf into his heuenly kingdom to  
 whom be glorie into worldis of  
 worldis amen/ Greete wel pris-  
 ca & aquila . & the hous of onose-  
 foris/ erastus lefte at corinthe/ &  
 I lefte trofymus syk at mylete/  
 hiȝe thou to come bifore wyntir/  
 Eubolus & prudente & lynus &  
 claudia & alle britheren greeten thee  
 wel/ our' lord ihesu crist be with thi spi-  
 ryt/ the grace of god be with ȝou  
 amen //Here endith the secunde pis-  
 tle to tymothe; & bigynneth the pro-  
 log on the pistle to tite//  
 He warneth tite & enformeth  
 hym of the ordynaunce of prest-  
 hood; & of spiritual conuersacioun/  
 & of eretikis to ben eschewid;  
 that bileuen in the Iewis writingis/  
 writinge to hym fro mycopolis/  
 //Ierom in his prolog on this pistle seith this//  
 Poul the seruauant //c. p.//  
 of god & apostle of ihesu  
 crist; bi the feith of the cho-  
 sene of god/ & bi the kno-  
 wyng of the treuthe; which is  
 aftir pitee . into the hope of euer-  
 lastinge lyf/ which lyf god that  
 lyeth not bihiȝte; bifore tymes  
 of the world/ but he hath schewid  
 in hise tymes his word in preching;  
 that is bitakun to me bi the comaun-  
 dement of our' sauour god/ to

tite moost dereworthe sone bi the  
 comyng feith; grace & pees of god  
 the fadir . & of crist ihesu oure sau-  
 our/ for cause of this thing; I lefte  
 thee at crete; that thou amende tho thin-  
 gis that faylen/and ordeyne pres-  
 tis bi citees; as also I disposi-  
 de to thee/ if ony man is withoute  
 cryme; an hosebonde of o wyf/  
 & hath feithful sones; not in accu-  
 sacioun of leccherie . or not suget/  
 for it bihoueth abischop to be with  
 oute cryme; a dispendour of  
 god . not proud . not wrathful .  
 not drunkelewe . not smytere .  
 not coueitous of foul wynnyng;  
 but holdinge hospitalite . benyg-  
 ne . prudent . sobre . iust . hooly .  
 contynent . takinge that trewe word .  
 that is aftir doctryn/ that he be myȝti  
 to amoneste in holsum teching; &  
 to repreue hem that aȝen seyen/  
 for ther ben manye vnobedient  
 & veyn spekeris . & disseyueris .  
 moost thei that ben of circumcisi-  
 oun; whiche it bihoueth to be re-  
 proued/ whiche subuerten alle  
 houses; techinge whiche thingis it  
 bihoueth not/ for the loue of foul  
 wynnyng/ & oon of hem her propre  
 profete; seide/ men of crete ben  
 euermore lyeris . yuele beestis of  
 slowe wombe/ this witnessing is  
 trewe/ for what cause blame hem  
 sore; that thei be hool in feith/ not  
 ȝyuyng tent to fablis of Iewis .  
 & to maundementis of men; that tur-  
 nen away hem fro treuthe/ &  
 alle thingis ben clene to clene men/  
 but to vnclene men . & to vnfeith-  
 ful; no thing is clene . for the soule  
 & conscience of hem ben maad vn-  
 clene/ thei knowlechen . that thei kno-



wen god; but bi dedis thei deny-  
 en/ whanne thei ben abhomyna-  
 ble & vnbeleueful; & reproua-  
 ble to all good werk //c. ii.//  
 Bvt speke thou tho thingis;  
 that bisemen holsum te-  
 ching/ that elde men be soubre .  
 chast . prudent . hool in feith in lo-  
 ue & pacience/ also olde wymmen  
 in hooly habite . not sclandre-  
 ris/ nor seruyng moche to wyn/  
 wel techinge; that thei teche pru-  
 dence/ moneste thou 3onge wym-  
 men; that thei loue here hosebondis .  
 that thei loue her children . & that thei  
 be prudent . chast . sobre . hauyn-  
 ge cure of the hous . benyngne . su-  
 get to her hosebondis; that the word  
 of god be not blasfemyd ¶ Also  
 moneste thou 3onge men; that thei be  
 sobre/ in alle thingis 3yue thi silf  
 ensauple of good werkis; in te-  
 ching . in hoolinesse . in sadnesse .  
 an hoolsum word & vnrepro-  
 uable/ that he that is of the contra-  
 rie syde be a schamed; hauynge  
 noon yuel thing to seie of 3ou/ mo-  
 neste thou seruauantis . to be suget  
 to her lordis in al thingis; plesynge  
 not a3enseyinge . not defraudinge/  
 but in alle thingis schewinge good  
 feith; that thei honoure in alle thingis  
 the doctryn of god our' sauour/  
 ffor the grace of god oure sau-  
 our hath apperid to alle men; & tau3-  
 te us/ that we forsake wickidnesse  
 & worldly desiris; lyue sobrelly  
 & iustly & piteuously in this wo-  
 rld/ abidinge the blessid hope & the  
 comyng of the glorie of the grete  
 god; & of oure sauour ihesu crist/  
 that 3af him silf for us; to a3enbie  
 us fro al wickidnesse . & make



clene to him silf a peple accept-  
 ble & suwere of good werkis/  
 speke thou thes thingis & mones-  
 te thou; & repreue thou with al  
 comaundement/ no man dispise thee/  
 Amoneste hem; to //c. iii.//  
 be sugetis to princes &  
 to poweris/ to obeische  
 to that that is seid . & to be redy to  
 al good werk . to blasfeme no  
 man/ to be not ful of chiding; but  
 temporat schewyng al myldenes-  
 se to alle men/ for we weren sum  
 tyme vnwyse . vnbileefful . er-  
 ringe & seruyng to desiris & to dy-  
 uerse lustis . doynge in malice & en-  
 uye worthi to be hatid . hatinge  
 ech othir/ but whanne the benyg-  
 nyte & the manheed of our' sa-  
 uyour god apperide; not of wer-  
 kis of riȝtwisnesse that we didnen .  
 but by his mercy he made us  
 saaf/ bi waiching of aȝen bige-  
 ting & aȝen newyng of the hooly  
 gost; whom he schedde into us plen-  
 teuously bi ihesu crist oure sauour/  
 that we iustified by his grace; ben-  
 eyris bi hope of euerlastinge lyf/  
 a trewe word is/ & of thes thingis  
 I wole that thou conferme othere/ that  
 thei that bileuen to god; be bisy to  
 be aboue othere in goode werkis/  
 thes thingis ben goode; & profitable  
 to men/ & eschewe thou foltische  
 questiouns & genelogies & stry-  
 ues/ & fiȝtingis of the lawe; for  
 tho ben vnprofitable & veyn/ es-  
 chewe thou aman erytyk . aftir  
 oon & the secunde correccioun/ wi-  
 tinge that he that is such amaner man;  
 is subuertid / & trespassith; & is  
 dampned bi his owne dom/ whan-  
 ne I sende to thee arteman or ti-

ticus; hiȝe thou to come to me  
 to nycopolis/ for I haue proposid;  
 to dwelle in wyntir there/ bisily  
 bifore sende ȝenam a wise man  
 of lawe & apollo; that no thing faile  
 to hem/ thei that ben of ouris; lerne  
 to be gouernouris in goode wer-  
 kis/ to necessarie vsis; that thei be  
 not withoute fruyt/ alle men that  
 ben with me; greeten thee wel/ gr-  
 eete thou wel hem; that louen vs in  
 feith/ the grace of god be with ȝou  
 alle amen //**Here endith the pis-  
 tle to tite; & bigynneth the prolog  
 on the pistle to ffilemon//**  
 He makith famylar or ho-  
 mely lettris to ffilemon .  
 for honessimus his seruauant; wr-  
 ytinge to him fro the cite of rome  
 out of prisoun bi the forseid onesy-  
 mus //**Ierom in his  
 prolog on this pistle; seith this c. p.//**  
 Poul the boundun of crist  
 ihesu . & tymothe brothir;  
 to ffilemon biloued &  
 oure helper . & to ap-  
 pia moost der' sister . & to archip  
 our' euene knyȝt . & to the chir-  
 che that is in thin hous/ grace be  
 to ȝou & pees of god our' fadir;  
 & of the lord ihesu crist/ I do thankin-  
 gis to my god euermore; makinge  
 mynde of thee in my preieris/ hee-  
 ringe thi charite & feith that thou  
 hast in the lord ihesu; & to alle hoo-  
 ly men/ that the comynyng of thi  
 feith be maad opyn; in knowing  
 of al good thing in crist ihesu/ & I had-  
 de greet ioye & coumfort in thi cha-  
 rite; for the entrails of hooly  
 men restiden by thee brothir ¶ ffor  
 which thing I hauynge moche tr-  
 ust in crist ihesu to comaunde to thee .

that that perteyneth to profyt; but I bi-  
 seche more for charite/ Sithen  
 thou art such as the elde poul; &  
 now the boundun of ihesu crist/ I bise-  
 che thee for my sone onesyme .  
 whom I in boondis bigat; wh-  
 ich sum tyme was vnprofita-  
 ble to thee/ but now profitable  
 bothe to thee & to me; whom I sente  
 aȝen to thee/ & resseyue thou him;  
 as myne entrails/ whom I wolde  
 wythholde with me; that he schulde  
 serue to me for thee in boondis  
 of the gospel/ But withoute thi  
 counceil I wolde not do ony thing;  
 that thi good schulde not be as of  
 nede . but wilful/ for perauentur'  
 therfore he departide fro thee for  
 a tyme; that thou schuldist ressey-  
 ue him withouten ende/ Now not  
 as a seruaunt; but for a seruaunt .  
 a moost dere brothir . moost to me/  
 & how moche more to thee; bothe  
 in fleisch & in the lord? therfore if thou  
 hast me a felowe; resseyue hym  
 as me/ for if he hath ony thing a-  
 noyed thee . ethir owith . arette thou  
 this thing to me/ I poul wroot with  
 myn hond/ I schal zelde . *that* I seye not  
 to thee; that also thou owist to me  
 thi silf/ So brothir I schal vse thee in  
 the lord; fille thou myn entrails in  
 crist/ I tristenynge of thin obedien-  
 ce; wroot to thee/ witinge that thou  
 schalt do; ouer that that I ~~schal~~ seye/  
 also make thou redy to me an hous  
 to dwelle ynne/ for I hope that bi ȝour'  
 preieris I schal be ȝouun to ȝou/  
 Epafra prisoner with me in crist  
 ihesu greetith thee wel/ and mark .  
 aristark . demas . lucas . myn hel-  
 peris/ the grace of our' lord  
 ihesu crist; be with ȝoure spirit .

Amen //Here endith the pistle to  
ffilemo; & bigynneth the prolog on  
the pistle to Ebrews//

First it is to seye . whi poul  
apostle in this epistle . in writinge  
kepith not his vsage; discriuyn-  
ge his name or the dignite of his  
ordre/ this is the cause that he wri-  
tynge to hem that weren of circumci-  
sioun; bileueden . wroot as the apost-  
le of hethene men & not of iewis/  
and he knowynge her pride . & sche-  
winge her owne humelnesse; nol-  
de **not** putte bfore the dissert of  
his office/ & in lyk maner also Iohn  
the apostle for humelnesse in his  
epistil . for the same skile sette  
not his name to fore/ As it seid  
the apostle sente this epistle to  
the ebrews writun in Ebrew tun-  
ge . & aftir the deeth of poul the a-  
postle; luk the euangeliste made  
it in greek speche . holdynge the  
vndirstonding & the ordre of it/  
**//Ierom in his prolog on this pistle seith this//**  
god that spak //c. p.//  
sum tyme by profetis . in  
many maneres to our'  
fadris; at the laste in  
thes dayes he hath spoke to us bi  
the sone/ whom he hath ordeyned  
eir of alle thingis; & by whom he  
made the worldis/ which whanne  
also he is the briztnesse of glorie .  
& figur' of his substance . & berith  
alle thingis bi word of his vertu .  
he makith purgacioun of synnes  
& sittith on the rizthalf of the ma-  
geste in heuenes/ & so moche is  
maad betere than aungelis; bi how  
moche he hath en eritid amore dy-  
uers name bfore hem/ for  
to whiche of the aungels

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seide god ony tyme; thou art my sone .  
 I haue gendrid thee to day? & eft  
 soone I schal be to hym into a fadir;  
 & he schal be to me into a sone/ &  
 whanne eftsoone he bryngith yn the  
 firste bigetun sone . into the world;  
 he seith/ & alle the aungels of god wor-  
 schipe hym/ but he seith to aungelis/  
 he that makith his aungels spiritis;  
 & hise mynistris flawme of fier/  
 But to the sone he seith/ god thi tro-  
 ne is into the world of world; aȝerd  
 of equitye is the ȝerd of thi rew-  
 me/ thou hast loued riȝtwysnes-  
 se . & hatidest wickidnesse; therfor  
 the god thi god . anyntide thee  
 with oyle of ioye . more than thi fe-  
 lowis/ & thou lord in the bigynnyng  
 foundedist the erthe; & heuenes  
 ben werkis of thin hondis/ thei  
 schulen perische; but thou sch-  
 alt parfytylly dwelle . & alle schu-  
 len wexe elde as a cloth/ & thou scha-  
 lt chaunge hem as a cloth; & thei schu-  
 len be chaungid/ but thou art the  
 same thi silf; & thi ȝeeris schulen  
 not fayle/ but to which of the aun-  
 gels seide god at ony tyme; sitte  
 on my riȝthalf . til I putte thin  
 enemyes astool of thi feet? whe-  
 thir thei alle ben not seruyng spi-  
 tis . sent to seruen; for hem that  
 taken the eritage of heelthe?  
 Therefore more //c. ii.//  
 plenteuously it bihoueth  
 us to kepe tho thingis that we  
 han herd; lest perauentur' we  
 ffleten away/ for if the ilke  
 word that was seid bi aungels . was  
 maad sad . & ech breking of the  
 lawe . & ech violence took iust re-  
 tribucioun of meede; how schu-  
 len we ascape . if we dispisen

so greet an heelthe; which whanne  
 it hadde takun bigynnyng to be teld  
 out bi the lord . of hem that herden; is  
 confermyd into us/ for god witnes-  
 side to gidre by myraclis & won-  
 dris & greete maruels & dyuerse ver-  
 tues; & departingis of the hooly go-  
 ost bi his wille/ but not to aungels .  
 god sugetide the world that is to co-  
 mynge; of which we speken/ but  
 sum man witnesside in a place; & sei-  
 de/ what thing is man . that thou art myn-  
 deful of him . or mannis sone . for thou  
 visitist him? thou hast maad him a litil  
 lesse than aungels; thou hast crowned  
 him with glorie & honour . & thou hast or-  
 deyned hym on the werkis of thin hon-  
 dis/ thou hast maad alle thingis suget  
 vnder his feet/ & in that . that he suge-  
 tide alle thingis to him; he lefte no thing  
 vnsuget to him/ but now we seen  
 not ȝit alle thingis suget to hym/  
 but we seen him . that was maad altil  
 lesse than aungels . ihesu for the passi-  
 oun of deeth . crowned with glorie &  
 honour; that he thurȝ grace of god  
 schulde taaste deeth for alle men/ for it  
 bisemed him for whom alle thingis . & by  
 whom alle thingis weren maad which  
 hadde brouȝt many sones into glo-  
 rie; & was auctour of the heelthe of  
 hem . that he hadde an ende by passioun/  
 for he that halewith . & thei that ben hale-  
 wid; ben alle of oon/ for which cau-  
 se he is not schamed to clepe hem  
 britheren seyinge/ I schal telle thi na-  
 me to my britheren; in the mydel of  
 the chirche . I schal herie thee/ & eft  
 soone/ I schal be tristnyng into him/  
 & eftsoone/ lo I & my children; wh-  
 iche god ȝaf to me/ therefore for chil-  
 dren comyneden to fleisch & blood;  
 & he also took part of the same/

that by deeth he schulde destrye hym  
 that hadd lordschip of deeth ; that is to  
 seye the deuel/ & that he schulde dely-  
 uer' hem . that bi drede of deth bi al lyf;  
 weren boundun to seruage/ & he  
 took neuere aungelis; but he took  
 the seed of abraham/ wherfore he  
 ouȝte to be likned to britheren by  
 alle thingis; that he schulde be maad  
 merciful & a feithful bischop to god/  
 that he schulde be merciful to the  
 trespassis of the peple/ for in that  
 thing in which he suffride & was  
 temptid; he is myȝty to helpe al-  
 so hem that ben temptid //c. iii.//  
 Therfore hooly britheren . &  
 parceneris of heuenly cle-  
 pyng; biholde ȝe the apos-  
 tle & the bischop of our' confes-  
 sioun ihesu/ which is trewe to him  
 that made him; as also moyses in  
 al the hous of him/ but this bischop  
 is had worthi of more glorie than  
 moyses; by as moche as he hath  
 more honour of the hous that made  
 the hous/ for ech hous is maad of  
 sum man/ he that made alle thingis of  
 nouȝt; is god/ & moyses was tre-  
 we in alle his hous . as a seruaunt  
 into witnessing of tho thinges that  
 weren to be seid/ but crist as a sone  
 in his hous/ which hows we ben;  
 if we holden sad trist & glorie  
 of hope into the ende/ wherfore  
 as the hooly goost seith . to day if  
 ȝe han herd his vois; nyle ȝe hard-  
 ne ȝoure hertis . as in wraththing .  
 lyk the day of temptacioun in desert/  
 wher' ȝour' fadris temptiden me .  
 & preueden & syȝen my werkis  
 fourty ȝeeris/ wherfore I was  
 wroth to this generacioun; & I seide  
 euermore thei erren in herte/ for



thei knewen not my weyes . to whi-  
 che I swoor in my wraththe . thei  
 schulen not entr' into my reste/  
 britheren se 3e . lest perauntur' in ony  
 of 3ou be an yuel herte of vnbi-  
 leue; to departe fro the lyuyng  
 god/ but moneste 3ou silf bi all  
 dayes . the while to day is named;  
 that noon of 3ou be hardned bi falla-  
 ce of synne/ for we ben maad par-  
 ceneris of crist; if netheles we hol-  
 den the bigynnyng of his substaun-  
 ce sad into the ende/ while it is seid .  
 to day . if 3e han herd the vois of  
 him; nyle 3e hardne 3our' hertis . as  
 in that wraththing/ for sum men heeringe  
 wraththiden; but not alle thei that  
 wenten out of egipt by moyses/  
 but to whiche was he wraththid  
 forty 3eeris? whethir not to hem  
 that synned; whos careyns weren  
 cast down in desert? & to whiche  
 swoor he; that thei schulden not entr'  
 into the reste of hym . no but to hem  
 that weren vnbeleefful? & we seen .  
 that thei my3ten not entr' into the res-  
 te of him for vnbeleue //c. iiii.//  
 Therefore drede we lest per-  
 auentur' . while the bihees-  
 te of entryng into his  
 reste is left; that ony of us be ges-  
 sid to be a weye/ for it is teeld al-  
 so to us; as to hem/ & the word that  
 was herd profitide not to hem; not  
 meynd to feith . of tho thingis that  
 thei herden/ for we that han beleued .  
 schulen entre into reste; as he  
 seide/ as I swoor in my wraththe;  
 thei schulen not entre into my res-  
 te/ & whanne the werkis weren  
 maad parfyt at the ordynaunce of  
 the world; he seide thus in a place  
 of the seuenthe day/ & god restide

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in the seuenthe day . from alle his wer-  
 kis/ & in this place eftsoone/ thei  
 schulen not entr' into my reste/  
 therfore for it suweth . that sum men  
 schulen entre into it . & thei to whi-  
 che it was teeld to bfore entriden  
 not for her vnbileue; eftsoone  
 he termyneth sum day & seith . in da-  
 uith to day aftir so moche tyme  
 of tyme; as it is biforseid/ to day  
 if 3e han herd his vois; nyle 3e hard-  
 ne 3oure hertis/ for if ihesus hade 3ouun  
 reste to hem; he schulde neuere speke  
 of othere aftir this day/ therfore the sa-  
 bot is left to the peple of god/ for  
 he that is entrid into his reste;  
 restide of his werkis as also god  
 of hise/ therfore haaste we to entre  
 into that reste; that no man falle into  
 the same ensauple of vnbileue/ for  
 the word of god is quyk & spedy in  
 worching . & more able to perse than  
 any tweyne eggid swerd . & strec-  
 chith forth to the departyng of the  
 soule & of spirit/ & of the ioyntu-  
 ris & merewis & demer' of thou3-  
 tis & of ententis & hertis/ and no  
 creatur' is vnuisible in the siȝt of  
 god/ for alle thingis ben nakid & o-  
 pyn to his y3en . to whom aword to  
 us/ therfore we that han a greet bisch-  
 op that perside heuenes ihesu the sone  
 of god; holde we the knowleching  
 of our' hope/ for we han not a bi-  
 schop that may not haue compassioun  
 on oure infirmytees; but was  
 temptid bi alle thingis . bi liknesse  
 with oute synne/ therfore go we out  
 to the trone of his grace; that we  
 gete mercy . & fynde grace in couena-  
 ble help //c. v.//  
 For ech bischop takun of  
 men; is ordeyned for men .

in thes thingis that ben to god . that he of-  
 fre ȝiftis & sacrificis for synnes/  
 which may to gidre sorwe with hem  
 that beth vnkunnyng & erren/ for al-  
 so he is enuyrowned with infirmyte/  
 & therfore he owith . as for the peple;  
 so also for him silf to offre for synnes/  
 nethir ony man takith to him honour; but  
 he that is clepid of god as aaron was/  
 so crist clarifiede not him silf . that he  
 wer' bischop; but he that spak to  
 him . thou art my sone . to day I gen-  
 dride thee/ as in anothir place he seith/  
 thou art a preest withouten ende af-  
 tir the ordre of melchisedech/ whi-  
 ch in the dayes of his fleisch offri-  
 de with greet cry & teeris . preie-  
 ris & bisechingis to hym that myȝt ma-  
 ke hym saf fro deeth . & was herd  
 for his reuerence/ and whanne he was  
 goddis sone; he lernyde obedien-  
 ce of thes thingis that he suffride/ &  
 he brouȝt to the ende; is maad cau-  
 se of euerlasting heelthe to alle that  
 obeischen to him/ & is clepid of god  
 a bischop/ by the ordre of melchi-  
 sedek/ of whom ther is to us a græt  
 word . for to seye \*; for ȝe ben maad  
 feeble to heere/ for whanne ȝe ouȝten  
 to be maistris for tyme; eftsoo-  
 ne ȝe neden that ȝe be tauȝt . whiche  
 ben the lettris of the bigynnyng  
 of goddis wordis / and ȝe ben maad  
 thilke to whiche is nede of mylk . &  
 not sad mete/ for ech that is par-  
 cener of mylk; is withoute part  
 of the word of riȝtwysnesse/ for  
 he is a lytil child/ but of parfyt  
 men is sad mete; of hem that for custom  
 han wittis exercisid . to descrecioun  
 of good & of yuel //c. vi.//  
 Wherefore we bryngynge  
 in a word of the bigynnyng

\* & able to be  
expounded

of crist; be we born to the perfecci-  
 oun of him/ not eftsoone leggyn-  
 ge the foundamet of penaunce fro  
 deede werkis & of the feith to god .  
 & of teching . of baptyme . & of  
 leyingis on of hondis & of risyng  
 aȝen of deede men . & of the euerlastin-  
 ge dom/ & this thing we schulen do;  
 if god schal suffre/ but it is ym-  
 possible that thei that ben oonys lyȝtned .  
 & han taastid also an heuenly ȝifte .  
 & ben maad parceners of the hooly  
 goost . & nethles han taastid the good  
 word of god . & the vertues of the  
 world to comynge . & ben slidun  
 fer away; that thei ben renewid eft-  
 soone to penaunce/ whiche eftsoo-  
 nes crucifien to hem silf the sone of  
 god; & han to scorn/ for the erthe that  
 drynkith reyn ofte comynge on it  
 & bryngith forth couenable erbe  
 to hem of whiche it is tilid; takith  
 blessing of god/ But that that is brin-  
 gyng forth thornes & breeris; is  
 repreuable . & next to curs . whos  
 ending schal be into brennyng/ but  
 ȝe moost dereworthe . we tristen  
 of ȝou bettr' thingis . & neer to heel-  
 the; thouȝ we speken so/ for god  
 is not vniust; that he forȝete ȝour'  
 werk & loue which ȝe han schewid  
 in his name . for ȝe han mynys-  
 trid to seyntis . & mynistren/ and  
 we coueiten that ech of ȝou schewe  
 the same bisynesse to the fillyng  
 of hope; into the ende/ that ȝe be  
 not maad slowe; but also suwe-  
 ris of hem whiche bi feith & paci-  
 ence schulen enherite the bihees-  
 tis/ ~~for god byheestis~~ for god  
 biheetynge to abraham . for he  
 hadde noon gretter by whom he sch-  
 ulde sweer' ; swoor by him silf &

seide/ I blessinge schal blesse thee; &  
 I multipliynge schal multiplie  
 thee/ & so he longe abidinge; had-  
 de the biheeste/ for men sweren bi  
 a gretter than hem self; & the  
 ende of al her ple . is an ooth to con-  
 fermacioun/ in which thing god wil-  
 linge to schewe plenteuouslyer  
 to the eyris of his beheeste . the  
 sadnesse of his counceil; puttide  
 bitwyxe an ooth/ that by twey thingis \*  
 by whiche it is ympossible that god  
 lye; we haue strengeste solace .  
 that fleen to gidre . to holde the hope  
 that is put forth to us/ which hope  
 as an ankir we han siker to the  
 soule & sad & goynge yn to the  
 ynnere thingis of hyding/ wher' the  
 bifore goere ihesus this is maad bis-  
 schop withouten ende . by the ordre  
 of melchisedech; enteride for us/  
 And this melchise- //c. vii.//  
 dech king of salem; & preest  
 of the hiȝeste god/ which met-  
 te abraham . as he turnede a-  
 zen fro the sleynge of kingis . & bles-  
 side him/ to whom; also abraham  
 departide tithis of alle thingis/ first  
 he is seid king of riȝtwisnesse; &  
 aftirward king of salem that is to  
 seye king of pees/ withoute fadir  
 withoute modir . withoute genelogie;  
 nethir hauynge bigynnyng of dayes  
 nethir ende of lyf/ & he is likned to  
 the sone of god; & dwellith preest  
 withouten ende/ but biholde ȝe hou  
 greet is this; to whom Abraham  
 the patriark ȝaf tithis of the beste  
 thingis/ ~~thingis~~ for men of the sonnes  
 of leeuȝ takinge presthod; han maun-  
 dement to take tithis of the peple  
 bi the lawe/ that is to seye of her bri-  
 theren; thouȝ also thei wenten out



\* vnmeuable

of the leendis of Abraham/ But  
 he whos generacioun is not noumbrid  
 in hem; took tithis of Abraham/ &  
 he blesside this Abraham which  
 hadde repromysciouns/ withouten  
 any aȝenseying/ that that is lesse . is  
 blessid of the bettre/ & here deedly  
 men taken tithes; but ther' he be-  
 rith witnessing that he lyueth/ & that  
 it be seid so; bi Abraham . also le-  
 uy that took tithis was tithid/  
 & ȝit he was in his fadris leendis;  
 whanne melchisedech mette with hym/  
 therfore if perfeccioun was bi the prest-  
 hod of leuy . for vndir him the po-  
 ple took the lawe; what ȝit was  
 it nedeful . anothir preest to ryse bi  
 the ordre of melchisedech . & not to  
 be seid bi the ordre of aaron/ forwhi  
 whanne the presthod is translatid; it is  
 nede . that also translacioun of lawe be  
 maad/ but he in whom thes thingis  
 ben seid; is of anothir lynage . of  
 which no man was preest to the  
 auter/ for it is opyn . that our' lord  
 is born of Iuda; in which lyna-  
 ge moises spak no thing of prestis/  
 & more ȝit it is knowun/ If bi the or-  
 dre of melchisedech . an othir preest  
 is risun up; which is not maad bi the  
 lawe of fleischly maundement . ~~but~~  
 but by vertu of lyf that may not  
 be vndon/ for he witnessith . that thou  
 art a preest withouten ende; bi the  
 ordre of melchisedech/ that repreuyng  
 of the maundement biforegoyinge  
 is maad; for the vnsadnesse & vn-  
 profit of it/ for whi the lawe brouȝ-  
 te no thing to perfeccioun/ but ther is a  
 bringyng yn of a bettr' hope . by  
 which we neiȝen to god/ and how  
 greet it is; not withoute swering;  
 but the othere ben maad prestis with-

outhen an ooth; but this preest with  
 an ooth by him that seide to him/ the lord  
 swoor . & it schal not rewe him; thou  
 art a prest withouten ende . bi the or-  
 dre of melchisedech/ in so moche  
 ihesus is maad biheeter' of the bet-  
 tre testament/ & the othere weren ma-  
 ad manye prestis therfore for thei we-  
 ren forbedun bi deeth to dwelle stille/  
 but this . for he dwellith with outhen  
 ende; hath an euerlastinge presthod/  
 wherfore also he may saue with  
 outhen ende; comynge nyȝ by hym  
 self to god & euermore lyuith to preie  
 for us/ for it bisemyde that such a  
 man were a bischop to us . hooly  
 innocent . vndefoulid . clene depar-  
 tide fro synful men; & maad hiȝer'  
 than heuenes/ which hath not nede .  
 ech day as prestis \* for his owne  
 gyltis to offre sacrifices; & aftir  
 ward for the peple/ for he dide  
 this thing in offringe him silf oonys/  
 & the lawe ordeynede men preestis .  
 hauynge syknesse/ but the word of  
 swering which is aftir the lawe;  
 ordeynede the sone parfyt withouten  
 eende //c. viii.//

\* first

Bvt a capitle on tho thingis  
 that ben seid / we han such  
 abischop . that sat in the riȝthalf of  
 the seete . of greetnesse in heuenes;  
 the mynystre of seyntis & of the  
 very tabernacle that god made  
 & not man/ for ech bischop is ordey-  
 ned to offre ȝiftis & sacrificis/ wher-  
 fore it is nede that also this bischop  
 haue sum thing; that he schal offre/ ther-  
 for if he were on erthe; he wer'  
 no preest/ whanne ther weren that  
 schulden offre ȝiftis bi the lawe;  
 whiche seruen to the saumpler &  
 schadowe of heuenly thingis/ as

it was answerid to moyses .  
 whanne he schulde ende the taber-  
 nacle/ se he seide . make thou alle  
 thingis; bi the saumpler that is sche-  
 wid to thee in the mount/ but now  
 he hath getun a bettr' mynisterie;  
 bi so moche as he is a mediatour  
 of a better testament . \* with bettr'  
 biheestis/ for if the ilke firste had-  
 de lackid blame; the place of the  
 secunde schulde not haue be souȝt/  
 for he repreuyng hem; seith/ lo  
 dayes comen seith the lord; & I  
 schal make parfyt a newe tes-  
 tament on the hous of israel . & on  
 the hous of Iuda/ not lyk the testa-  
 ment that I made to her fadris in the  
 day in which I cauȝte her hond; that  
 I schulde lede hem out of the lond  
 of egipt/ for thei dwelliden not par-  
 fytly in my testament; & I haue dis-  
 pisid hem seith the lord/ but this is the  
 testament . which I schal dispose  
 to the hous of israel . aftir tho dayes  
 seith the lord; in ȝuyng my lawis  
 into the soulis of hem . & into the  
 hertis of hem . I schal aboue write  
 hem/ & I schal be to hem into a god;  
 & thei schulen be to me into a peple/  
 & ech man schal not teche his neiȝ-  
 ebore; & ech man his brothir . seiynge/  
 \* knowe me . fro the lesse to the mo-  
 re of hem/ for I schal be merciful  
 to the wickidnesse of hem; & now  
 I schal not bithenke on the synnes  
 of hem/ but in seyinge a newe; the  
 former wexide eeld/ & that that is  
 of many dayes & wexith eeld; is  
 nyȝ the deeth //c. ix.//  
 And the former testament  
 hadde iustifyngis of wor-  
 schip & hooly thing duringe for a ty-  
 me/ for the tabernacle was maad

\* which is confermyd

\* knowe thou the lord  
for alle men schal



first . in which weren candelstickis .  
 & boord & setting forth of looues  
 which is seid hooly/ & the veil; the  
 secunde tabernacle . that is seid sanc-  
 ta sanctorum; that is hooly of hooly thingis/  
 hauynge a goldun censer; & the arke  
 of the testament . keuerid aboute  
 on ech syde with gold/ in which  
was a pott of gold . hauynge man-  
 na; & the 3erd of aaron that florischi-  
 de . & the tablis of the testament/ on  
 whiche thingis weren cherubyns  
 of glorie ouer schadewynge the propi-  
 ciatorie; of whiche thingis it is not  
 now to seye by alle/ but whanne  
 thes weren maad thus to gidre; pre-  
 stis entriden euermore in the former'  
 tabernacle . doynge the offices of  
 sacrifices/ but in the secunde taber-  
nacle the bischop entride oonys  
 in the 3eer not with oute blood;  
 which he offride for his ignoraun-  
 ce & the peplis/ for the hooly gost  
 singnyfiede this thing that not 3it the  
 weye of seyntis was openyd . whi-  
 le the former' tabernacle hadde  
 staat/ which parable is of this pre-  
 sent tyme; bi which also 3iftis  
 & sacrifices ben offrid/ whiche  
 mown not make aman seruynge  
 parfyt by conscience; oonly in me-  
 tis & drynkis & dyuerse waischingis .  
 & ri3twysnessis of fleisch . that weren  
 set to the tyme of correccioun/  
 ¶ But crist beynge a bischop of goo-  
 dis to comynge; entride bi alarge-  
 r' & parfitere tabernacle not maad  
 by hond . that is to sey not of this ma-  
 king/ nethir bi blood of goot buckis  
 or of calues . but by his owne blo-  
 od entride oonys into hooly thingis  
 that were founden bi an euerlastinge re-  
 dempcioun/ for if the blood of goot buc-



kis & of bolis . & the aische of a cow  
 calf spreynð . halewith vnclene  
 men to the clensing of fleisch; how  
 moche more the blood of crist . which  
 bi the hooly goost offride him silf vn-  
 wemmyd to god . schal clense oure  
 conscience fro deede werkis to ser-  
 ue god that lyueth/ and therfore he is  
 a mediatour of the newe testament .  
 that bi deeth fallinge bitwixe into re-  
 dempcioun of tho trespassingis that weren  
 vndir the former' testament; thei  
 that ben clepid . take the biheeste  
 of euerlasting eritage/ for wher'  
 a testament is; it is nede . that the deeth  
 of the testament maker' come by-  
 twixe/ for a testament is confer-  
 med in deede men/ ellis it is not  
 worth; while he lyueth . that made  
 the testament/ wherfore nethir the  
 firste testment was halewid with-  
 oute blood/ for whanne ech maunde-  
 ment of the lawe was rad of mo-  
 yses to al the peple; he took the blo-  
 od of calues . & of buckis of geet .  
 with watir & reed wolle & Isope  
 & bispreynde bothe thilke book & al  
 the peple & seide/ this is the blood of  
 the testament; that god comaundide  
 to 3ou/ also he spreynð with blood  
 the tabernacle & alle the vessels of  
 the seruyce in lyk maner/ & al mest  
 alle thingis ben clensid in blood bi  
 the lawe; & withoute scheduling of  
 blood . remissioun of synnes is not  
 maad/ therfore it is nede that the saum-  
 pleris of heuenly thingis \* with bet-  
 tre sacrifices than these/ for ihesus  
 entride not into hooly thingis ma-  
 ad bi hondis . that ben saumpleris  
 of verry thingis; but into he-  
 uene it silf that he appere now  
 to the cheer of god for us/ nethir

\* be clensid with thes thingis; but thil-  
ke heuenly thingis .

that he offre him silf ofte; as the bisc-  
 hop entride into hooly thingis . bi  
 alle 3eeris in alien blood/ ellis  
 it bihofte hym to suffre ofte; fro  
 the bigynnyng of the world/ but  
 now oonys . in the endyng of  
 worldis . to destruccioun of syn-  
 ne . bi his sacrifice he apperide/  
 & as it is ordeyned to men oonys  
 to dye/ but aftir this is the dom;  
 so & crist was offrid oonys . to auoi-  
 de the synnes of many men/ the secun-  
 de tyme he schal apper' withoute  
 synne; to men that abiden him into heelthe/  
 For the lawe hauynge //c. x.//  
 a schadowe of good thingis that ben to  
 come . not the ilke ymage of thingis;  
 may neuer make men nei3inge parfite bi the ilke  
 same sacrifices . whiche thei offren  
 withoute ceessing by alle 3eeris/ el-  
 lis thei schulden haue ceessid to be  
 offrid; for as moche as the wor-  
 schiperis clensid onys . hadden not  
 ferthermore conscience of synne/  
 but in hem mynde of synnes is  
 maad by alle 3eeris/ for it is ym-  
 possible; that synnes be doon away  
 by blood of bolis & of buckis of ge-  
 et/ therfore he entringe into the world;  
 seith/ thou woldist not sacrifice &  
 offryng; but thou hast schapun a  
 body to me/ brent sacrifices also  
 for synne; pleside not to thee/ thanne  
 I seide/ Lo I come/ in the bigynnyng  
 of the book; it is writun of me; that  
 I do thi wille god/ he seyinge bifore  
 that thou woldist not sacrifices &  
 offringis & brend sacrifices for syn-  
 ne . ne tho thingis ben pleasaunt to thee  
 whiche ben offrid bi the lawe; than-  
 ne I seide/ lo I come; that I do thi  
 wille god/ he doth away the firste .  
 that he make stidefast the secunde/

in which wille we ben halewid;  
 bi the offring of the body of crist ihesu  
 oonys/ & ech preest is redy . mynis-  
 stryng the same sacrifices . whi-  
 che mown neuere do away synnes/  
 but this man offringe o sacrifice  
 for synnes . for euermore; sittith in  
 the riȝthalf of god the fadir/ fro  
 thennys forth abidyng; til his ene-  
 myes be putt a stool of his feet/  
 for by oon offring he made parfyt  
 fro euere halewid men/ & the hooly  
 gost witnessith to us/ for aftir that  
 he seide/ this is the testament . whi-  
 ch I witnesse schal to hem aftir  
 tho dayes . the lord seith/ in ȝuyng  
 my lawis in the hertis of hem . &  
 in the soulis of hem I schal no mo-  
 re thenke on the synnes & wickid-  
 nesis of hem/ & wher' remys-  
 sioun of thes is; now is ther noon  
 offryng for synne/ therfore britheren  
 hauynge trist into the entring of  
 hooly thingis in the blood of crist .  
 which halewide to us a newe  
 weye/ & lyuyng bi the hiling that  
 is to seye his fleisch . & we hauyn-  
 ge the greet preest on the hous  
 of god; neiȝe we with verry her-  
 te in the plente of feith/ and be  
 our' hertis spreyn fro an yuel  
 conscience . & our' bodies waischun  
 with clene watir; & holde we the  
 confusioun of our' hope bowynge to  
 no syde/ for he is trewe; that hath ma-  
 ad the biheest/ & biholde we to gi-  
 dre in the stiring of charite & of  
 goode werkis; not forsakyng  
 our' gadering to gidre . as it is of  
 custom to sum men/ But coumfortin-  
 ge . & bi so moche the more; bi how  
 moche ȝe seen the day neiȝynge/

forwhi now a sacrifice for synnes  
 is not left to us that synnen wil-  
 fully; aftir that we han take the  
 knowing of treuthe/ for whi sum  
 abyding of dom is dredeful . &  
 the suyng of fier; which schal  
 waste aduersariess/ who that bre-  
 kith moyses lawe; dieth withou-  
 ten ony mercy by tweyne or thre  
 witnessis/ hou moche gessen 3e  
 that he disserueth worse turmen-  
 tis; which defouleth the sone of  
 god? & holdith the blood of the tes-  
 tament polut . in which he is ha-  
 lewid; & doth dispit to the spirit  
 of grace? for we knowen hym  
 that seide/ to me veniaunce; & I schal  
 zelde/ & eft/ for the lord schal deme  
 his peple/ it is ferdful to falle in  
 to the hondis of god lyuyng/ & haue  
 3e mynde on the formere dayes . in  
 which 3e weren liztned & suffriden  
 greet stryf of passiouns/ & in the  
 tothir 3e weren maad a spectacle bi schen-  
 schipis & tribulaciouns; in anothir  
 3e weren maad felowis of men ly-  
 uyng so/ for also to boundun men 3e  
 hadden compassioun . & 3e resseyue-  
 den with ioye; the robbyng of 3our'  
 goodis; knowinge that 3e han a bettr'  
 & a dwelling substaunce/ therfore nyle  
 3e leese 3our' trist . which hath gre-  
 et rewardyng for pacience is ne-  
 deful to 3ou; that 3e doen the wille of  
 god . & bryngen a3en the biheest/  
 for 3it alytel & he that is to comynge  
 schal come; & he schal not tarie/  
 for my iust man lyueth of feith/ that  
 if he withdrawith him silf; he schal  
 not plese to my soule/ but we  
 ben not the sones of withdrawing  
 away into perdicioun; but of feith  
 into getyng of soule //c. xi.//



Bvt feith is the substaunce of  
 thingis that ben to be hopid;  
 & an argument of thingis not  
 apperinge/ and in this feith; elde men  
 han getun witnessing/ bi feith we  
 vndirstoden that the worldis weren ma-  
 ad bi godis word; that visible thingis  
 weren maad of vnuisible thingis/ by  
 feith; abel offrde a moche more sa-  
 crifice than caym to god/ bi which  
 he gat witnessing to be iust; for  
 god bar witnessyng to hise 3iftis/  
 & by that feith; he deed spekith 3it/  
 bi feith ennok was translatid; that he  
 schulde not se deeth/ & he was not  
 foundun; for the lord translatide him/ for  
 bifore tribulacioun . he hadde witnes-  
 sing; that he pleside god/ & it is ym-  
 possible; to plese god withoute feith/  
 for it bihoueth that aman comynge to  
 god bileue . that he is; & that he is rewar-  
 der' to men that seken him/ By feith  
 Noe dredde thur3 answer takun . of  
 thes thingis that 3it weren not seyn . &  
 schapide aschip . into the heelte of  
 his hous/ by which he dampnede the  
 world; & is ordeyned eir of ri3twis-  
 nesse which is bi feith/ bi feith . he  
 that is clepid abraham; obeiede to  
 go out into a place . which he schul-  
 de take into eritage/ & he wente  
 out; not witinge whidur he schul-  
 de go/ bi feith he dwelte in the lond  
 of biheeste as an alien lond; dwel-  
 linge in lytel housis with Isaac &  
 Iacob euene eyris of the same bi-  
 heeste/ for he abood a citee hauyn-  
 ge foundementis; whos crafty man  
 & maker' is god/ bi feith also the ilke  
 sara bareyn; took vertu in conse-  
 uynge of seed . 3he a3eyn of the tyme  
 of age . for she bileuede him trewe  
 that hadde bihi3t/ for which thing of

oon & 3it ny3 deed ther ben born as ster-  
 ris of heuene in multitude . & as  
 grauel that is at the see syde out of  
 noumbre/ bi feith alle these ben deed;  
 whanne the biheestis weren not ta-  
 kun/ but thei beheelden hem afer . &  
 greetinge hem wel; & knowlechide  
 that thei weren pilgrims & herborid  
 men on the erthe/ & thei that sy3en thes  
 thingis; singnifien that thei sechen acun-  
 tree/ if thei hadden had mynde of  
 the ilke of which thei wenten out; thei  
 hadden tyme of turnyng a3en/ but  
 now thei desyren abettr'; that is to  
 seye heuenly/ therfor god is not con-  
 foundid; to be clepid the god of hem/  
 for he made redy to hem a citee/ bi  
 feith Abraham offride Isaac; whanne  
 he was temptid/ & he offride the oon  
 bigetun; which hadde take the by-  
 heestis/ To whom it was seid . for  
 in Isaac the seed schal be clepid to  
 thee/ for he demyde that god is my3-  
 ty to reyse hym; 3he fro deeth/ wher-  
 fore he took hym also into a para-  
 ble/ By feith also of thingis to co-  
 mynge . Isaac blesside \* Iacob dyinge .  
 blesside alle the sones of Ioseph;  
 & onourede the hi3nesse of his 3erd/  
 bi feith Joseph diyng; hadde myn-  
 de of the passing forth of the children  
 of israel & comaundide of his boo-  
 nes/ bi feith moyses born was hid  
 thre monethis of his fadir & mo-  
 dir . for that thei sy3en the 3ong child  
 fayr; & thei dreden not the maunde-  
 ment of the king/ bi feith . moyses  
 was maad greet; & denyede that  
 he was the sone of faraos dou3-  
 tir/ and chees more to be tur-  
 mentid with the peple of god; than  
 to haue myrthe of temporal synne/  
 demynge the reprof of crist . more

\* Iacob & esau/ bi feith

richessis; than the tresouris of  
 egipcians/ for he biheeld into  
 the rewarding/ bi feith he forsook  
 egipt; & dredde not the hardnes-  
 se of the king/ for he abood as see-  
 ynge him that was vnuysible/ bi feith  
 he halewide pask & the scheduling out  
 of blood/ that he that distryede the firs-  
 te thingis of egipcians; schulde not  
 touche hem/ bi feith thei passiden the  
 reed see as by drye lond; which  
 thing egipcians asayinge weren  
 deuourid/ bi feith . the wallis of Ie-  
 rico felden down; bi cumpassinge of seue-  
 ne dayes/ bi feith raab hoore ressey-  
 uede the aspieris with pees . & per-  
 ischide not with vnbilefful men/  
 & what zit schal I sie/ for tyme  
 schal fayle to me tellinge of Iede-  
 on . barak . sampson . Iepte. dauith  
 & samuel & of othere profetis; whi-  
 che bi feith ouercamen rewmes wrou3-  
 ten ri3twysnesse gaten repro-  
 missiouns/ thei stoppiden the mouthis  
 of lyouns . thei quenchiden the fers-  
 nesse of fier . thei dryneden away  
 the egge of swerd . thei koueriden  
 of siknesse thei weren maad strong  
 in batel/ thei turneden the oostis  
 of aliens; wymmen resseyueden  
 her deede children fro deeth to lyf/  
 but othere weren holdun forth not ta-  
 kinge redempcioun; that thei schulden  
 fynde a bettere a3enrysyng/ & othere  
 asayeden scornynge & betingis; mo-  
 re ouer & bondis & prisouns/ thei weren  
 stonyd . thei weren sawid . thei we-  
 ren temptid . thei weren deed in sleynge  
 of swerd/ thei wenten aboute in  
 broc skynnis; & in skynnes of geet/ ne-  
 dy . angwischid . turmentid; to whi-  
 che the world was not worthi/ thei  
 erriden in wildirnesses . in mounteins



& dennis & caues of the erthe/ & alle  
 these preuyd by witnessing of feith;  
 token not repromyssioun/ for god  
 purueyede sum bettre thing for us;  
 that thei schulden not be maad par-  
 fyt withouten us //c. xii.//  
 Therefore we that han so  
 greet a clowde of witnes-  
 sis putt to; do we awei al  
 charge & synne stondinge a-  
 boute us/ & bi pacience renne  
 we to the bateil proposid to us; bi-  
 holdinge into the maker' of feith  
 & the parfyt ender' ihesu/ which  
 whanne ioye was proposid to him .  
 he suffride the cross . & dispisede  
 confucioun/ and sittith on the riȝt-  
 half of the seate of god/ and bi-  
 thenke ȝe on him that suffride such  
 aȝen seying of synful men aȝenus  
 hym silf; that ȝe be not maad weery .  
 faylinge in ȝour' soulis/ for ȝe aȝen  
 stooden not ȝit til to blood; fiȝtinge  
 aȝenus synne/ & ȝe han forȝete the  
 coumfort that spekith to ȝou as to so-  
 nes & seith/ my sone nyle thou dispise  
 the teching of the lord; nethir be thou maad  
 wery . the while thou art chastisid  
 of him/ for the lord chastisith him that  
 he loueth/ he betith euery sone; that  
 he resseyueth/ abide ȝe stille in ch-  
 astising; god proferith him to ȝou  
 as to sones/ for what sone is it;  
 whom the fadir chastisith not? that  
 if ȝe ben out of chastising . whos  
 parteneris be ȝe alle maad? thanne  
 ȝe ben auowtraris & not sones/  
 & aftirward . we hadden fadris of  
 our' fleisch techenis; & we with re-  
 uerence dredden hem/ whethir not moche  
 more we schulen obeische to the fa-  
 dris of spirits; & we schulen lyue?  
 & thei in tyme of fewe dayes; tauȝ-



ten vs bi her wille/ but this fadir  
 techith to that thing that is profitable;  
 in resseyuyng the halewyng of hym/  
 & ech chastising in present tyme; se-  
 meth to be not of ioie but of sor-  
 we/ but aftirward it schal zelde  
 fruyt of riȝtwysnesse moost pee-  
 sible; to men exercisid bi it/ for wh-  
 ich thing reise ȝe slowe hondis . &  
 knees vnboundun; & make ȝe riȝt-  
 ful steppis to ȝour' feet; that no man  
 haltinge erre . but more be heelid/  
 suwe ȝe pees with alle men & hoo-  
 lynes; withoute which no man  
 schal se god/ biholde ȝe that no man  
 fayle to the grace of god . that no roo-  
 te of bitternesse . buriownynge  
 vpward lett; & manye be defou-  
 lid bi hit/ that no man be lecchour ethir  
 vnhooly as esau; which for o mete  
 selde his firste thingis/ for wite ȝe .  
 that aftirward . he coueitinge . to en-  
 erite blessing; was repreuyd/ for  
 he fond not place of penaunce; thouȝ  
 he souȝte it with teeris/ but ȝe han  
 not come to \* & to the whirlewynd  
 & myst & tempest & sown of trum-  
 pe . & vois of wordis/ which thei  
 that herden excuseden hem; that the word  
 schulde not be maad to hem/ for thei  
 baaren not; that that was seid/ & if  
 a beest touchide the hil; it was stoo-  
 ned/ & so dredeful it was; that was  
 seyn/ that moyses seyde/ I am aferd .  
 & ful of tremblyng/ but ȝe han co-  
 mun nyȝ to the hil syon . & to the citee  
 of god lyuyng . the heuenly ierusalem .  
 & to the multitude of many thousand  
 aungels . & to the chirche of the fir-  
 ste men; whiche ben writun in heue-  
 nes/ & to god domesman of alle . &  
 to the spirit of iust parfit men; & to  
 ihesu mediatour of the newe testa-

\* the fier able to be touchid & able to  
come to

ment . & to the sprengyng of blood .  
 betere spekinge than abel/ Se 3e that  
 3e forsake not the speker'/ for if  
 thei that forsaken hym that spak on the er-  
 the ascapide not; moche more we  
 that turnen away fro hym that spekith  
 to \* fro heuenes/ whos voys than-  
 ne mouede the erthe . but now he  
 a3enbihetith & seith/ 3it onys & I  
 schal moue not oonly erthe; but  
 also heuene/ & that he seith 3it oonys'  
 he declarith the translacioun of moua-  
 ble thingis as of maad thingis/ that tho thin-  
 gis dwelle; that ben vnmouable/ therfor  
 we resseyuyng the kingdom vnmo-  
 uable haue we grace; bi which  
 serue we plesinge to god with drede  
 & reuerence/ for our' \* is fier that wastith/  
 The charite of //c. xiii.//  
 britherhed dwelle in 3ou; &  
 nyle 3e for3ete hospitalite/  
 for bi this; sum men plesiden to aunge-  
 lis that weren resseyued to herborew/  
 thenke 3e on boundun men; as 3e we-  
 ren to gidre boundun/ & of trauelinge  
 men; as 3e silf dwellynge in the bo-  
 dy/ weddingis in alle thingis honourable;  
 & bed vnwemmyd/ for god schal de-  
 me fornycatouris & auouteris/  
 be 3oure maneres withoute coue-  
 tyse; apayed with present thingis/  
 for he seide/ I schal not leeuue thee .  
 nethir forsake; so that we seye tris-  
 tily the lord is an helper' to me;  
 I schal not drede . what aman schal  
 do to me/ haue 3e mynde of 3oure  
 souereyns that han spokun to 3ou the  
 word of god/ of whiche biholden 3e  
 the goyng out of lyuyng . & suwe  
 3e the feith of hem ihesu crist 3istirday  
 & to day; he is also into worldis/ ny-  
 le 3e be led awei . with dyuerse techin-  
 gis & straunge/ for it is best to sta-

\* us

\* god

ble the herte with grace not with  
 metis; whiche profiteden not to  
 men wandringe in hem/ we han an  
 auter of which thei that seruen to the  
 tabernacle . han not power to  
 ete/ for of whiche beestis the blood  
 is born yn for synne into hooly thingis  
 bi the bischop; the bodies of hem ben  
 brent withoute the castels/ for whi-  
 ch thing . ihesu that he schulde halewe  
 the peple bi his blood; suffride with-  
 oute the 3ate/ therfore go we out to  
 him withoute the castels; beringe his  
 repref/ for we han not here a ci-  
 tee dwellinge; but we seken a citee  
 to comynge/ therfore bi him offre we  
 a sacrifice of heriyng eueremore  
 to god; that is to seye . the fruyt of  
 lippis knowleching to his name/  
 & nyle 3e for3ete wel doying & co-  
 mynyng/ for bi suche sacrifices  
 god is disseruyd/ obeye 3e to 3our'  
 suffreyngs . & be 3e suget to hem;  
 for thei parfytylly waken . as to 3el-  
 dinge resoun for 3oure soulis/ that thei do  
 this thing with ioye; & not sorwinge/  
 for this thing spedith not to 3ou/ pre-  
 ie 3e for us/ and we triste . that we  
 han good conscience in alle thingis  
 willinge to lyue wel/ more ouer  
 I biseche 3ou to do; that I be resto-  
 rid the summer' to 3ou/ & god of pees  
 that ledde out fro deeth the greet sch-  
 eparde of scheep in the blood of euer-  
 lastinge testament oure lord ihesu crist;  
 schape 3ou in al good thing; that 3e do  
 the wille of him/ & he do in 3ou that thing  
 that schal plese bifore hym; bi ihesu crist .  
 to whom be glorie into worldis of worldis amen/  
 And britheren I preye 3ou; that 3e suf-  
 fre aword of solace/ for bi ful fe-  
 we thingis I haue writun to 3ou/ kno-  
 we 3e oure brother tymothe that is

send & forth; with whom if he  
 schal come more hastily . I schal  
 se 3ou/ greete 3e wel alle 3our' so-  
 uereyns; & alle hooly men/ the britheren  
 of ytalye; greeten 3ou wel/ the  
 grace of god be with 3ou alle amen/  
**//Here endith the pistle to Ebr-  
 wis; & bigynneth the prolog on  
 the dedis of apostlis//**  
 Lvk of antioche . of the nacioun  
 of syrie whos preising is teeld  
 in the gospel; at antioche he was a  
 worthi man of leche craft . & aftir-  
 ward a disciple of cristis apostlis  
 & suwede poul the apostle/ he seruy-  
 de god in maydenhod withoute blame;  
 & whanne he was four' scoure 3eer  
 old & four' . he dyede in bythynye ful  
 of the hooly gost/ & he thur3 stiring of  
 the hooly gost in the coostis of acaye  
 wroot the gospel to feithful greekis;  
 & schewid the incarnacioun of the lord  
 by a trewe telling . & schewide also that he  
 was come of the kynrede of dauith/  
 to him not withoute desert was 3ouun po-  
 wer; to write the doyngis of the apos-  
 tlis in her mynistrie; that god beinge ful in  
 god/ whanne the sone of perdicoun was  
 deed . & the apostlis hadden maad her prei-  
 er thur3 lot of the lordis eleccioun; the  
 noumbre of the apostlis wer' fulfillid/  
 & also that poul schulde eenden the doyngis  
 of the apostlis whom the lord hadde cho-  
 sun; that long tyme wynside a3en the pric-  
 ke/ and to hem that rede & sechen god  
 he wolde schewe it; bi schort telling  
 rather than schewe forth ony thing mo-  
 re lenger to hem that wlateth longe  
 thingis/ knowynge that it bihoueth the ti-  
 lyer that worchith; to ete of his owne  
 fruytis/ and he foond so moche gra-  
 ce of god . that not oonly his medicy-  
 ne profitede to bodies; but also the

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soulis //Ierom in his prologe;  
 on this book seith this//  
 Theofle first //c. p.//  
 I made a sermoun of  
 alle thingis that ihesu by-  
 gan to do & to teche into the day  
 of his assencioun & which he comaun-  
 dide; bi the hooly gost/ to hise apos-  
 tles whiche he hadde chosun to whi-  
 che he schewide hym silf a lyue/ af-  
 tir his passioun by many argu-  
 mentis; apperinge to hem fourty  
 dayes/ & spekinge of the rewme of  
 god/ and he eet with hem & comaundi-  
 de that thei schulden not departe fro ie-  
 rusalem/ but abyden the biheeste of the  
 fadir; which 3e herden he seide bi  
 my mouth/ for Iohn baptiside in  
 watir; but 3e schulen be bap-  
 tised in the hooly goost . aftir thes fe-  
 we dayes/ therfore thei that we-  
 ren comun to gidre; axiden hym &  
 seyde/ lord whethir in this tyme  
 thou schalt restore the kingdom of  
 israel? & he seide to hem/ it is not  
 3our' to knowe the tymes ethir  
 momentis; which the fadir hath  
 put in his power/ but 3e schulen  
 take the vertu of the hooly gost  
 comynge fro aboue into 3ou; &  
 3e schulen be my witnessis in ie-  
 rusalem . & in al Iudee & samarie . &  
 to the vtmoste of the erthe/ & whan-  
 ne he hadde seid thes thingis . in  
 her siȝt . he was lyft up . & a clow-  
 de resseyuede him fro ther yȝen/  
 & whanne thei bihelden him goynge  
 into heuene; lo twey men stooden  
 bisydis hem in whit clothing . & seiden/  
 men of galile; what stonden 3e  
 biholdinge into heuene? this ihesu  
 which is takun up fro 3ou into  
 heuene; schal come . as 3e sayen

him goynge into heuene/ thanne thei  
 turneden aȝen into ierusalem fro the  
 hil that is clepid of olyuete; which  
 is bisydis ierusalem an halydayes  
 Iurney/ & whanne thei weren interd  
 into the hous wher' thei dwelliden;  
 thei wenten vp into the soler/ petr'  
 & Iohn . Iames & andrew . philip  
 & thomas . bartilmew & matheu .  
 Iames of alphei & symound zelotes .  
 & Iudas of Iames/ alle thes weren  
 lastingly conteynynge with o wille  
 in preier . with wymmen & marie  
 the modir of ihesu . & with his brither-  
 en/ in tho dayes petre roos vp  
 in the myddel of\* britheren; & seide/ &  
 ther was a cumpany of men to gidre  
 al meest an hundrid & twenty/  
 britheren it bihoueth that the scriptu-  
 re be fillid; which the hooly gost  
 bifore seide bi the mouth of dauith .  
 of Iudas that was ledere of hem  
 that token ihesu/ & was noumbrid a-  
 mong us; & gat a part of this  
 seruyse/ & this Iudas hadde a fe-  
 eld of the hyre of wickidnesse/  
 & he was hangid . & to barst the  
 myddel; & alle his entrails we-  
 ren sched a brood/ & it was maad  
 knowun to alle men that dwelten  
 in ierusalem; so that the ilke feld was  
 clepid achildemak in the langa-  
 ge of hem . that is the feeld of blood/  
 & it is writun in the book of sal-  
 mes/ the habitacioun of hem be  
 maad desert; & be ther noon that  
 dwelle in it/ & anothir take his  
 bischopriche/ therfor it bihoueth  
 of thes men that ben gade-  
 rid to gidre with us in  
 al tyme . in which the lord  
 ihesu entride & wente out am-  
 ong vs . & bigan fro the bap-

\* the

tym of Iohn til into the day wh-  
 ich he was takun vp fro us . that  
 oon of these be maad a witnes-  
 se of his resureccioun with vs/ &  
 thei ordeyneden tweyne/ Ioseph  
 that was clepid barsabas . that was  
 named iust; & mathi/ & thei prei-  
 eden ; & seyden/ thou lord that knowist  
 the hertis of alle men; schewe whom  
 thou hast chosun of thes tweyne .  
 that oon take the place of this seruy-  
 se & apostilhed . of which Iudas  
 trespasside; that he schulde go into  
 his place; & thei 3auen lottis to  
 hem; & the lott felde on mathi/ & he  
 was noumbrid with enleuen apostlis/  
 And whanne the //c. ii.//  
 dayes of pentecost we-  
 ren fillid; alle the disciplis  
 weren to gidre in the same place/  
 & sudenly ther was maad a sown  
 fro heuene; as of a greet wynd  
 comynge/ & it fillide al the hous;  
 where thei saten/ & dyuerse tun-  
 gis as fyer apperiden to hem . & it  
 sat on ech of hem/ & alle weren  
 fillid with the hooly gost; & thei by-  
 gunnen to speke dyuerse langa-  
 gis . as the hooly gost 3af to hem  
 for to speke/ & ther weren in ierusalem  
 dwellinge iewis religiouse men;  
 of ech nacioun that is vndir heuene/ &  
 whanne this vois was maad; the mul-  
 titude cam to gidre/ & thei weren  
 a stonyed in thouȝt; for ech man  
 herden hem spekinge . in his langage/  
 & alle weren astonyed; & wondriden  
 & seiden to gidre/ whethir not alle thes  
 that speken ben men of galile; and  
 how herden we ech man his langa-  
 ge in which we ben born? par-  
 thi & medy & elamyte & thei that  
 dwellen at mesopotamy Iudee



& capadosie & ponte & asie . fri-  
 gie & pamfilie . egipt . & the par-  
 ties of libie . that is aboue sirenen .  
 & comelingis romayns/ & Iewis  
 & proselitis men of crete & of  
 arabie/ we han herd hem spekinge  
 in our' langagis the grete thin-  
 gis of god/ & alle weren a stony-  
 ed; & wondriden & seiden to gidre/  
 what wole this thing be? & othere  
 scorneden & seiden; for thes men ben  
 ful of must/ but petr' stood with  
 the enleuene; & reiseide vp his  
 vois & spak to hem/ 3e Iewis & al-  
 le that dwellen at ierusalem; be this  
 knowun to 3ou . & with eeris per-  
 seyue 3e my wordis/ for not as  
 3e wenen thes ben drunkun; whan-  
 ne it is the thridde our of the day/  
 but this it is; that was seid bi the  
 profete Iob<sup>el</sup>/ & it schal be in the las-  
 te dayes the lord seith I schal heel-  
 de out my spirit on ech fleisch;  
 & 3our' sones & 3our' dou3tirs sch-  
 ulen profecie/ & 3our' 3onge \* schulen  
 se visiouns; & 3our' eldris schulen  
 drewe sweuenes/ & on myn ser-  
 uauntis . & on myn handmaydens .  
 in tho dayes I schal schede out of  
 my spirit; & thei schulen profecie/  
 & I schal 3yue grete wondris  
 in heuene aboue & signes in er-  
 the binethe; blood & fyer & heete  
 of smoke/ the sunne schal be tur-  
 ned into derknesse . & the mone  
 into blood; bifore that the greet &  
 the opyn day of the lord come/  
 & it schal be/ ech man which euere  
 schal clepe to help the name of  
 the lord; schal be saaf ¶ 3e men of  
 israel heer' 3e thes wordis/ ihesu of  
 nasareth a man preuyd of god  
 bifore 3ou bi vertues & wondris



\* men

& tokenes . which god dide bi him  
 in the myddel of 3ou as 3e witen/  
 3e turmentiden & killeden him bi the  
 hondis of wickid men; bi counseil  
 determyned . & bitakun bi the for kno-  
 wyng of god/ whom god reise;  
 whanne sorwis of helle weren vn-  
 boundun/ bi that that it was impossible  
 that he wer' holdun of it/ for dauith  
 seith of him/ I saig afer the lord bi-  
 fore me euermore; for he is on  
 my ri3thalf that I be not moued/  
 for this thing myn herte ioyede & my  
 tunge made fulout ioye . & more  
 ouer my fleisch schal reste in hope/  
 for thou schalt not leue my soule  
 in helle; nethir thou schalt 3yue thin  
 hooly to se corrupcioun/ thou hast  
 maad knowun to me the weyes  
 of lyf; thou schalt fille me in myr-  
 the with thi face/ britheren be it leef-  
 ful boldly to seie to 3ou of the pa-  
 triark; for he is deed & biried &  
 his sepulcr' is among us into this  
 daye/ therfore whanne he was a pro-  
 fete . & wiste that with a greet ooth  
 god haddde sworn to him that of the fru-  
 it of his leende . schulde oon sitte on  
 his seete; he seyng afer spak of  
 the resurexioun of crist/ for nethir he  
 was left in helle; nethir his fleisch  
 si3 corrupcioun/ god reise this  
 ihesu; to whom we alle ben witnessis/  
 therfore he was enhaunsid bi the ri3t-  
 hond of god . & thur3 the biheeste  
 of the hooly gost that he took of the fa-  
 dir; he schedde out this spirit that  
 3e seen & heeren/ for dauith stizede  
 not into heuene/ but he seith/ the  
 lord seide to my lord; sitte  
 thou on my ri3thalf/ til I  
 putte thin enemyes; the stool of  
 thi feet/ therfore moost certeynly

wite al the hous of israel; that god ma-  
 de him bothe lord & crist . this ihesu whom  
 3e crucifieden/ whanne thei herden thes  
 thingis; thei weren compunct in herte/  
 & thei seiden to petr' . & to othere a-  
 postlis/ britheren; what schulen  
 we do? & petre seide to hem/ do  
 3e penaunce & ech of 3ou be bap-  
 tised in the name of ihesu crist . into  
 remyssoun of 3our' synnes; & 3e  
 schulen take the 3ifte of the hooly  
 gost/ for the biheest is to 3ou &  
 to 3oure sones & to alle that ben fer;  
 which euere our' lord god hath cle-  
 pid/ also with othere wordis ful ma-  
 nye he witnesside to hem; & mo-  
 nestide to hem & seide/ be 3e sa-  
 ued fro this schrewid generaci-  
 oun/ thanne thei that resseyueden his  
 word; weren baptised/ & in that day  
 soulis weren encreessid; aboute  
 thre thousande/ & weren lastinge sta-  
 bly in the teching of the apostlis . &  
 in the comynyng of the breking of  
 breed & in preyereis/ & drede was  
 maad to ech man/ & many won-  
 dris & signes . weren don bi the  
 apostlis in ierusalem; & greet drede  
 was in alle/ & alle that bileueden  
 weren to gidre; & hadden alle thin-  
 gis comyne/ thei seelden possessiouns  
 & castel; & departiden tho thingis to  
 alle men . as it was nede to ech/  
 & eche day thei dwelliden  
 stably with o wille in the  
 temple . & braken breed aboute  
 houses; & token mete with ful-  
 out ioie & symplenesse of herte .  
 & heriden to gidre god; & hadde gra-  
 ce to al the flok/ & the lord encrees-  
 side hem; that weren maad saaf e-  
 che day into the same thing/  
 And petr' & Iohn //c. iii.//

wente vp into the temple; at the  
 nynthe our of preiynge/ & aman  
 that was lame fro the wombe of  
 his modir; was born/ & was leid  
 ech day at the 3ate of the temple that  
 is seid fayr; to axe almes of men  
 that entriden into the temple/ this  
 whanne he say3 petr' & Iohn bigyn-  
 nyngge for to entre into the temple;  
 preiede that he schulde take almes/  
 & petre with Iohn biheeld on hym;  
 & seide/ biholde thou into us/ & he bi-  
 heeld into hem; & hopide that he sch-  
 ulde take sum what of hem/ but  
 petr' seide/ I haue nethir siluer  
 ne gold but that that I haue I 3yue  
 to thee/ in the name of ihesu crist  
 of nasareth; ryse thou vp & go/  
 & he took him bi the ri3thond & he-  
 uyde him vp/ & anoon his leggis &  
 his feet weren soudid to gidre/ &  
 he leppide & stood & wandride/ &  
 he entride with hem into the temple;  
 & wandride & leppide & heriede  
 god/ & al the peple sy3 him walkin-  
 ge & heriynge god/ & thei knewen  
 him; that he it was that sat at almes  
 at the fair 3ate of the temple/ & thei  
 weren fillid with wondring & sto-  
 nyng; in that thing that bifelde to  
 him/ but whanne thei sy3en petr'  
 & Iohn; al the peple ran to hem  
 at the porche that was clepid of sa-  
 lomon . & wondriden greet-  
 ly/ & petre sy3; & answeride to  
 the peple/ men of israel; what  
 wondren 3e in this thing ethir  
 what biholden 3e us . as bi our'  
 vertu ethir power . we maaden this  
 man for to walke? god of abra-  
 ham & god of Isaac & god of Iacob .  
 god of our' fadris; hath glorified  
 his sone ihesu/ whom 3e bitrayeden .

& denyeden bifore the face of pilat;  
 whanne he demyde him to be dely-  
 uerid/ but 3e denyeden the hooly  
 & the riȝtful; & axiden amansleer'  
 to be ȝouun to ȝou/ & 3e slowen the  
 maker' of lyf; whom god rey-  
 side fro deeth of whom we ben wit-  
 nesis/ & the feith of his name;  
 he hath confermyd this man whom  
 3e seen & knowen/ the name of  
 him & that is by him; ȝaf to this man  
 ful heelthe in the siȝt of alle ȝou/  
 & now britheren I woot; that bi vnwi-  
 tyng 3e diden as also ȝour' princes/  
 but god that bifore tolde bi the mo-  
 uth of alle profetis . that his crist  
 schulde suffre; hath fillid so/ ther-  
 fore be 3e repentaunt & be 3e con-  
 uertid; that ȝour' synnes be don a  
 way . that whanne the tymes of re-  
 freisching schulen come fro the  
 siȝt of the lord/ & he schal sende  
 thilke ihesu crist that is now prechid  
 to ȝou/ whom it bihoueth heuene  
 to resseyue; into the tymes of  
 restitucioun of alle thingis . whi-  
 ch the lord spak bi the mouth of  
 his hooly profetis fro the world/  
 for moyses seide/ for the lord ȝou-  
 re god schal reise **me** to ȝou  
 a profete of ȝoure britheren; as  
 me 3e schulen heer' hym by alle thin-  
 gis . what euer he schal speke to  
 ȝou/ & it schal be that euery  
 man that schal not heer' the ilke pro-  
 fete; schal be destroyed fro the pe-  
 ple/ & alle profetis fro sam-  
 uel & aftir\* that spaken; teelden  
 thes dayes/ but 3e ben the sones  
 of profetis . & of the testament . that  
 god ordeynede to our' fadris; &  
 seide to abraham/ in thi seed; alle  
 the meynes of erthe schulen be

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\* ward

blessid/ god reise his sone first  
 to ȝou . & sente him blessinge ȝou;  
 that ech man conuerte him . fro his wic-  
 kidnesse //c. iiiii.//

And while thei spake to  
 the peple . the prestis & ma-  
 gestratis of the temple & the saduce-  
 es camen vp on hem & sorweden  
 that thei tauȝten the peple; & telden  
 in ihesu the aȝenrisyng fro deeth/  
 & thei leyden hondis on hem . & putti-  
 den hem into warde into the morwe/  
 for it was thanne euentyd/ but  
 many of hem that hadden herd the  
 word; bileueden/ & the noumbre of  
 men was maad fyue thousandis/  
 & a morwe it was don . that the prin-  
 cis of hem & the eldre men & scribis  
 weren gedrid in ierusalem & annas prin-  
 ce of prestis & cayfas & Iohn &  
 alisaundre; & how many euere we-  
 ren of the kynde of prestis/ & thei  
 settiden hem in the myddel; & axiden/  
 in what vertu ethir in what name;  
 han ȝe doon this thing? thanne pe-  
 tre was fillid with the hooly go-  
 ost; & seide to hem/ ȝe princis of the  
 peple and ȝe eldre men; heere  
 ȝe/ if we to day be demyd in the  
 good dede of a syk man . in whom  
 this man is maad saaf; be it kno-  
 wun to ȝou alle . & to al the peple  
 of israel/ that in the name of ihesu  
 crist of nazareth . whom  
 ȝe crucifiede . whom god  
 reise fro deeth; in this . this man  
 stondith hool . bfore ȝou/ this is  
 the stoon; which was repreuyd  
 of ȝou bildinge/ which is maad  
 into the heed of the corner; and  
 heelthe is not in ony othir/ for  
 nethir othir name vnder heuene  
 is ȝouun to men; in which it biho-

ueth vs to be maad saaf/ & thei siȝ-  
 en the stidefastnesse of petre &  
 of iohn . for it was founden that  
 thei weren men vnlettrid & lewid  
 men . & thei wondriden & knewen  
 hem that thei weren with ihesu/ & thei  
 syȝen the man that was heelid ston-  
 dinge with hem; & thei myȝten no  
 thing aȝenseye/ but thei comaundi-  
 den hem to go forth withoute the  
 counceil; & thei spaken togidre .  
 & seiden/ what schulen we do to  
 thes men/ for the signe is maad  
 knowun bi hem; to alle men that dwel-  
 len at ierusalem/ it is opyn; & we  
 mown not denyen/ but that it be  
 no more pupplischid into the pe-  
 ple; manase we to hem . that thei spe-  
 ke no more in this name to ony  
 men/ & thei clepiden hem; & denounce-  
 den to hem . that on no maner thei schul-  
 den speke . nethir teche in the name  
 of ihesu/ but petre & Iohn answe-  
 riden; & seiden to hem/ if it be  
 riȝtful in the siȝt of god to heer'  
 ȝou rathir . than god; deme ȝe/ for  
 we moten nedis speke tho thingis;  
 that we han seyn & herd/ & thei  
 manasiden hem & leften hem; & foun-  
 den not how thei schulden pony-  
 sche hem . for the peple/ for alle men  
 clarifiden that thing that was don in  
 that that was bifalle/ for the man  
 was more than of fourty ȝeer;  
 in which this signe of heelthe was  
 maad/ & whanne thei weren delyuer-  
 ed thei camen to her felowis  
 & teelden to hem . how grete thingis  
 the princes of prestis & the eldre  
 men hadden seid to hem/ & whanne  
 thei herden . with oon herte thei rei-  
 seden vois to the lord . & seiden/ lord  
 thou that madist heuene & erthe

se & alle thingis that ben in hem; wh-  
 ich seidist bi the hooly gost in the  
 mouth of oure fadir dauith thi ch-  
 ild/ whi heethen men gnastiden with  
 teeth to gidre; & the peplis thouȝ-  
 ten veyn thingis/ kingis of the erthe  
 stooden nyȝ . & princes comen to gidre  
 in oon aȝens ~~the lord~~ the lord . & a-  
 ȝens his crist/ for verily eroude  
 & pounce pilat with hethen men  
 & peplis of israel camen to gidre  
 in this citee aȝens thin hooly child  
 ihesu whom thou anyntidest; to do  
 the thingis that thin hond & thi counsel  
 demeden to be don/ & now lord bi-  
 hold into the thretenyngis of hem  
 & graunte to thi seruauntis to spe-  
 ke thi word with al trist in that thing  
 that thou holde forth thin hond that heel-  
 this & signes & wondris be ma-  
 ad . bi the name of thin hooly sone  
 ihesu/ & whanne thei hadden preied;  
 the place was moued . in which  
 thei weren gaderid/ & alle weren  
 fillid with the hooly goost; & spa-  
 ken the word of god with trist/ &  
 of the multitude of men bileuyng;  
 was oon herte & oon wille/ nethir  
 ony man seide ony thingis of tho  
 thingis . that he weeldide to be his  
 owne; but alle thingis weren co-  
 myne to hem/ & with greet vertu  
 the apostlis ȝeldiden witnessing  
 of the aȝenrysing of ihesu crist our'  
 lord; & greet grace was in alle  
 hem/ for nethir ony nedy man  
 was among hem/ for how many  
 euer weren possessouris of  
 feeldis ethir of housis; thei sel-  
 den & brouȝten the pris of tho thin-  
 gis that thei selden & leiden bfore  
 the feet of the apostlis/ & it  
 was departid to ech; as it



was nede to ech/ forsothe Ioseph  
 that was named barsabas of apost-  
 lis that is to seye the sone of coumfort  
 of the lynage of leeuuy aman of ci-  
 pre; whanne he hadde a feeld solde  
 it & brouȝte the pris; & leide it bi-  
 fore the feet of apostlis //c. v.//  
 Bvt aman anany bi name  
 with safira his wyf; sol-  
 de a feeld/ & defraudide of  
 the priis of the feeld & his wyf was  
 witinge/ & he brouȝte a part & lei-  
 de bifore the feet of the apostlis/  
 & petre seide to him/ Anany whi  
 hath sathanas temptid thin herte that  
 thou lye to the hooly goost; & to de-  
 fraude of the priis of the feeld?  
 whethir it vnseeld was not thin . &  
 whanne it was seeld it was in thi po-  
 wer? whi hast thou putt this thing  
 in thin herte; thou hast not lyed to  
 men; but to god/ anany herde thes  
 wordis; & felde down & was deed/  
 & greet drede was maad on alle that  
 herden / & ȝonge men risen & moue-  
 den him away; & baren him out & biri-  
 eden/ & there was maad as a space  
 of thre ouris; & his wyf knewe  
 not that thing that was don . & entride/  
 & petre answeride to hir/ womman  
 seie to me; whethir ȝe selden the fe-  
 eld for so moche? & she seide ȝhe  
 for so moche/ & petre seide to hir/  
 what bifel to ȝou; to tempte the spi-  
 rit of the lord? lo the feet of hem  
 that han biried thin hosobonde ben  
 at the dore; & thei schulen bere thee  
 out/ anon she felde doun at his  
 feet; & diede/ & the ȝonge men en-  
 triden & founden hir deed & thei ba-  
 ren hir out & birieden to hir hose-  
 bonde/ and greet drede was ma-  
 ad in al the chirche; & into

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alle that herden thes thingis/ & bi the  
 hoondis of the apostlis; signes  
 & many wondris weren maad in  
 the peple/ & alle weren of oon acord  
 in the porche of salomon/ but no  
 man of othir durfte ioyne him silf  
 with hem; but the peple magnyfiede  
 hem/ & the multitude of men & of wym-  
 men bileuyng in the lord; was  
 more encreesid/ so that thei bro-  
 uȝten out syke men into streetis;  
 & leiden in litil beddis & couchis/ that  
 whanne petre cam namely the scha-  
 dowe of him schulde schadowe ech  
 of hem/ & thei schulden be delyuered  
 fro her syknessis/ and the multi-  
 tude of citees nyȝ to ierusalem ran;  
 bryngyng syke men & that weren tra-  
 uelid of vnclene spiritis . whiche  
 alle weren heelid/ but the prince of  
 prestis roos vp . & alle that weren  
 with him . that is the eresie of saduce-  
 is; & weren fillid with enuye/ & lei-  
 den hondis on the apostlis . & put-  
 tiden hem in the comyn warde/ but the  
 aungel of the lord openyde by nyȝ-  
 te the ȝatis of the prisoun; & ledde hem  
 out & seide/ go ȝe & stonde ȝe & spe-  
 ke in the temple to the peple; alle  
 the wordis of this lyf/ whom whanne  
 thei hadden herd thei entriden eerly  
 into the temple & tauȝten/ & the prin-  
 ce of prestis cam & thei that weren  
 with him; & clepiden to gidre the coun-  
 ceil . & alle the eldre men of the chil-  
 dren of israel/ & senten to the pri-  
 soun; that thei schulden be brouȝt forth/  
 & whanne the mynistres camen . foun-  
 den hem not . & for the prisoun was  
 openyd; thei turneden aȝen/ & tel-  
 den & seiden/ we founden the prisoun  
 schitt with al diligence & the kepe-  
 ris stoundinge at the ȝatis/ but we

openyden . & founden no man ther ynnē/  
 & as the maiestratis of the temple .  
 & the princes of prestis herden thes wor-  
 dis; thei douteden of hem what was  
 don/ but aman cam & telde to hem/  
 for lo tho men whiche 3e han putt in  
 to prisoun; ben in the temple & stonden  
 & techen the peple/ thanne the maies-  
 trat wente with the mynistris;  
 & brouȝte hem withoute violence/  
 for thei dredden the peple; lest thei sch-  
 ulden be stooned/ & whanne thei had-  
 den brouȝt hem; thei settiden hem in the  
 counceil/ & the princes of prestis; axi-  
 den hem/ & seiden/ in comaundement we  
 comaunden ȝou; that ȝe schulden not  
 teche in this name/ & lo ȝe han fil-  
 lid ierusalem with ȝour' teching; & ȝe  
 wolen brynge on vs the blood of  
 this man/ & petre answeride & the a-  
 postlis & seiden/ it bihoueth to obeie  
 to god; more than to men/ god of ou-  
 re fadris reside ihesu whom ȝe slo-  
 wen; hangynge in a tre/ god en-  
 hauncide with his riȝthond this prin-  
 ce & sauyour; that penaunce wer' ȝo-  
 uun to israel & remyssisoun of synnes/  
 & we ben witnesses of thes wordis .  
 & the hooly goost whom god ȝaf to al-  
 le obeischinge to him/ whanne thei her-  
 den thes thingis; thei weren turmen-  
 tid . & thouȝten to sle hem/ but a man  
 roos in the counceil . a farise gama-  
 liel bi name; adoctour of the lawe .  
 a worschipful man to al the peple; &  
 comaundide the men to be putt with  
 oute forth for a while/ & he seide  
 to hem/ ȝe men of israel take tent  
 to ȝou silf on thes men; what ȝe sch-  
 ulen do/ for bifore thes dayes Teo-  
 das that seide him silf to be sum man;  
 to whom anoumbre of men consenti-  
 de . aboute four' hundrid/ which was

slayn; & alle that beleueden to him . weren  
 dispartelid & brouȝt to nouȝt/ af-  
 tir this Iudas of galile was in the  
 dayes of profescioun; & turnede away  
 the peple aftir him/ & alle how many  
 euere consentiden to him; weren scaterid  
 & he perischide/ & now therfore I seie  
 to ȝou; departe ȝe fro thes men . &  
 suffre ȝe hem/ for if this councel ethir  
 werk is of men; it schal be vndon/  
 but if it is of god; ȝe mown not vn-  
 do hem . lest perauentur' ȝe be foundun  
 to repugne god/ & thei consentiden  
 to him . & thei clepiden to gidre the apost-  
 lis/ & denounceden to hem that weren be-  
 tun; that thei schulden no more speke in  
 the name of ihesu . & thei leeten hem go/  
 & thei wenten ioyinge fro the siȝt of  
 the councel; that thei weren had worthi  
 to suffre dispising for the name  
 of ihesu/ but ech day thei ceessiden  
 not in the temple & aboute houses;  
 to teche & to preche ihesu crist //c. vi.//  
 Bvt in tho dayes . whanne the  
 noumbre of disciplis encre-  
 side; the grekis grucchiden  
 aȝen the ebrews . for that her widowis  
 weren dispisid in euery dayes my-  
 nystringe/ & the twelue clepiden  
 to gidre the multitude of disciplis  
 & seiden/ it is not riȝtful that we le-  
 ue the word of god; & mynystren  
 to bordis/ therfore britheren biholde ȝe  
 men of ȝou . of good fame *seuene* ful of  
 the hooly gost & of wysdom; whi-  
 che we schulen ordeyne on this  
 werk . for we schulen be bisy to  
 preier & preche the word of god/  
 & the word pleside bifore alle the  
 multitude/ & thei chesiden steuene  
 aman ful of feith & of the hooly gost .  
 & philip & procore & nycanor . &  
 tymon & parmanam & nicol a

comelyng aman of antioche/ thei ordeyneden these bfore the sȝt of apost-  
lis; & thei preieden . & leyden hoondis  
on hem/ & the word of the lord wex-  
ide; & the noumbre of \* disciplis in ier-  
salem was moche multiplied/ also  
moch company of prestis; obey-  
ede to the feith/ & steuen ful of  
grace & of strengthe; made wondris  
& greete signes in the peple/ but  
summe risen of the synagoge that  
was clepid \* libertyns . & ciren-  
sis . & of men of alisaundre . & of hem  
that weren of cilice & of asie . & dispu-  
tiden with steuene/ & thei myȝten not  
withstonde the wysdom & the spirit  
that spak/ thanne thei priuely senten men  
that schulden seye that thei herden him sei-  
ynge wordis of blasfemye aȝens  
moyses & god/ & so thei moneden  
to gidre the peple & the eldre men  
& the scribis/ & thei rannen to gidre  
& tooken him; & brouȝten into the coun-  
ceil/ & thei ordeyneden false witnes-  
sis . that seiden / this man ceessith not to  
speke wordis aȝens the hooly pla-  
ce & the lawe/ for we herden hym  
saiynge/ that this ihesus of nasareth  
schal distruye this place; & schal  
chaunge the tradiciouns . whiche mo-  
yses bytook to vs/ & alle men that  
saaten in the councel bihelden hym . &  
sayȝen his face . as the face of an  
aungel //c. vii.//

And the prince of prestis sei-  
de to steuene/ whethir thes  
thingis han hem so? which seide/ bri-  
theren & fadris heer' ȝe/ god of glorie  
apperide to our' fadir abraham . whan-  
ne he was in mesopotamy . bfore  
that he dwelte in carram . & seide to him/  
go out of thi lond . & of thi kynrede;  
& come into the lond which I schal

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\* the

\* of

schewe to thee/ thanne he wente out  
 of the lond of caldeis; & dwelte in  
 carsam/ & fro thennis aftir that his  
 fadir was deed; he translatide him  
 into this lond . in which 3e dwellen  
 now/ & he 3af not him . eritage  
 in it . nethir a paas of a foot; but he  
 bihi3te to 3yue him it into possessioun .  
 & to his seed aftir him . whanne he had-  
 de not a sone/ & god spak to him/ that  
 his seed schal be comeling in an alien  
 lond . & thei schulen make hem suget  
 to seruage . & schulen yuel treete  
 hem foure hundrid 3eeris & thritti/  
 & I schal Iuge the folc; to whiche  
 thei schulen serue seith the lord/ &  
 aftir thes thingis thei schulen gon out;  
 & thei schulen serue to me in this  
 place/ & he 3af to hym the testament  
 of circumsicioun/ & so he gendride  
 Isaac; & circumsidide him in the ei3tthe  
 day/ & Isaac gendride Iacob; & Ia-  
 cob gendride the twelue patriar-  
 kis/ & the patriarkis hadden enuye  
 to Ioseph; & seelden him into egipt/  
 & god was with him . & delyuerede him  
 of alle his tribulaciouns; & 3af to  
 him grace & wysdom in the si3t of  
 farao king of egipt/ & he ordeyne-  
 de him souereyn on egipt; & on al his  
 hows/ & hungre cam into al egipt  
 & canaan . & greet tribulacioun; &  
 our' fadris founden not mete/ but  
 whanne Iacob hadde herd that whee-  
 te was in egipt; he sente our'  
 fadris first/ & in the secunde tyme  
 Ioseph was knowun of his britheren;  
 & his kyn was maad knowun to  
 farao/ and Ioseph sente & clepide  
 Iacob his fadir . & al his kynre-  
 de seuenti & fyue men/ & Iacob  
 cam down into egipt & was deed;  
 he & our' fadris/ & thei weren

translatid into sichen & weren leid  
 in the sepulcr' that abraham bouzte bi  
 priis of siluer of the sones of E-  
 mor . the sone of sichen/ & whanne  
 the tyme of biheeste cam nyȝ . wh-  
 ich god had knowlechild to abra-  
 ham . the peple wexide & multipli-  
 ede in egipt/ til anothir king roos in  
 Egipt; which knew not Ioseph/  
 this bigylide our' & turmentide ou-  
 re fadris; that thei schulden putte  
 away her ȝong children . for thei  
 schulden not lyue/ in the same ty-  
 me moyses was born; & he was  
 loued of god/ & he was norischid  
 thre monethis; in the hous of his fa-  
 dir/ & whanne he was put out in  
 the flood; the douȝtir of faroo to-  
 ok hym vp & norischide him into hir  
 sone/ & moyses was lerned in al the  
 wysdom of egipcians; & he was myȝty  
 in his wordis & werkis/ but wh-  
 anne the tyme of fourty ȝeer was  
 fillid to him; it roos vp into his  
 herte . that he schulde visite his bri-  
 theren the sones of israel/ & whanne he  
 saiȝ aman suffringe wrong; he  
 vengide him . & dide veniaunce for  
 him that suffride the wrong; & he  
 killide the egipcian/ for he gessi-  
 de that his britheren schulden vndirston-  
 de that god schulde ȝyue to hem hel-  
 the bi the hond of him/ but thei vn-  
 dirstooden not/for in the day su-  
 ynge; he apperide to hem chidinge .  
 & he acordide hem in pees & seide/  
 men ȝe ben britheren/ whi noyen ȝe ech  
 othir? but he that dide the wrong  
 to his neiȝebore; puttide him awei  
 & seide/ who ordeynede thee prince  
 & domysman on vs? wher thou wolt  
 sle me; as ȝistirday thou killidest  
 the egipcian? and in this word

moyses fleiȝ; & was maad a co-  
 meling in the lond of madian whe-  
 re he bigaat twey sonen/ & whanne  
 he hadde fillid fourty ȝeer; an aun-  
 gel apperide to him in fier of flaw-  
 me of a boisch in desert of the mount  
 of syna/ & moyses syȝ; & wondri-  
 de on the siȝt/ & whanne he neiȝede  
 to biholde; the vois of the lord was  
 maad to him & seide/ I am god of ȝou-  
 r' fadris . god of abraham . god of  
 Iacob . god of Isaac/ moyses was  
 maad tremblinge; & durfte not bi-  
 holde/ but god seide to him/ do of the  
 schoon of thi feet/ for the place in  
 which thou stondist; is hooly erthe/  
 I seeynge syȝ the turmentyng of my  
 peple that is in egipt; & I herde the  
 morenyng of hem . and I cam down  
 to delyuere hem/ & now come thou;  
 & I schal sende thee into Egipt/  
 this moyses whom thei denyeden  
 seiynge who ordeynede thee  
 prince & domesman on vs; god  
 sende this prince & aȝenbiere . with  
 the hond of the aungel . that apperide  
 to him in the boisch . this moyses lad-  
 de hem out; & dide wondris & sig-  
 nes in the lond of egipt/ & in the  
 reed see & in desert fourty ȝeeris/  
 this is moyses that seide to the sonen  
 of israel/ god schal reise to ȝou a  
 profete of ȝour' britheren; as me ȝe  
 schulen heer' hym/ this it is that was  
 in the chirche in wildirness with  
 the aungel that spak to him in the mount  
 syna & with our' fadris; which  
 took wordis of lyf to ȝyue to us/  
 to whom our' fadris wolden not  
 obeye; but puttiden him away . &  
 weren turned away in hertis in  
 to egipt . seiynge to aaron/ ma-  
 ke thou to us goddis that schulen go



bifore vs/ for to this moyses that  
 ledde vs out of the lond of egipt;  
 we witen not what is don to him/  
 & thei maden a calf in tho dayes; &  
 offriden a sacrifice to the maw-  
 met . & thei weren glad in the wer-  
 kis of her hondis/ & god turne-  
 de & bitook hem to serue to the  
 kny3thod of heuene; as it is wri-  
 tun in the book of profetis/ whethir  
 3e hous of israel offriden to me .  
 slayn sacrifices ethir sacrifices  
 forty 3eer in desert? & 3e han  
 take the tabernacle of moloc &  
 the sterr' of 3our' god renfam;  
 figuris that 3e han maad to worschi-  
 pe hem/ & I schal translate 3ou into  
 babiloyne/ the tabernacle of wit-  
 nessing was with our' fadris in  
 desert; as god disposide to hem &  
 spak to moyses/ that he schulde ma-  
 ke aftir the fourme that he saiz/  
 which also our' fadris token with  
 ihesu & brou3ten in to the possessioun  
 of hethen men; which god putti-  
 de away fro the face of our' fa-  
 dris . til in the dayes of dauith .  
 that foond grace anentis god/ & ax-  
 ide that he schulde fynde a tabernacle  
 to god of Iacob/ but salamon bildide  
 the hous to him/ but the hi3 god dwel-  
 lith not in thingis maad bi hond; as  
 he seith bi the profete/ heuene is  
 a seete to me . & the erthe is the stool  
 of my feet/ what hous schulen 3e  
 bylde to me seith the lord; ethir what  
 place is of my restyng? whethir  
 myn hond made not alle thes thin-  
 gis? with hard & nol vncircumsi-  
 did hertis & eeris 3e withstoden euer-  
 more the hooly goost/ & as 3our' fa-  
 dris so 3e/ whom of the profetis han not  
 3our' fadris pursued; & han slayn

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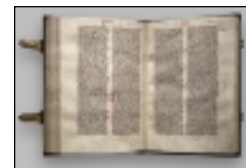


hem that bifor teelden of the comyng  
 of the riȝtful man? whos traitours  
 & mansleeris ȝe weren now/ whi-  
 che tooken the lawe . in ordynaunce  
 of aungels; & han not kept it/ &  
 thei herden these thingis & weren dyuers-  
 ly turmentid in her hertis . & gren-  
 neden with teeth on him/ but whanne ste-  
 uene was ful of the hooly goost; he  
 biheeld into heuene & syȝ the glori-  
 e of god . & ihesu stondinge on the riȝt-  
 half of the vertu of god/ & he seide/  
 lo I se heuenes openyd; & mannys  
 sone stondinge on the riȝthalf of the  
 vertu of god/ & thei cryeden with a gre-  
 et voys; & stoppiden her eeris . &  
 maaden with o wille an asauȝt  
 into him/ and thei brouȝten him out of  
 the citee; & stooneden/ & the wites-  
 sis diden of her clothis . bisydis the  
 feet of aȝong man; that was clepid  
 saule/ and thei stoonyden steuene;  
 that clepide god to helpe seiynge/  
 lord ihesu resseyue my spirit/ & he  
 knelide & criede with a gret vois &  
 seide/ lord sette not to hem this synne/  
 & whanne he hadde seid this thing . he diede/  
 But saul was con- //c. viii.//  
 sentinge to his deeth/ & greet  
 persecusioun was maad that  
 day in the chirche that was in ierusalem/  
 & alle men weren scaterid bi the cun-  
 treis of Iudee & samarie; outta-  
 kun the apostlis/ but good men bi-  
 rieden steuene; & maden greet mor-  
 nyng on hym/ but saul greetly dis-  
 tryede the chirche & entride bi hou-  
 sis; & drowe men & wymmen . & bi-  
 took hem into prisoun/ & thei that weren  
 scaterid; passiden forth . prechinge  
 the word of god ¶ And ffilip cam  
 down into a citee of samarie;  
 & prechide to hem crist/ & the pe-

ple 3af tent to thes thingis that weren  
 seid of ffilip; with o wille heerin-  
 ge & seynge the singnes that he dide/  
 for manye of hem that hadden vncle-  
 ne spiritis; cryeden with a greet  
 voys & wenten out/ & many syke  
 in the palesye & crokid weren hee-  
 lid/ therfore greet ioie was maad  
 in that citee ¶ But ther was aman  
 in that citee whos name was symo-  
 und a wycche that hadde disseyued \*  
 seiynge that him silf was sum greet  
 man/ whom alle herkeneden fro the  
 leeste to the mooste; & seiden/ this  
 is the vertu of god; which is cle-  
 pid greet/ & thei leueden hym/ for  
 long tyme he hadde maddid hem  
 with his wicchecraftis/ but whan-  
 ne thei hadden bileeuyd to filip that  
 prechid of the kingdom of god; men  
 & wymmen weren baptisid in the na-  
 me of ihesu crist/ & thanne also symound  
 him silf beleuede/ & whanne he was  
 baptisid; he drou3 to filip/ & he sai3  
 also signes & greet vertues weren  
 don; he was a stonyed & wondri-  
 de/ but whanne the apostlis that weren  
 at ierusalem hadden herd that samarie  
 hadde resseyued the word of god;  
 thei senten to hem petre & ioon/ &  
 whanne thei camen . thei preiden for  
 hem that thei schulden resseyue the hooly  
 gost/ for he cam not 3it into ony  
 of hem; but thei weren baptisid oon-  
 ly in the name of the lord ihesu/ than-  
 ne thei leiden hondis on hem; & thei  
 resseyueden the hooly goost/ & whan-  
 ne symound hadde seyn . that the hoo-  
 ly goost was 3ouun by leying on  
 of hondis of the apostlis; & he pro-  
 feride to hem money & seyde/ 3y-  
 ue 3e also to me this power that  
 whom euer I schal leye on my hon-

\* the folkis  
 of sama-  
 rie

dis; that he resseyue the hooly gost/  
 but petre seide to him/ thi money be  
 with thee into perdicioun; for thou  
 gessidest the zifte of god schulde be  
 had for money/ ther is no part ne so-  
 ort to thee; in this word/ for thin her-  
 te is not riȝtful bifore god/ therfore  
 do thou penaunce for this wickidnes-  
 se of thee . & preie god; if perauenture  
 this thouȝt of thin herte be forȝouun  
 to thee/ for I se that thou ert in the galle  
 of bitternesse . & in the bond of wic-  
 kidnesse/ & symount answeride &  
 seide/ preie ȝe for me to the lord/ that  
 no thing of thes thingis that ȝe han seid  
 come on me/ & thei witnessiden & spa-  
 ken the word of the lord; & ȝeden aȝen  
 to ierusalem & prechiden to many cuntrees  
 of samaritans/ & an aungel of the  
 lord; spak to filyp & seide/ rise thou  
 & go aȝens the south . to the weye  
 that goth doun fro ierusalem into gasa .  
 this is desert/ & he roos & wente forth/  
 & lo aman of ethiopie . a myȝti man  
 seruaunt a geldyng of candace the  
 queene of ethiopeans . which was  
 on alle hir richessis; cam to worschi-  
 pe in ierusalem . & he turnede aȝen sittinge  
 in his chare; & redinge Isaye the  
 profete/ & the spirit seide to filip/  
 neȝe thou . & ioyne thee to this chare/  
 & ffilip ran to & herde him redinge  
 Isaye the profete/ & he seide/ gessist  
 thou . wher thou vndirstondist . what  
 thingis thou redist? & he seyde/ how  
 may I if no man schewe to me? &  
 he preide filip; that he schulde come  
 vp . & sitte with him/ & the place of the  
 scripture that he redde; was this/  
 as a scheep he was ledd to sleynȝ/  
 & as a lomb bifore aman that scherith  
 him . is doumb withoute vois; so he o-  
 penyde not his mouth/ in mekenesse



his doom was takun vp/ who schal  
 telle out the generacioun of him? for  
 his lyf schal be takun away fro the  
 erthe/ and the gelding anweride to  
 filip; & seide/ I biseche thee; of what  
 profete seith he this thing/ of him self;  
 ethir of ony othir? & filip openide  
 his mouth . & bigan at this scripture;  
 & prechide to him ihesu/ & the while thei  
 wenten bi the weye; thei camen to a  
 watir/ & the gelding seide/ lo watir/  
 who forbedith me to be baptisid? &  
 filip seide/ if thou bileuest of al the  
 herte; it is leefful/ & he answeride  
 & seide/ I bileue that ihesu crist is the so-  
 ne of god/ & he comaundide the cha-  
 re to stonde stille/ & thei wenten  
 doun bothe into the watir . filip & the  
 gelding; & filip baptiside him/ & whan-  
 ne thei weren come vp of the watir;  
 the spirit of the lord rauyschide fi-  
 lip . & the gelding syȝ hym no more/  
 & filip was foundun in azotus/ &  
 he passide forth . & prechide to alle ci-  
 tees; til he cam to cesarie //c. ix.//  
 Bvt saul ȝit ablower of  
 manasis & of betingis a-  
 ȝens the disciplis of the lo-  
 rd; cam to the prince of prestis . & ax-  
 ide of him lettris into damask to the  
 synagogis/ that if he fond ony men  
 & wymmen of this lyf; he schulde le-  
 de hem boundun to ierusalem/ and whanne  
 he made his Iourney; it bifelde  
 that he cam nyȝ to damask/ & suden-  
 ly a lȝt fro heuene schoon abou-  
 te him; & he fallide to the erthe . & her-  
 de a vois seiynge to him/ saul saul  
 what pursuest thou me? & he seide/  
 who art thou lord? & he seide/ I am  
 ihesu of nazareth; whom thou pursuest/  
 it is hard to thee . to kike aȝens the  
 pricke/ & he tremblide & wondride;

& seide/ lordwhat wolt thou that I  
 do/ & the lord seide to him/ rise vp & en-  
 tre into the citee; & it schal be seid  
 to thee . what it bihoueth thee to do/  
 & tho men that wenten with him; stooden  
 astonyed/ for thei herden a vois; but  
 thei siȝen no man/ & saul roos fro the  
 erthe . & whanne his Iȝen weren ope-  
 nyd; he saiȝ no thing/ & thei drowen  
 him bi the hondis; & ledden him into da-  
 mask/ & he was thre days not seynge;  
 & he eet not nethir drank/ & a dis-  
 ciple anany bi name; was at  
 damask/ & the lord seide to him in a  
 visioun/ ananye/ & he seide/ lo I lord/  
 & the lord seide to him/ ryse thou & go  
 into a strete that is clepid rectus;  
 & seke in the hous of Iudas sau-  
 le bi name of tharse/ for lo he prei-  
 eth/ & he syȝ aman anany bi name  
 entringe & leyinge on him hondis/ that  
 he resseyue siȝt/ & anany answe-  
 ride/ lord I haue herd of manye  
 of this man . how grete yuels he  
 dide to thi seyntis in ierusalem/ & this hath  
 power of the princes of preestis  
 to bynde alle men that clepen thi na-  
 me to help/ & the lord seide to him/  
 go thou for this is to me a vessel of  
 chesing; that he bere my name bifor  
 hethen men & kingis & tofore the so-  
 nes of israel/ for I schal schewe  
 to him; how grete thingis it biho-  
 ueth him to suffre for my name/  
 & anany wente & entride into the  
 hous/ & leyde on him his hondis &  
 seide/ saul brothir the lord ihesu sente  
 me that aperide to thee in the weye  
 in which thou comest/ that thou se; & be  
 fulfillid with the hooly gost/ & a-  
 noon as the scalis felden fro his yȝen;  
 he resseyuede siȝt/ and he roos; &  
 was baptisid/ & whanne he hadde ta-

kun mete; he was coumfortid/ & he  
 was bi sum dayes with the disciplis  
 that weren at damask/ & anoon he en-  
 tride into the synagogis; & prechi-  
 de the lord ihesu . for this is the sone  
 of god/ & alle men that herden hym  
 wondriden; & seyden/ where this is  
 not he that impugned in ierusalem . hem  
 that clepiden to help this name? & hidur  
 he cam for this thing; that he schulde  
 lede hem boundun to the princes of  
 prestis/ but saul moche the more  
 wexide strong/ & counfoundide the  
 Iewis that dwellide at damask . & af-  
 fermyde that this is crist/ & whanne ma-  
 ny dayes weren fillid; Iewis ma-  
 den a counceil that thei schulden sle hym/  
 & the aspies of hem . weren maad kno-  
 wun to saul/ & thei kepten the 3atis  
 day & nyȝt; that thei schulden sle him/ but  
 his disciplis tooken hym bi nyȝt;  
 & delyuereden him & leeten hym down . in a  
 leep bi the wal/ & whanne he cam in  
 to ierusalem . he asayde to ioyne him to  
 the disciplis; & alle dredde . & leue-  
 den not that he was a disciple/ but  
 barnabas took & ladde him to the  
 apostlis; & teelde to hem/ how in  
 the weye he hadde seyn the lord;  
 & that he spak to him/ & how in dam-  
 ask he dide tristily . in the name of  
 ihesu/ & he was with hem & entride & ȝe-  
 de out in ierusalem; & dide trististily in  
 the name of ihesu/ & he spak with he-  
 then men; & disputide with grekis/  
 & thei souȝten to sle him/ which thing  
 whanne the britheren hadden knowe; thei  
 ledden him by nyȝte to cesarie . & leten  
 him go to tarsis/ & the chirche bi al  
 Iudee & galile & samarie hadde pe-  
 es/ & was edyfied & walkide in the  
 drede of the lord; & was fillid with  
 coumfort of the hooly gost/ & it by-

felde . that petre . the while he passide  
 aboute alle; cam to the hooly men  
 that dwelliden at lidde/ and he foond  
 aman eneas by name that fro eiȝte  
 ȝeer he hadde leye in bed; & he was  
 syk in palsye & petre seide to him/  
 Eneas the lord ihesu crist heele thee/  
 ryse thou & araye thee/ & anoon he ro-  
 os/ & alle men that dwelliden at lidde  
 & at sarone syȝen him; whiche weren  
 counuertid to the lord/ & in Ioppe was  
 a disciplesse whos name was tabi-  
 ta; that is to seie dorcas/ this was ful  
 of good werkis & almesdedis that  
 she dide/ & it bifel in tho dayes; that  
 she was syk & diede/ & whanne thei  
 hadden waischun hir thei leiden hir  
 in a soler/ & for lidda was nyȝ Ioppe  
 the disciplis herden that petr' was ther  
 ynne/ and senten twey men to hym &  
 preieden that thou tarie not to come  
 to us/ & petre roos vp; & cam with  
 hem/ & whanne he was comun; thei led-  
 den him into the soler & alle wido-  
 wis stooden aboute hym; wepinge &  
 schewinge cootis & clothis . whiche  
 dorcas made to hem/ & whanne alle men  
 weren putt withouteforth; petre  
 knelide & preiede/ & he turnede to  
 the bodie; & seide/ tabita ryse thou/  
 & she openyde hir yȝen; & whanne  
 she syȝ petre she saat vp aȝen &  
 he took hir bi the hond; & reise  
 hir/ & whanne he hadde clepid the hoo-  
 ly men & widowis; he assignede hir  
 alyue/ & it was maad knowun bi al  
 Ioppe & manye bileueden in the lord/  
 & it was maad that many dayes he dw-  
 ellide in Ioppe . at oon symound a coriour/  
 Aman was in ce- //c. x.//  
 sarie cornelie by name;  
 a centurien of the cumpanye  
 of knyȝtis that is seid of ytalie/ a



religious man; & dredinge the lord  
with al his meyne/ doynge many  
almessis to the peple; & preiyng  
the lord euermore/ this say3 in a  
visioun openly as in the nynthe our  
of the day . an aungel of god entrin-  
ge into hym; & seyinge to him/ corne-  
lye/ & he biheeld him & was adrad  
& seide/ who art thou lord/ & he sei-  
de to him/ thi preieris & thyn almes-  
dedis; han sti3ed vp into mynde  
in the si3t of the lord/ & now sen-  
de thou men into Ioppe; & clepe  
oon Symount . that is named petr'/  
this is herborid at aman symount  
coriour; whos hous is bisydis  
the see/ this schal seye to thee; what  
it bihoueth thee to do / & whanne the  
aungel that spak to him . was gon a-  
wey; he clepide twey men of his  
hous . & a kny3t that dredde the lord .  
whiche weren at his bidding; &  
whanne he hadde toold hem alle the  
thingis; he sente hem into Ioppe/ &  
on the day suyng while thei ma-  
den Iourney . & neizeden to the ci-  
te; petre wente vp in the hi3este  
place of the hous to preie abou-  
te the sixte our/ & whanne he was  
hungrid; he wolde haue ete/ but  
while thei maden redy; a rauy-  
sching of spirit felde on him/ & he  
sy3 heuene oponyd; & a uessel  
comynge down as a greet scheete  
with four' corneris to be lette  
down fro heuene into erthe/ in wh-  
ich weren alle four' footid beestis .  
& crepinge of the erthe; & volatils  
of heuene/ & a vois was maad  
to him/ ryse thou petre & sle & ete/ and  
petre seide/ lord forbede; for I ne-  
uer eet ony comyn thing & vncle-  
ne/ & eft the secunde tyme the vois



was maad to hym/ that thing that god  
 hath clensid; seie thou not vncle-  
 ne/& this thing was don bi thries/  
 & anoon the vessel was resseyued  
 aȝen/ & while that petre doutide with-  
 ynne him silf what the visioun was  
 that he syȝ; lo the men that weren sent  
 fro cornely . souȝten the hous of sy-  
 mount & stoden at the ȝate/ & whanne  
 thei hadden clepid; thei axiden if sy-  
 mount that is named petre . hadde  
 ther' herbore/ & while petre thouȝte  
 on the visioun; the spirit seide to him/  
 lo thre men seken thee/ therfore rise thou  
 & go down & go with hem & doute thou  
 no thing for I sende hem/ and petre  
 cam down to the men . & seide/ lo  
 I am whom ȝe seken/ what is the  
 cause; for which ȝe ben come?  
 and thei seiden/ cornelie the centurien  
 a iust man & dredinge god &  
 hath good witnessing of alle  
 the folk of Iewis; took answer of  
 an hooly aungel to clepe ~~the~~ thee into  
 his hous & to heær' wordis of thee/  
 therfore he ledde hem ynne; & resseyue-  
 de in herbore/ & that nyȝt thei dwelliden  
 with him/ & in the day suyng he roos  
 & wente forth with hem/ & summe of  
 the britheren folewiden him fro Ioppe .  
 that thei be witnessis to petr'/ & the  
 othir day he entride into cesarie/  
 & cornelie abood hem; with his co-  
 syns & necessarie frendes that  
 weren clepid to gidre/ & it was  
 don whanne petre was comen yn;  
 cornelye cam metyng him/ & fell  
 doun at his feet; & worschipide him/  
 but petr' reside him; & seide/ a-  
 ryse thou; also I my silf am a man  
 as thou/ & he spak with him & wente  
 ynne & fond manye that weren comun  
 to gidre/ & he seide to hem/ ȝe witen

how abhomynable it is to a Iew;  
 to be ioyned . ethir to come to an alien/  
 but god schewide to me that no  
 man seie aman comun ethir vncle-  
 ne; for which thing I cam whanne  
 I was clepid . with oute doutyng/  
 therfore I axe 3ou; for what cause  
 han 3e clepid me? & cornelye seide/  
 to day four' dayes into this our I  
 was preiynge & fastinge in the nyn-  
 the our in my hous/ lo a man stood  
 bifore me in a whit clooth; & seide/  
 cornelie thi preier is herd; & thin  
 almesdedis ben in mynde in the siȝt  
 of god/ therfore sende thou into Ioppe;  
 & clepe symound that is named petir/  
 that is herborid in the hous of symount  
 coriour . bisydis the see/ this whan-  
 ne he schal come; schal speke to  
 thee/ therfore anoon I sente to thee; &  
 thou didist wel in comynge to us/  
 therfore now we alle ben present  
 in thi siȝt to heer' the wordis what  
 euer ben comaundid to thee of the lo-  
 rd/ and petr' openyde his mouth .  
 & seide/ in treuthe I haue foundun;  
 that god is not acceptour of persoons/  
 but in ech folk he that dredith god &  
 worchith riȝtwysnesse; is accept  
 to him/ god sente a word to the chil-  
 dren of israel; schewynge pees by  
 ihesu crist/ this is lord of alle thingis/  
 3e witen the word . that is maad thurȝ  
 al Iudee . & bigan at galile . aftir  
 the bapty m that Iohn prechide; ihesus  
 of nazareth/ how god anoyntide  
 him with the hooly gost & vertu/ wh-  
 ich passide forth in doynge wel . &  
 heeling alle men oppressid of the  
 deuel; for god was with him/ & we  
 ben witnessis of alle thingis; wh-  
 iche he dide in the cuntreye of Iewis  
 & of ierusalem . whom thei slown han-

gygne in a tre/ and god reise  
 this in the thridde day; & 3af hym  
 to be maad knowun/ not to alle  
 peple; but to witnessis bfore  
 ordeyned of god/ to us that eeten  
 & drunken with him; aftir that he roos  
 a3en fro deeth/ & he comaundide to  
 us to preche to the peple & to wit-  
 nesse that he it is that is ordeyned of  
 god domesman of the quyke & of  
 deede/ to this alle profetis beren wit-  
 nessing . that all men that bileuen  
 in him/ schulen resseyue remyssioun  
 of synnes by his name/ & 3it whi-  
 le that petre spak thes wordis;  
 the hooly gost fell on alle that her-  
 den the word/ & the feithful men  
 of circumcisioun that camen with petr'  
 wondriden that also into naciouns  
 the grace of the hooly gost is sched  
 out/ for thei herden hem spekinge in  
 langagis; & magnyfyinge god/  
 thanne petre answerid/ whethir  
 ony man may forbede watir .  
 that these be not baptisid; that han \*  
 name of the lord ihesu crist/ thanne  
 thei preieden him; that he schulde dwel-  
 le with hem summe dayes //c. xi.//  
 And the apostlis & the bri-  
 theren that weren in Iudee her-  
 den that also hethen men res-  
 seyueden the word of god; & thei glo-  
 rifieden god/ but whanne petre cam  
 to ierusalem; thei that weren of circum-  
 cioun disputide a3ens him; & seiden/  
 whi entridest thou to men that hauen  
 prepucie; & hast ete with hem/ & petr'  
 bigan & expownede to hem by or-  
 dre; & seyde/ I was in the cite of  
 Ioppe & preiede . & I sy3 in rauysch-  
 yng of my mynde a visioun . that  
 a vessel cam down as a greet schee-  
 te with four cordis . & was sent

\* also resseyued the hooly  
 gost as we? & he co-  
 maundide hem to be bap-  
 tised; in the

doun fro heuene; & it cam to me/ in  
 to which I lokinge biheeld . & syȝ  
 four' footide beestis of the erthe &  
 beestis . & crepyng beestis & vo-  
 latils of heuene/ & I herde also  
 a vois that seide to me/ petre ry-  
 se thou & sle & ete/ but I seide/  
 nay lord; for comyn thing ethir  
 vnclene; entride neuere into my  
 mouth/ & the vois answeride the  
 secunde tyme fro heuene/ that thing  
 that god hath clensid; seye thou not vn-  
 clene/ & this was don by thries;  
 & alle thingis weren resseyued a  
 ȝen into heuene/ & lo thre men anoon  
 stooden in the hous in which I was;  
 & thei weren sent fro cesarie to  
 me/ & the spirit seide to me; that I  
 schulde go with hem & doute no thing/  
 ȝhe & thes sixe britheren camen with  
 me; & we entriden into the hous of  
 the man/ & he telde to us how he  
 sayȝ an aungel in his hous; ston-  
 dinge & seyinge to him/ sende into thou  
 ioppe & clepe symount; that is na-  
 med petir/ which schal speke to  
 thee wordis . in whiche thou schalt be  
 saaf & al thin hous/ & whanne I  
 hadde bigunne to speke; the hooly  
 goost fel on hem as into us in the bi-  
 gynnyng/ & I bithouȝte on the  
 word of the lord; as he seide/ for  
 Iohn baptiside in watir; but ȝe  
 schulen be baptisid in the hooly gost/  
 therfore if god ȝaf to hem the same  
 grace as to us that bileueden in the  
 lord ihesu crist; who was I that myȝte  
 forbede the lord that he ȝyue not the  
 hooly gost to hem that bileueden in  
 the name of ihesu crist/ whanne thes  
 thingis weren herd; thei heelden pe-  
 ees . & glorifiden god & seiden/ therfor  
 also to hethen men . god hath ȝouun



penaunce to lyf/ & thei that weren sca-  
 terid of the tribulacioun that was  
 maad vndir steuene; walkiden  
 forth to fenyse & to cipe & to anti-  
 oche . & spaken the word to no man .  
 but to Iewis aloone/ but summe of  
 hem weren men of cipe & of cire-  
 nen/ whiche whanne thei hadden entrid  
 into antioche; thei spaken to the  
 greekis & prechiden the lord ihesu/ &  
 the hond of the lord was with hem/ &  
 moche noumbre of men bileuyng was  
 conuertid to the lord/ & the word cam  
 to the eeris of the chirche that was  
 at ierusalem on thes thingis; & thei senten  
 barnabas to antioche/ & whanne he  
 was come & syȝ the grace of the  
 lord; he ioyede & monestide alle  
 men . to dwelle in the lord in purpos  
 of herte/ for he was a good man;  
 & ful of the hooly gost & of feith/ &  
 moche peple . was encresid to the  
 lord/ & he wente forth to tharsis;  
 to seke saul/ & whanne he hadde foun-  
 dun him; he ledde to antioche/ & aȝeer  
 thei lyueden ther' in the chirche; & tauȝ-  
 ten moche peple/ so that the disciplis  
 weren named first at antioche cris-  
 ten men/ & in thes dayes; profetis  
 camen ouer fro ierusalem to antioche/  
 and oon of hem roos vp agabus  
 bi name; & sigȝefiede bi the spirit .  
 agreeet hungur to comynge in al  
 the world which hungir was ma-  
 ad vndir claudius/ & alle the  
 disciplis proposiden aftir that ech had-  
 de; for to sende into mynisterie . to  
 britheren that dwelliden in Iudee/ wh-  
 ich thing also thei diden . & senten it to  
 the eldre men; bi the hondis of bar-  
 nabas & saul //c. xii.//  
 And in the same tyme E-  
 roude the king sent power

to turmente sum men of the chirche/  
 & he slowȝ by swerd; Iames the  
 brothir of Iohn/ & he siȝ that it plesi-  
 de to Iewis; & kaste to take also  
 petre/ and the dayes of therf loo-  
 ues weren/ & whanne he hadde ca-  
 uȝt petr'; he sente him into prisoun/  
 & bitook to four' quaternyouns of  
 knyȝtis to kepe him; & wolde aftir  
 pask brynge him forth to the peple/  
 & petre was kept in prisoun/ but  
 preier was maad of the chirche with-  
 oute ceessing; to god for him/ but  
 whanne eroude schulde brynge  
 him forth; in that nyȝt petr' was  
 slepinge by twixe twey knyȝ-  
 tis/ & was boundun with twe chey-  
 nes; & the keperis bifore the dore  
 kepten the prisoun/ & lo an aungel of  
 the lord stood nyȝ; & liȝt schoon  
 in the prisoun hous/ & whanne he had-  
 de smyte the syde of petre; he  
 reyside him & seide/ ryse thou swift-  
 ly/ and anoon the chaynes felden  
 down fro his hondis/ & the aungel sei-  
 de to hym/ girde thee; & do on thin  
 hosis/ & he dide so/ & he seide to him/  
 do aboute thee thi clothis; & sue me/  
 & he ȝede out & suwede him; & he wis-  
 te not that it was soth that was don  
 by the aungel/ for he gesside him silf  
 to haue seye avisioun/ and thei  
 passiden the firste & the secunde war-  
 de & camen to the iren ȝate that ledith  
 to the citee which anoon was ope-  
 nyd to hem/ & thei ȝeden out/ & camen  
 into oo street; & anoon the aungel  
 passide away fro him/ & petr' tur-  
 nede aȝen to him silf; & seide/ now  
 I woot verily that the lord sente his  
 aungel; & delyueride me fro the hond  
 of eroude; & fro al the abyding of  
 the peple of Iewis/ & he biheld

& cam to the hous of marie mo-  
 dir of Iohn . that is named markus;  
 wher' manye weren gedrid to gi-  
 dre & preynge/ & whanne he knocki-  
 de at the dore of the ȝate; a damy-  
 sel rode bi name . com forth to se/  
 and whanne she knew the vois of  
 petr'; for ioȝe she openyde not  
 the ȝate . but ran ynne & telde that  
 petr' stood at the ȝate/ & thei sei-  
 den to hir/ thou maddist/ but  
 she affermyde that it was so/ &  
 thei seiden it is his aungel/ but pe-  
 tre abood stille & knockide/ and  
 whanne thei hadden openyd the dore  
 thei sayȝen him . & wondriden/ & he  
 bekenyde to hem with his hond to  
 be stille; & telde how the lord had-  
 de led him out of the prisoun/ & he sei-  
 de/ telle ȝe to Iames & to the bri-  
 theren thes thingis/ & he ȝede out/ and  
 wente into anothir place/ & whanne  
 the day was come; ther was not ly-  
 til troubling among the knyȝtis .  
 what was don of petr'/ & whanne  
 eroude hadde souȝt him & fond not;  
 aftir that he hadde maad enquiring  
 of the keperis . he comaundide hem  
 to be brouȝt to him/ and he cam down  
 fro Iudee into cesarie; & dwellide  
 ther'/ & he was wroth to men of ti-  
 re & of sidon/ & thei of oon acoord  
 camen to him whanne thei hadden coun-  
 celid with bastus that was the kingis  
 chaumbirlayn thei axiden pees . for  
 as moche that her kuntreis weren  
 vitailid of him/ & in a day that was  
 ordeyned . Eroude was clothid  
 with kingis clothing; & satt for do-  
 mesman & spak to hem / & the peple  
 cryede the voisis of god; & not  
 of man/ and anoon an aungel of  
 the lord smoot him; for he hadde



not 3oue honour to god/ & he was  
wastid of wormes & diede & the  
word of the lord waxide; & was  
multiplied/ and barnabas & sa-  
ul turneden a3en fro ierusalem . whan-  
ne the mynisterie was fillid; &  
token iohn that was named markus/  
And profetis //c. xiii.//  
& doctours weren in the  
chirche that was at an-  
tioche; in whiche barnabas &  
Symound that was clepid blac . &  
lucius cironense & manaen that  
was the souking feer' of Eroude  
tetrarke & saul weren/ & whanne  
thei mynistriden to the lord & fas-  
tiden; the hooly gost seide to hem/  
departe 3e to me barnabas &  
saul into the werk to which I  
haue takun hem/ thanne thei fastiden  
& preieden & leyden hondis on hem  
& leten hem go/ but thei weren sent  
of the hooly gost; & wenten forth  
to seleucia/ & fro thennis thei wenten  
bi boot to Cypre/ & whanne thei ca-  
men to salamyne; thei prechiden the  
word of god in the synagogis of  
iewis/ & thei hadden also iohn in my-  
nysterie/ & whanne thei hadden walkid  
bi al the yle to pafum; thei foun-  
den a man a wicche a fals profete  
a iew to whom the name was bari-  
esu . that was with the proconsul sergi-  
us paul a prudent man/ this clepi-  
de barnabas & poule; & desiride  
to heere the word of god/ but ely-  
mas wicche withstood hem for his  
name is expowned so; & he sou3-  
te to turne away the proconsul fro  
bileue . but saul which is seid al-  
so paul was fillid with the hooly  
gost; & biheeld into him & seide/ a  
thou ful of gyle & al falsnesse thou



sone of the deuel . thou enemy of al  
 riȝtwysnesse; thou leeuest not to  
 turne vpsodoun the riȝtful weies  
 of the lord/ and now lo the hond of  
 the lord is on thee; & thou schalt be  
 blynd & not seynge the sunne into  
 a tyme/ & anoon myst & derknesse  
 felden doun on him/ & he ȝede aboute  
 & souȝte hym that schulde ȝyue hond  
 to him/ thanne the proconsul . whanne he  
 hadde seyn the dede; bileuyde wondringe on  
 the teching of the lord/ & whanne fro  
 pafum poul hadde go by a boot .  
 & thei that weren ~~weren~~ with him; thei ca-  
 men to pergen of pamfilie/ but iohn  
 departide fro hem; & turnede aȝen  
 to ierusalem/ & thei ȝeden to pergen; &  
 thei entriden into the synagoge in  
 the day of sabotis; & saten/ & aftir  
 the redying of the lawe & of the pro-  
 fetis the princes of the synagoge  
 senten to hem & seiden/ britheren if  
 ony word of exortacioun to the pe-  
 ple is in ȝou; seye ȝe/ & poul roos  
 & with hond haad silence; & seide/  
 men of ysrael & ȝe that dreden god;  
 heer' ȝe/ god of the peple of ysra-  
 el chees our' fadris . & enhaunci-  
 de the peple; whanne thei weren  
 comelingis in the lond of egipt .  
 & in an hiȝ arme he ledde hem out  
 of it/ & by the tyme of fourty  
 ȝeeris . he suffride her maneris  
 in desert/ & he destryede seuene  
 folkis in the lond of canaan; &  
 bi sort departide to hem her lo-  
 ond as aftir four' hundrid & fyf-  
 ty ȝeeris/ & aftir thes thingis he  
 ȝaf domesmen to samuel the pro-  
 fete/ & fro that tyme thei axiden  
 a king/ & god ȝaf to hem saul the so-  
 ne of cis; a man of the lynage of

beniamyn . by fourty ȝeeris . & whan-  
 ne he was don away; he reise to  
 hem dauith kyng . to whom he ba-  
 ar witnessing & seyde/ I haue foun-  
 de dauith the sone of Iesse . aman  
 aftir myn herte; which schal do al-  
 le my willis/ of whos seed bi the  
 biheest god hath led out to israel  
 a sauour ihesu; whanne Iohn prechi-  
 de bfore the face of his comyng the  
 baptyng of penaunce to al the pe-  
 ple of israel/ but whanne Iohn fillide  
 his cours; he seyde/ whom ȝe demen  
 me to be; I am not he/ but lo he co-  
 meth aftir me . & I am not worthi  
 to don of the schoon of his feet/ bri-  
 theren & sones of the kynde of abraham .  
 & whiche that in ȝou dreden god; to ȝou  
 the word of heelthe is sent/ for thei  
 that dwelliden at ierusalem & princis of it .  
 that knewen not this ihesu & the voi-  
 ces of profetis . that bi euery sabot  
 ben red; demyden & filliden/ & thei  
 founden in him no cause of deeth; & axi-  
 den of pilat . that thei schulden sle hym/  
 & whanne thei hadden endid alle thingis  
 that weren writun of him . thei token him  
 doun of the tre . & leyden hym in a gra-  
 ue/ & god reise him fro deeth in the  
 thridde day; which was seyn by ma-  
 ny dayes . to hem that wenten vp to gi-  
 dre with hym from galile into ierusalem  
 whiche ben til now his witnessis  
 to the peple/ & we schewen to ȝou  
 the biheest that was maad to oure  
 fadris/ for god hath fulfillid this  
 to her sones . & aȝenreyside ihesu .  
 as in the secunde salm it is writun/  
 thou art my sone to day I bigat thee/  
 & he aȝenreyside him fro deeth . that  
 he schulde not turne aȝen into  
 corrupcioun . seide thus/ for I schal  
 ȝyue to ȝou the hooly trewe thingis

of dauith/ and therfore & on anothir  
 stide he seith/ thou schalt not 3yue thin  
 hooly to se corrupcioun/ but dauith  
 in his generacioun/ whanne he hadde  
 mynystrid to the wille of god;  
 diede/ & was leyd with his fadris;  
 & sy3 corrupcioun/ but he whom  
 god reyside fro deeth; sai3 not cor-  
 rupcioun/ therfore britheren be it kno-  
 wun to 3ou . that by him remmyssioun of  
 synnes is teeld to 3ou . fro alle syn-  
 nes . of whiche 3e my3ten not be  
 iustified in the lawe of moyses/  
 in this ech man that bileueth; is iustifi-  
 ed/ therfore se 3e that it come not to  
 3ou that is bfore seid in the profetis/  
 3e dispiseris se 3e & wondre 3e &  
 be 3e scaterid abroad; for I worche  
 a werk in 3our' dayes/ a werk that 3e schulen not  
 bileue; if ony man schal telle it to  
 3ou/ & whanne thei 3eden out; thei  
 preieden that in the sabat suyng thei  
 schulden speke to hem thes wordis/ &  
 whanne the synagoge was left;  
 many of Iewis & of comelingis  
 worschiping god suweden poul  
 & barnabas/ that spaken & counce-  
 liden hem; that thei schulden dwelle in  
 the grace of god/ & in the sabot su-  
 wyng . almeest al the citee cam  
 to gidir; to heere the word of god/  
 & Iewis sy3en the peple . & weren  
 fillid with enuye; & a3enseiden thes  
 thingis that weren seid of poul . & blas-  
 femyden/ thanne poul & barnabas  
 stidefastly seiden/ to 3ou it bihofte  
 first to speke the word of god/ but  
 for 3e putten it away . & han demed  
 3ou vnworthi to euerlastinge lyf;  
 lo we turnen to hethen men/ for so the  
 lord comaundide vs/ I haue sett  
 thee in the li3t to hethen men; that

thou be into heelthe to the vtreste  
 of erthe/ & hethen men herden; & ioye-  
 den & glorifieden the word of the lord/  
 & bileueden as manye as weren  
 bifore ordeyned to euerlastinge lyf/  
 & the word of the lord was sowun  
 bi al the cuntrey/ but the Iewis sti-  
 riden religious wymmen & onest .  
 & the worthieste men of the citee; &  
 stiriden prosecucioun aȝens poul &  
 barnabas & dryuen hem out of her  
 kuntreis/ & thei schoken away into  
 hem the dust of her feet; & camen  
 to Iconye/ & the disciplis weren  
 fillid with ioye in the hooly gost/  
 Bvt it bifel //c. xiiii.//  
 at Iconye . that thei entri-  
 den to gidre . into the synago-  
 ge of Iewis & spaken; so that ful gr-  
 eet multitude of Iewis & grekis  
 bileueden/ but the Iewis that weren  
 vnbileefful . reisien persecucioun &  
 stiriden to wraththe the soulis of he-  
 then men aȝens the britheren/ but the  
 lord ȝaf soone pees/ therfore thei  
 dwelliden moche tyme & diden tris-  
 tily in the lord . beringe witnessing  
 to the word of his grace . ȝuyunge  
 singnes & wondris to be maad bi  
 the hondis of hem/ but the multitu-  
 de of the citee was departid; &  
 summe weren with the iewis . & sum-  
 me with the apostlis/ but whanne  
 ther was maad an asaut of the  
 hethen men & the Iewis with her  
 princes to turmenten & to stoonen  
 hem; thei vndirstoden & fledden to gi-  
 dre to the citees of lycaonye &  
 listris & derben & into al the cuntr'  
 aboute . & thei prechiden there the  
 gospel; & al the multitude was  
 moued to gidre in the teching of  
 hem/ poul & barnabas dwelten



at listris/ & aman at listris was  
 syk in the feet; & hadde sete crokid  
 fro his modris wombe which ne-  
 uer hadde gon/ this herde poul  
 spekinge/ & poul biheeld him & syȝ  
 that he hadde feith that he schulde be  
 maad saaf; & seide with a greet  
 vois/ ryse thou vp riȝt on thi feet/  
 & he lippede & walkide/ & the peple  
 whanne thei hadden seyn that that poul  
 dide; reiden her vois in lycaon tun-  
 ge & seiden/ goddis maad lyk to men  
 ben comun down to us/ & thei clep-  
 den barnabas Iubiter & poul mer-  
 cury; for he was ledere of the word/  
 & the preest of Iubiter that was bfore  
 the citee; brouȝte bolis & crownes  
 bfore the ȝatis with peplis . & wol-  
 de haue maad sacrifice/ and whanne  
 the apostlis barnabas & poul her-  
 den this; thei to renten her cootis/  
 & thei skipten out among the peple  
 & cryden & seyden/ men what don ȝe  
 this ~~this~~ thing? & we ben deedly men  
 lyk ȝou; & schewen to ȝou/ that ȝe be  
 conuertid fro these veyn thingis .  
 to the lyuyng god; that made heue-  
 ne & erthe & the see & alle thingis that  
 ben in hem/ which in generaciouns pas-  
 sid; suffride alle folkis to go into  
 her owne weyes/ & ȝit he lefte  
 not him silf withoute witnessing  
 in wel doying . for he ȝaf reyns  
 fro heuene & tymes beringe fru-  
 yt; & fulfillide ȝour' hertis with  
 mete & gladnesse/ & thei seiyng  
 thes thingis; vnnethis swagiden the  
 peple . that thei offriden not to hem/ but  
 sum Iewis camen ouer fro antioche  
 & Iconye & counceileden the peple  
 & stonyeden poul & drowen out of  
 the citee; & gessiden that he was deed/  
 but whanne disciplis weren comun

aboute him; he roos & wente into  
 the citee/ and in the day suyng;  
 he wente forth with barnabas in  
 to derben/ & whanne thei hadden pre-  
 chid to the ilke citee & tauȝt ma-  
 ny; thei turneden aȝen to listris  
 & Iconye & to antioche/ confer-  
 mynge the soulis of disciplis &  
 monestinge; that thei schulden dwel-  
 le in feith . & seiden that by many tri-  
 bulaciouns; it bihoueth us to en-  
 tre into the kingdom of heuenes/  
 & whanne thei hadden ordeyned pres-  
 tis to hem bi alle citees . & had-  
 den preied with fastingis; thei by-  
 token hem to the lord in whom thei  
 bileueden/ and thei passiden persidie .  
 & camen to pamfilie/ and thei spa-  
 ken the word of the lord in pergen;  
 & camen down into Italie/ & fro then-  
 nis thei wenten by boot to antio-  
 che; fro whennis thei weren takun  
 to the grace of god into the werk  
 that thei filleden/ & whanne thei weren  
 comun & hadden gadrid the chirche;  
 thei telden how grete thingis god di-  
 de with hem & that he hadde openyd  
 to hethen men the dore of feith/ & thei  
 dwelliden not a lytil tyme with the  
 disciplis //c. xv.//

And summe camen down  
 fro Iudee; & tauȝten bri-  
 theren/ that but ȝe be circumsidid aftir  
 the lawe of moyses; ȝe mown not  
 be maad saaf/ therfore whanne ther  
 was maad not altil dissencioun  
 to poul & barnabas aȝens hem; thei  
 ordeyneden that poul & barnabas .  
 & summe othire of hem schulden go vp  
 to the apostlis & prestis in ieru-  
 salem on this question/ & so thei we-  
 ren led forth of the chirche; & passi-  
 den bi fenyce & samarie/ & thei

teelden the conuersacioun of hethen  
 men; & thei maden greet ioie to al-  
 le the britheren/ & whanne thei camen  
 to ierusalem; thei weren resseyued  
 of the chirche & of the apostlis &  
 of the eldre men . & teelden how gre-  
 te thingis god dide with hem/ but sum-  
 me of the eresie of farisees that  
 bileueden; risen vp & seiden . that it  
 bihoueth hem to be circumsidid; & to  
 comaunde to kepe also the lawe of  
 moyses/ & the apostlis & eldre men  
 camen to gidre; to se of this word/  
 & whanne ther was maad a greet se-  
 king herof/ petre roos & seide to  
 hem britheren 3e witen . that of elde day-  
 es in 3ou; god chees by my mouth  
 hethen to heere the word of the gos-  
 pel & to bileue/ & god that knewe  
 of hertis baar witnessing; & 3af  
 to hem the hooly gost as also to us/  
 & no thing dyuerside bitwixe us  
 & hem; & clensid the hertis of hem  
 bi feith/ now thanne what tempten  
 3e god . to putte a3ok on the nec-  
 ke of the disciplis; which nethir  
 we nethir oure fadris my3ten ber';  
 but bi the grace of our' lord ihesu  
 crist . we bileuen to be saued; as al-  
 so thei/ & al the multitude heeld pe-  
 es; & herden barnaban & poul .  
 tellinge how grete signes & won-  
 dris god dide bi hem in hethen men/  
 & aftir that thei helden pees; Iames  
 answeride & seide/ britheren heere  
 3e me/ symount telde how god  
 visitide first to take of hethene  
 men a peple to his name; & the  
 wordis of profetis acorden to hym/  
 as it is writun/ aftir this I schal  
 turne a3en . & bilde the taberna-  
 le of dauith that felde doun; & I schal  
 bilde a3en the cast down thingis of it/



and I schal reyse it . that othir men  
seke the lord; & alle folkis on whi-  
che my name is clepid to helpe .  
the lord doynge this thing seith/ fro  
the world the werk of the lord is  
knowun to the lord/ for which thing  
I deme hem that of hethen men ben con-  
uertid to god to be not disesid/  
but to write to men/ that thei abstey-  
ne hem fro defoulingis of mawme-  
tis . & fro fornycacioun . & strang-  
lid thingis & blood/ for moyses of  
elde tymes hath in alle citees . hem  
that prechen him in synagogis; wher'  
by ech sabot he is red/ thanne it  
pleside to the apostlis & to the el-  
dre men with alle the chirche; to  
chese men of hem / & sende to antio-  
che with poul & barnabas/ Iudas  
that was named barsabas . & silas  
the firste men among britheren & wro-  
ten bi the hondis of hem/ apostlis  
& eldre britheren to hem that ben at an-  
tioche & sirie & silice . britheren of  
hethen men; greetinge/ for we her-  
den that summe wenten out fro us .  
& troubleden 3ou with wordis & tur-  
neden vpsodoon 3our' soulis to  
whiche men we comaundiden not;  
it pleside to us gaderid into oon .  
to chese men & sende to 3ou with  
oure moost dereworthe barna-  
bas & poul/ men that 3auen her ly-  
ues; for the name of our' lord  
ihesu crist/ therfore we senten Iudas  
& silas . & thei schulen telle the same  
thingis to 3ou by wordis/ for it is  
seyn to the hooly goost & to us to  
putte to 3ou no thing more of char-  
ge than thes nedeful thingis; that 3e  
absteyne 3ou fro the offrid . thin-  
gis of mawmetis . & blood stran-  
glid & fornycacioun/ fro whiche

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3e kepinge 3ou; schulen do wel/ fare  
 3e wel/ therfore thei weren let go &  
 camen down to antioche; & whanne  
 the multitude was gederid; thei to-  
 ken the epistle . which ~~which~~ whanne  
 thei hadden red; thei ioyeden on the  
 coumfort/ & Iudas & silas . & thei/  
 for thei weren profetis; coumfortiden  
 britheren & confermyden with ful  
 many wordis/ but aftir that thei  
 hadden be there a litil while; thei  
 weren let go of britheren with pees  
 to hem that hadden sent hem/ but  
 it was seyn to silas; to dwelle  
 ther'/ & Iudas went aloone to  
 ierusalem/ & poul & barnabas dwel-  
 ten at antioche . techinge & prechinge  
 the word of the lord . with othere ma-  
 nye/ but aftir summe dayes; poul  
 seide to barnabas/ turne we a3en  
 & visyte britheren by alle citees in  
 whiche we han prechid the word  
 of the lord; hou thei han hem/ & barna-  
 bas wolde take with him iohn; that  
 was named markus/ but poul  
 preiede him . that he that departide fro  
 hem fro pamfilie . & wente not with  
 hem into the werk; schulde not be  
 resseyued/ & dissencioun was maad .  
 so that thei departiden atwynny/ &  
 barnabas took mark & cam by  
 boot to cypre/ and poul chees  
 sylas & wente forth fro the brither-  
 en . & was bitakun to the grace of  
 god . & he wente by sirie & cilice  
 & confermyde the chirche; comaun-  
 dinge to kepe the heestis of apos-  
 tlis & eldre men //c. xvi.//  
 And he cam into derben & lis-  
 tram/ & lo a disciple was  
 ther' bi name thymothe  
 the sone of a jewesse cristen & of  
 the fadir hethen/ & britheren that weren

in listris & Iconye; 3eldiden good wit-  
 nessing to him/ & poul woulde that this  
 man schulde go forth with him; & he  
 took & circumsidide him . for Iewis  
 that weren in the placis/ for alle wis-  
 ten/ that his fadir was hethen/ whanne  
 thei passiden by citees; thei bitoken  
 to hem to kepe the teching that  
 weren demed of apostlis & eldre  
 men . that weren at ierusalem/ & the chir-  
 chis weren confermyd in feith & en-  
 cresiden in noumbre ech daye/ & thei  
 passiden frigie & the cuntree of ga-  
 lathie; & weren forbedun of the hoo-  
 ly gost to speke the word of god in  
 asie/ & whanne thei camen into mysie;  
 thei asaieden to go into bithynye .  
 & the spirit of ihesu suffride not  
 hem/ but whanne thei hadden passid  
 by mysie; thei camen down to troa-  
 de; & a visioun by nyȝt was sche-  
 wid to poul/ but aman of macido-  
 nye that stood . preiede him & seide/ go  
 thou into macidonye & help us/ &  
 as he hadde seyn the visioun; anoon  
 we souȝten to go forth into macido-  
 nye/ & weren maad certeyn that  
 god hadde clepid vs to preche to  
 hem/ and we ȝeden bi schip fro tro-  
 ade & camen to samatrachia with  
 streiȝt cours; & the day suyng to  
 neapolis/ & fro thennis to filippis .  
 that is the firste part of macedonye .  
 the citee colonye/ & \* weren in this ci-  
 tee summe dayes; & spaken to gidre/  
 & in the day of sabotis . we wenten  
 forth withoute the ȝate bisydis the  
 flood wher' preier semede to be;  
 & we saten & spaken to wymmen that  
 camen to gidre/ & awomman lidda  
 by name a purpuresse of the citee of  
 tiatirens; worschippinge god her-  
 de/ whos herte the lord openyde;

\* we

to ȝyue tent to thes thingis . that weren  
 seid of poul/ & whanne she was bap-  
 tised & hir hous; she preide & seide/  
 if ȝe han demyd that I am feithful  
 to the lord; entre ȝe into myn hous  
 & dwelle/ & she constreynede us/  
 & it was don whanne we ȝeden to prei-  
 er; that adamysel that hadde a spirit  
 of dyuynacioun mette us; which  
 ȝaf greet wynnyng to hir lordis  
 in dyuynyng/ this suwede poul & vs;  
 & cryede & seide/ thes men ben ser-  
 uauntis of the hiȝ god; that tellen to  
 ȝou the weye of helthe/ & this she  
 dide in many dayes/ & poul sorwi-  
 de & turnede; & seide to the spirit/  
 I comaunde thee in the name of ihesu  
 crist that thou go out of hir/ & he wen-  
 te out in the same our/ & the lordis  
 of hir syȝen that the hope of her  
 wynnyng wente aweye; & thei  
 tooken poul & silas & ledden into  
 the doom place to the princis/ & thei  
 brouȝten hem to the maiestratis .  
 & seyden/ thes men distrublen our'  
 citee . for thei ben Iewis . & schewen  
 a custom which it is not leefful  
 to us to resseuye nethir do; sithen  
 we ben romayns/ & the peple &  
 maiestratis runnen aȝens hem;  
 & whanne thei hadden to rent the coo-  
 tis of hem . thei comaundiden hem to  
 be betun with ȝerdis/ & whanne thei  
 haden ȝouun to hem many woundis;  
 thei senten hem into prisoun/ & comaun-  
 diden to the keper' ; that he schulde  
 kepe hem diligently/ and whanne  
 he hadde take such a precept . he  
 putte hem into the ynner prisoun . & strei-  
 nede the feet of hem in a tree/ and  
 at mydnyȝt poul & silas worschi-  
 peden & herieden god; & thei that weren  
 in keping . herden hem/ & sudenly a

greet erthe mouyng was maad;  
 so that the fundamentis of the prisoun  
 weren moued/ & anoon alle the do-  
 ris weren openyd; & the boondis  
 of alle weren losid/ & the kepere  
 of the prisoun was awakid . & siȝ  
 the ȝatis of the prisoun openyd; &  
 with a swerd drawun out he wolde  
 haue slaȝun him silf . & gesside that  
 the men that weren boundun hadden  
 fled/ but poul criede with a gre-  
 et vois & seyde/ do thou no harm  
 to thi silf; for alle we ben heer'/  
 & he axide liȝt & entride; & trem-  
 blide & fel down to poul & to silas  
 at her feet/ & he brouȝte hem with  
 outeforth; & seide/ lordis what bi-  
 houeth me to do; that I be maad sa-  
 af? & thei seiden/ bileue thou in the  
 lord ihesu; & thou schalt be saaf &  
 thin hous/ & thei spaken to him the  
 word of the lord; with alle that we-  
 ren in his hous/ & he took hem in  
 the ilke our of the nyȝt; & way-  
 schide her woundis/ & he was bap-  
 tised; & al his hous anoon/ & whanne  
 he hadde led hem into his hous; he  
 settide to hem aboard/ & he was  
 glad withal his hous; & bileuede  
 to god/ & whanne day was come;  
 the magistratis senten cacchepol-  
 lis & seiden/ delyuer' thou tho men/  
 & the kepere of the prisoun telde thes  
 wordis to poul; that the maiestra-  
 tis han sent that ȝe be delyuered/  
 now therfore go ȝe out; & go ȝe in  
 pees/ & poul seide to hem/ thei sen-  
 ten vs men of rome into prisoun that  
 weren betun openly & vndampned/  
 & now priuely thei bryngen us out?  
 not so but come thei; hem silf &  
 delyuere us out/ & the cacchepol-  
 lis telden thes wordis to the ma-



iestratis/ & thei dredden; for thei her-  
den that thei weren romayns/ & thei ca-  
men & bisecheden hem & thei brouȝten hem  
out . & preieden that thei schulden go out  
of the citee/ & thei ȝeden out of the  
prisoun; & entride to lidie/ & whanne  
thei syȝen britheren; thei coumfortiden  
hem & ȝeden forth //c. xvii.//

And whanne thei hadde pas-  
sid by amfipolis & appolo-  
nye; thei camen to thesolo-  
nyk . wher' was a synagoge of  
Iewis/ & bi custom poul entride to  
hem; & by thre sabotis he declaride  
to hem of scripturis/ & openyde  
& schewide that it bihofte crist to suf-  
fre; & ryse aȝen fro deeth; & that this  
is ihesu crist; whom I telle to ȝou/ &  
summe of hem bileueden; & weren  
Ioyned to poul & to silas/ & agre-  
et multitude of hethen men worschi-  
pede god; & noble wymmen not a  
fewe/ but the Iewis hadden enuye  
& token of the comyn peple summe  
yuel men/ & whanne thei hadden maad  
a cumpany thei moueden the citee/  
& thei camen to Iasons hous . & souȝ-  
ten hem to bringe forth among the pe-  
ple/ & whanne thei founden hem not .  
thei drowen Iason & summe britheren  
to the princes of the citee & cryeden  
that these it ben that mouen the world .  
& hidur thei camen; whiche Iason res-  
seyuede/ & these alle doen aȝens the  
maundementis of the emperour; & seien  
that ihesu is anothir kyng/ & thei moue-  
den the peple & the princes of the ci-  
tee heeringe thes thingis/ & whanne  
satisfaccioun was takun of Iason;  
& of there thei leten poul & silas go/  
and anoon bi nyȝt britheren leeten  
silas go into beroan/ & whanne this  
camen thidur thei entriden into the si-

nagoge of the Iewis/ but these we-  
 ren the worthier' of hem that ben at  
 thesolonyk/ whiche resseyueden  
 the word withal desir'; eche day se-  
 kinge scripturis . yf thes thingis had-  
 den hem so/ and many of hem bile-  
 ueden . & of hethen wymmen onest & men  
 not a fewe/ but whanne the iewis in  
 tessalonyk hadden knowe that also at  
 bero . the word of god was prechid  
 of poul; thei camen thidur mouynge  
 & disturblinge the multitude/ & tho  
 anoon britheren deliuerede poul; that he  
 schulde go to the see/ but silas & thi-  
 mothe dwelten there/ & thei that ledden  
 forth poul; ledden him to atenys/ and  
 whanne thei hadden take a maundement  
 of him to silas & to thymothe . that  
 ful hiȝyngly thei schulden come to  
 him; thei wenten forth/ & while poul  
 abood hem at atenes; his spirit was  
 moued in him . for he saiȝ the citee zo-  
 uun to ydolatrie/ therfore he disputi-  
 de in the synagoge with the Iewis &  
 with men that worschipiden god & in  
 the dom place bi alle dayes to hem  
 that herden/ & summe epecureis & stoi-  
 sens & filosofris disputiden with hym  
 & summe seiden/ what wole this sowe-  
 re of wordis seie/ & othere seiden/ he se-  
 meth to be a tellere of newe fendis;  
 for he teelde to hem ihesu & the aȝenry-  
 sing/ & thei token & ledden him to areo-  
 page & seiden/ mown we wite what  
 is this newe doctryn that is seid of  
 thee? for thou bringest yn summe newe  
 thingis to our' eeris/ therfore we wolen  
 wite; what thes thingis wolen be/  
 for alle men of atenys & comlingis  
 herborid ȝauen tent to noon othir  
 thing; but ethir to seie ethir to heer' sum  
 newe thing/ & poul stood in the myd-  
 del of areopage & seide/ men of ate-

nis by alle thingis I se 3ou as veyne  
 worschiperis/ for I passide & siȝ 3oure  
 mawmetis; & foond an auter in whi-  
 ch was writun to the vnknowun god/  
 therfor which thing 3e vnknowinge  
 worschipen; this thing I schewe to 3ou/  
 god that made the world & alle thingis that  
 ben in it; this for he is lord of heue-  
 ne & erthe . dwellith not in templis maad  
 with hoond/ nethir is worschapid bi man-  
 nes hoondis nethir hath nede of ony  
 thing; for he 3yueth lyf to alle men . &  
 brething & alle thingis/ & maade of oon  
 al the kynde of men to enhabite on al  
 the face of the erthe . determynynge ty-  
 mes ordeyned . & termes of the dw-  
 elling of hem to seke god/ if perauen-  
 ture thei feelen him ethir fynden; thouȝ  
 he be not fer fro ech of 3ou/ for in him  
 we lyuen & mouen & ben/ as also sum-  
 me of 3our' poetis seiden/ & we ben  
 also the kynde of him/ therfore sith we  
 ben of the kynde of god; we schulen  
 not deme that godly thing is lyk gold  
 & siluer ethir stoon . ethir to grauyng  
 of craft \* of man/ for god dispisith the  
 tymes of this vnkunnyng; & now  
 schewith to men . that alle euerywhere  
 don penaunce/ for that he hath ordey-  
 ned aday . in whiche he schal deme  
 the world in equityte . in aman in which  
 he ordeynede & 3af feith to alle men;  
 & reside him fro deeth/ & whanne thei  
 hadden herd the aȝenrising of deed  
 men/ summe scorneden . & summe seiden/  
 we schulen heer' thee eft of this thing/  
 so poul wente out of the myddil of  
 hem/ but summe drowen to him; & bileue-  
 den . among which denyis areopagite  
 was/ & awomman bi name damaris .  
 & othere men with hem //c. xviii.//  
 Aftir thes thingis poul 3ede out  
 of atenes; & cam to corinthie

\* & thought



& he foond aman a *Iew* aquyla by name of  
 ponte bi kynde . that late cam fro yta-  
 lye . & prissille his wyf; for that clau-  
 dius comaundide alle iewis to de-  
 parte fro rome/ & he cam to hem/  
 & for he was of the same craft; he  
 dwellide with hem & wrou3te/ & thei  
 weren of roop makeris craft/ &  
 he disputide in the synagoge by  
 ech sabot puttinge among the na-  
 me of the lord ihesu/ & he councelide  
 iewis & greekis/ & whanne silas &  
 tymothe camen fro macedonye;  
 poul 3af bisynesse to the word/ &  
 witnesside to the Iewis; that ihesu is  
 crist/ but whanne thei a3enseiden &  
 blasfemyden; he schook away his  
 clothis & seide to hem/ 3our' blood  
 be on 3our' heed; I schal be clene  
 fro hennys forth & schal go to hethen  
 men/ and he passide fro thennes; &  
 entride into the hous of a iust man  
 tite by name that worschipide god  
 whos hous was Ioyned to the sy-  
 nagoge/ and crispe prince of the sy-  
 nagoge; bileuede to the lord with  
 al his hous/ & manye of the corin-  
 thies herden & bileueden; & weren cris-  
 tenyd & the lord seide bi ny3t to po-  
 ul bi avisioun/ nyle thou drede; but  
 speke & be not stille/ for I am with  
 thee & no man schal be putt to thee  
 to noye thee; for moche peple is  
 to me in this citee/ & he dwellide  
 there a3eer & sixe monethis techin-  
 ge a mong hem the word of god/ but  
 whanne gallion was proconsul of achaie .  
 Iewis risen up with oo wille a3ens  
 poul; & ledden hym to the doom & sei-  
 den/ a3enus the lawe; this councelith men  
 to worschipe god/ & whanne poul  
 bigan to opyne his mouth; gal-  
 leon seide to the Iewis/ if ther wer'

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ony wickid thing ethir yuel trespas  
 3e Iewis . riȝtly I schulde suffre  
 3ou . but if questiouns ben of the  
 word & of names of 3our' lawe  
 bise 3ou silf/ I wole not be doms  
 man of thes thingis; & he droof hem  
 fro the doom place/ and alle tooken  
 sostenes prince of the synagoge  
 & smoten him bifore the doom place  
 & no thing of thes was to charge  
 to gallion/ & whanne poul hadde a-  
 bidun many dayes; he seide far-  
 wel to britheren & by boot cam to  
 sirie/ and prissille & aquyla camen  
 with him whiche hadden clippid his  
 heed in tencris/ for he hadde auow/  
 & he cam to effecie & there he lefte  
 hem/ & he 3ede yn to the synagoge  
 & disputide with Iewis/ and whanne  
 thei preieden that he schulde dwell more  
 tyme; he consentide not/ but he  
 made farwel & seide/ eft I schal  
 turne aȝen to 3ou if god wole . &  
 he wente forth fro effeci/ & he cam  
 doun to cesarie; & he 3ede vp & gre-  
 ette the chirche & cam doun to an-  
 tioche/ & whanne he hadde dwellid  
 there sumwhat of tyme; he wente  
 forth walkinge by rewe thurȝ the  
 cuntrey of galathie . & frigie . &  
 confermyd alle the disciplis/ but  
 a iew appollo bi name aman of  
 alisaundre of kynde a man eloquent  
 cam to effecie; & he was myȝty in  
 scripturis/ this man was tauȝt the  
 weye of the lord; & was feruent  
 in spirit & spak/ & tauȝte diligent-  
 ly tho thingis that weren of ihesu; & knew  
 oonly the baptyem of Iohn/ & this  
 man bigan to do tristily in the syna-  
 goge/ whom whanne priscille & aquyla  
 herden; thei tooken him & more diligent-  
 ly expowneden to him the weye of

the lord/ & whanne he wolde go to a-  
 caye; britheren exitiden & wroten  
 to the disciplis . that thei schulden ressey-  
 ue him/ which whanne he cam; 3af  
 moche to hem that bileueden/ for he  
 greetly ouercam iewis; & schewi-  
 de openly by scripturis that ihesu is crist/  
 And it bifelle //c. xix.//  
 whanne apollo was at co-  
 rinthe; that poul whanne he had-  
 de go the hi3er' coostis he cam to  
 effecie . & foond summe of disciplis .  
 & he seide to hem/ whethir 3e that bilu-  
 uen han resseyued the hooly gost?  
 & thei seiden to him/ but nethir we han  
 herd; if the hooly gost is/ & he sei-  
 de/ therfore in what thing ben 3e bap-  
 tised/ & thei seiden/ in the bapty m of  
 Iohn/ and poul seide/ Iohn bap-  
 tise the peple in bapty m of pe-  
 naunce . & tau3te that thei schulden  
 bileue in him that was to comynge aftir  
 him; that is in ihesu/ whanne thei herden  
 thes thingis; thei weren baptised in  
 the name of the lord ihesu/ & whanne  
 poul hadde leid on hem his hondis .  
 the hooly gost cam in hem; & thei spa-  
 ken with langagis & profecieden/ and  
 alle weren al mest twelue men/ &  
 he 3ede into the synagoge & spak  
 with trist thre monethis disputin-  
 ge . & tretinge of the kingdom of god/  
 but whanne summe weren hardid &  
 bileueden not & cursiden the weye  
 of the lord bfore the multitude; he  
 3ede away fro hem & departide the  
 disciplis/ & disputide in the scole of  
 a my3ti man ech day/ this was don  
 by tway 3eeris/ so alle that dwelliden  
 in asie herden the word of the lord . ie-  
 wis & hethen men/ & god dide vertues  
 not smale bi the hond of poul; so  
 that on syk men the sudaries weren

born fro his bodie/ and syknessis  
 departiden fro hem; & wickid spiri-  
 tis wenten out/ but also summe  
 of the iewis exorsistis ʒeden aboute  
 & asayeden to clepe the name of the lord  
 ihesu crist on hem that hadden yuel spi-  
 ritis & seiden/ I coniure ʒou bi ihesu  
 whom poul prechith/ & there weren  
 seuene sones of a Iew stene a prince  
 of prestis; that diden this thing/ but the  
 yuel spirit answeride; & seide to  
 hem/ I knowe ihesu & I knowe poul;  
 but who ben ʒe? & the man in which  
 was the worste deuel . lippide on hem .  
 & hadde victorie of bothe & was strong  
 aʒens hem; that thei nakid & woundid fled-  
 den away fro that hous/ & this thing  
 was maad knowun to alle iewis &  
 to hethen men; that dwellen at effeci/  
 and drede fel down on hem alle; & thei  
 magnyfieden the name of the lord  
 ihesu/ & many men bileueden & camen  
 knowlechinge & tellinge her deedis/  
 and many of hem that suweden  
 curious thingis; brouʒten to gidre  
 bookis & brennedem hem bfore alle  
 men/ & whanne the prisis of tho weren  
 acountyd; thei founden money of  
 fyfty thousand penis/ so strongly  
 the word of god wexide & was con-  
 fermyd/ and whanne thes thingis weren  
 fillid; poul proposide in spirit . aftir  
 that macedonye was passid & acaye  
 to go to ierusalem & seide/ for aftir that  
 I schal be ther'; it bihoueth me also  
 to se rome/ & he sente into mace-  
 donye tweyn men that mynystriden  
 to hym tymothe & eraste; & he dwel-  
 lide for a tyme in asye/ & agreet trou-  
 blyng was maad in that daye; of  
 the weye of the lord/ for aman deme-  
 trie by name a worcher' in siluer  
 makide siluerne housis to dyane

& 3af to crafty men moche wynnyng/  
which he clepide to gidre hem that we-  
ren suche maner werkmen; & seide/  
men 3e witen; that of this craft wyn-  
nyng is to vs/ & 3e seen & heeren  
that this poul councelith & turneth  
away moche peple not oonly of  
effesie . but almost of al asye . & seith/  
that thei ben not goddis that ben maad  
with hondis/ & not oonly this part  
schal be in perel to us to come in  
to reproof; but also the temple of  
the greet dyan schal be accountid into  
nou3t/ 3he & the maieste of hir  
schal bigynne to be distried; whom  
al asye & the world worschipith/  
whanne thes thingis weren herd; thei  
weren fillid with ire & cryeden & sei-  
den/ greet is the dyan of effecians;  
& the citee was fillid with confuci-  
oun/ & thei maden an asaut with oon  
wille into the teaatre & tooken gay-  
us & aristark men of macedonye  
felaws of poul/ & whanne poul wolde  
haue entrid into the peple the disci-  
plis suffriden not/ & also summe of  
the princes of asie that weren his fren-  
dis; senten to him & preieden that he sch-  
ulde not 3yue him silf into the tea-  
tre/ & othere men cryden othir thing/ for  
the chirche was confusid; & many  
wisten not for what cause thei we-  
ren come to gidre/ but of the peple  
thei drowen away oon alisaundre whi-  
le iewis puttiden him forth/ & alisaundre  
axide with his hond cilence; & wolde  
3elde a resoun to the peple/ and as  
thei knewen that he was a iew; oo  
vois of alle men was maad criyn-  
ge as by tweyne ouris/ greet  
dyan of effecians/ & whanne the scri-  
be hadd ceessid the peple; he seide/  
men of effecie what man is he that

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knowith not that the citee of effesians  
 is the worschiper of greet dyan &  
 of the child of Iubiter/ therfore whanne  
 it may not be aʒenseid to thes thin-  
 gis; it bihoueth ʒou to be ceessid &  
 to do no thing folily/ for ʒe han brouʒ  
 thes men nethir sacrilegeris . nethir  
 blasfemyng ʒour' goodnesse/ that if  
 demetrie & the werkmen that ben with  
 him . han cause aʒens ony man . ther ben  
 courtis of domes & Iugis; accuse  
 thei ech othir/ if ʒe seken ouʒt of  
 ony othir thing; it may be asoylid in  
 the lawful chirche/ forwhy we ben  
 in perel to be repreuyd of this  
 dayes dissencioun; sithen no man is  
 gilty of whom we mowen ʒelde re-  
 soun of this rennyng to gidre/ & whan-  
 ne he hadde seid this thing he leet the  
 peple go //c. xx.//

And aftir the noise ceeside;  
 poul clepide the disciplis &  
 monestide hem . & seide farwel/ & he  
 wente forth to go into macedonye/  
 & whanne he hadde walkid bi the coos-  
 tis & hadde monestid hem by many  
 wordis . he cam to greece/ wher'  
 whanne he hadde be thre monethis  
 the iewis leyden aspies for him that  
 was to sayle into sirie/ & he had-  
 de counceil to turne aʒen by mace-  
 donye/ and sosipater of pirry bo-  
 roence folewide him of thesolonycen-  
 cis astirak & secundus & gayus der-  
 beus & tymothe/ & asians . titicus  
 & trofymus/ thes for thei wenten bi-  
 fore; abooden us at troade/ for we  
 schippiden aftir the dayes of therf loo-  
 ues fro filippis & camen to hem at  
 troade in fyue dayes; where we  
 dwelten seuene dayes/ & in the fir-  
 ste day of the woke whanne we ca-  
 men to breke breed; poul disputide

with hem & schulde go forth in the  
 morwe/ & he drouȝ along the ser-  
 moun til into mydnyȝt/ & many  
 laumpis weren in the soler; wher'  
 we weren gedrid to gidre/ & aȝong  
 man euticus bi name; saat on the  
 wyndowe/ whanne he was fallun  
 into an heuy sleep . while poul dis-  
 putide longe . al slepyng he fel  
 down fro the thrid stage/ & he was  
 takun vp; & was brouȝt deed/ to  
 whom whanne poul cam down; he  
 lay on him & biclippide & seide/ nyle  
 ȝe be troublid/ for his soule is in him/  
 & he wente vp & brak breed & eet/  
 and spak ynowȝ vnto the day . &  
 so he wente forth/ & thei brouȝten  
 the child alyue; & thei weren coumfor-  
 tid greetly/ and we wenten vp in  
 to a schip; & schippiden into asson .  
 to take poul fro thennis/ for so he  
 hadde disposid to make iurney  
 by lond/ & whanne he foond us in  
 asson; we tooken him & camen to mu-  
 tilene/ & fro thennis we schippeden  
 in the day suwyng; & we camen  
 aȝenus chyum/ and anothir day we ha-  
 ueden at samum; & in the day suyn-  
 ge we camen to mylete/ & poul pro-  
 poside to schippe ouer to effesi; lest  
 ony taryng wer' maad to him in  
 asye/ for he hiȝede . if it wer' pos-  
 sible to him; that he schulde be in the day  
 of pentecoste at ierusalem/ fro myle-  
 te he sente to effesi; & clepide the  
 grettteste men of birthe of the ch-  
 irche/ & whanne thei camen to him & we-  
 ren to gidre; he seide to hem/ ȝe witen  
 fro the firste day in which I cam  
 into asye; how with ȝou by ech  
 tyme I was seruyng to the lord  
 with al mekenesse & myldenesse  
 & teeris & temptaciouns that felden

to me . of aspiyngis of iewis/ how  
 I withdrouȝ not of profitable thin-  
 gis to ȝou; that I tēlde not to ȝou &  
 tauȝte ȝou openly & by housis/ &  
 I witnesside to iewis & to hethen  
 men penaunce into god; & feith in  
 to our' lord ihesu crist/ and now lo  
 I am boundun in spirit & go into  
 ierusalem/ & I knowe not what thin-  
 gis schulen come to me in it; but  
 that the hooly gost bi alle citees wit-  
 nessith to me . & seith/ that boondis &  
 tribulaciouns at ierusalem abiden me/  
 but I drede no thing of these . nethir  
 I make my lyf preciouser' than my  
 silf/ so that I ende my cours & the  
 mynisterie of the word . which  
 I resseyuede of the lord ihesu; to wit-  
 nesse the gospel of the grace of god/  
 and now lo I woot that ȝe schulen  
 no more se my face . alle ȝe by wh-  
 ich I passide prechinge the kingdom  
 of god/ wherfore I witness to ȝou  
 this day; that I am clene of the blo-  
 od of alle men/ for I fleiȝ not away  
 that I tēlde not to ȝou al the counceil  
 of god/ take ȝe tent to ȝou & to al  
 the floc in which the hooly goost hath  
 sett ȝou bischops to reule the chir-  
 che of god; which he purchaside  
 with his blood/ I woot that aftir my  
 departyng raueynynge wolues  
 schullen entre into ȝou . & spare not  
 the floc/ & men spekinge schrewid  
 thingis . schulen ryse of ȝou silf; that  
 thei leden away disciplis aftir hem/  
 for which thing wake ȝe holdinge  
 in mynde; that bi thre ȝeer . nyȝt & day  
 I ceesside not with teeris mones-  
 tinge ech of ȝou/ & now I bitake  
 ȝou to god . & to the word of his  
 grace; that is myȝti to edifie & ȝyue  
 eritage in alle that ben maad hoo-



ly/ and of *no* man I couetide siluer  
 & gold ethir cloth as 3ou silf witen/  
 for to tho thingis that weren nedeful to  
 me & to these that ben with me; thes  
 hondis mynistriden/ alle thes thin-  
 gis I schewide to 3ou; for so it bi-  
 houeth men trauelinge to ressey-  
 ue syk men/ & to haue mynde of  
 the word of the lord ihesu; for he sei-  
 de/ it is more blissful to 3yue than  
 to resseyue/ & whanne he hadde seid  
 thes thingis; he knelide & he preiede  
 with alle hem/ and greet weping  
 of alle men was maad/ & thei fel-  
 den on the necke of poul; & kisse-  
 den him/ and sorwiden moost in the  
 word that he seide; for thei schulen  
 no more se his face/ & thei ledden  
 hym to the schippe //c. xxi.//  
 And whanne it was don that  
 we schulden saile & weren  
 passid away fro hem; with streijt  
 cours we camen to choum . & the day  
 suyng to rodís . & fro thennis to  
 patiram . & fro thennis to myram/  
 and whanne we founden a schip pas-  
 singe ouer to ffenyce we wenten  
 vp into it; & sailede forth/ and  
 whanne we apperiden to Cypre;  
 we leften it at the lefthalf & say-  
 leden into ffirye & camen to Tyre/  
 for ther' the schip schulde be vnch-  
 argid/ and whanne we founden disci-  
 plis; we dwelliden ther' seuene day-  
 es/ whiche seiden bi spirit to po-  
 ul; that he schulde not go vp to ier-  
 usalem/ and whanne the dayes we-  
 ren fillid; we 3eden forth/ & alle men  
 with wyues & children ledden forth  
 vs withoute the citee/ & we kne-  
 leden in the see brynke & we prei-  
 eden/ and whanne we hadden ma-  
 ad farwel to gidre; wenten vp



into the schip/ & thei turneden aȝen  
 into her owne placis/ & whanne  
 the schip sailinge was fillid for  
 tire; we camen doun to Tolomay-  
 da/ & whanne we hadden gret wel  
 the britheren; we dwelliden o day at  
 hem/ & anothir day we ȝeden forth;  
 & camen to cesarie/ and we entri-  
 den into the hous of filip euangelist  
 that was oon of the seuene; & dwelliden  
 at him & to him weren four' douȝtirs  
 virgyns that profecieden/ & whanne we  
 dwelliden there by sumdayes; apro-  
 fete agabus by name cam ouer  
 fro Iudee/ this whanne he cam to us;  
 took the girdil of poul . & boond to  
 gidre his feet & hoȳdis & seide/ the  
 hooly gost seith these thingis/ thus iewis  
 schulen bynde in ierusalem the man whos  
 is this girdil; & thei schulen bitake  
 into hethene mennis hoȳdis/ which  
 thing whanne we herden; we preiden  
 & thei that weren of that place that he  
 schulden not go vp to ierusalem/ than-  
 ne poul answeride; & seide/ what  
 doen ȝe wepinge & tormentinge myn  
 herte? for I am redy not oonly  
 to be boundun; but also to die in ierusalem  
 for the name of the lord ihesu/ & whan-  
 ne we myȝten not councele him; we  
 weren stille & seiden/ the wille of the  
 lord be don/ & aftir thes dayes we  
 weren maad redy & wenten vp to  
 ierusalem/ & summe of the disciplis ca-  
 men with us fro cesarie; & ledden  
 with hem aman Iason of Cipre an  
 eld disciple at whom we schulden  
 be herborid/ & whanne we camen to  
 ierusalem; britheren resseyueden vs wil-  
 fully/ & in the day suyngre poul en-  
 tride with us to Iames; & alle tho el-  
 dre men weren gedrid/ whiche whan-  
 ne he hadde grett; he tælde bi alle

thingis . what god hadde don in hethen  
 men bi the mynisterie of him/ & whan-  
 ne thei herden; thei magnyfiden god  
 & seiden to him/ brothir thou seest how  
 many thousandis ben in Iewis .  
 that han bileued to god; & alle ben lo-  
 ueris of the lawe? & thei herden of  
 thee . that thou techist departyng fro mo-  
 yses . of thilke iewis that ben by hethen  
 men . that seyen/ that thei owen not to  
 circumcide her sones; nethir owen to  
 entre bi custom/ thefore what is? it  
 bihoueth that the multitude come to gi-  
 dre/ for thei schulen heer' that thou art  
 come/ therfore do thou this thing; that  
 we seyen to thee/ ther ben to us fou-  
 re . that hauen avow on hem/  
 take thou thes men; & halewe thee with  
 hem/ honge on hem that thei schaue her  
 heedis/ & that alle men wite; that the thingis  
 that thei herden of thee ben fals/ but that  
 thou walkist & thi silf kepist the  
 lawe/ but of these that bileueden of  
 hethen men . we witen demynge; that  
 thei abstene hem fro thing offrid  
 to ydols & fro blood & also fro stran-  
 glid thingis & fro fornicacioun/ thanne  
 poul took the men & into the day  
 suyng he was purified with hem;  
 & entride into the temple/ & schewi-  
 de the filling of dayes of purifyng;  
 til the offering was offrid for ech  
 of hem/ and whanne seuene dayes we-  
 ren eendid; the iewis that weren of a-  
 sye . whanne thei siȝen him in the tem-  
 ple . stiriden al the peple . & leyden  
 hoondis on him . & criden/ men of ierusalem  
 helpe ȝe vs/ this is the man that aȝenus  
 the peple & the lawe & this place te-  
 chith euerywher' alle men/more o-  
 uer & hath led hethen men into the tem-  
 ple & hath defoulid this hooly pla-  
 ce/ for thei seien trofymus of effesi

in the citee with him; whom thei gessiden  
 that poul hadde brouȝt into the tem-  
 ple/ and al the citee was moued;  
 & a rennyng to gidre of the peple  
 was maad/ & thei taken poul & dro-  
 wen him out of the temple; & anoon  
 the ȝatis weren closid/ & whanne thei  
 souȝten to sle him; it was teeld to  
 the tribune of the cumpany of kniȝ-  
 tis . that al ierusalem is confoundid/ which  
 anoon took knyȝtis & centuriens;  
 & ran to hem/ & whanne thei hadden seen  
 the tribune & the knyȝtis . thei cees-  
 siden to smyte poul/ thanne the tribune  
 cam & cauȝte him; & comaundide that  
 he wer' boundun with twey cheynes/  
 & axide who he was; & what he  
 hadde don/ but othere crieden othir thing  
 among the peple/ & whanne he myȝte  
 knowe no certeyn thing for the noy-  
 se; he comaundide him to be led into  
 the castels/ & whanne poul cam to  
 the grees . it bifel that he was born  
 of knyȝtis for strengthe of the peple/  
 for the multitude of peple sude him;  
 & cryde take him away/ & whanne po-  
 ul bigan to be lad into the castels;  
 he seide to the tribune/ wher it is  
 leefful to me; to speke ony thing to  
 thee/ & he seide/ kanst thou greek?  
 wher thou art not the egipcian . which  
 bifore thes dayes monedist a noy-  
 se; & leddist out into desert four'  
 thousand of men mensleas? & poul  
 seide to him/ for I am a Iew of tharse  
 of cilice a citeseyne which cite is  
 not vnknowun/ & I preie thee; suffr'  
 me to speke to the peple/ & whanne he  
 sufffride; poul stood in the grees . & be-  
 kenide with the hoond to the peple/ & whanne  
 a greet silence was maad; he spak in  
 ebrew tunge & seide //c. xxii.//  
 Britheren & fadris; heer' ȝe

what resoun I zelde now to 3ou/ &  
 whanne summe herden that in ebrew tun-  
 ge he spak to hem; thei 3auen the  
 more silence/ & he seide/ I am  
 aman a Iew born at tharse of ci-  
 lice norischid & in this citee bisy-  
 dis the feet of gamaliel tau3t bi  
 the treuthe of fadris lawe a louy-  
 er' of the lawe; as also 3e alle ben  
 today/ and I pursuwede this weie  
 til to the deeth; byndinge & bitakin-  
 ge into holdis men & wymmen/ as  
 the prince of prestis 3eldith witnes-  
 sing to me . & alle the gretteste of  
 birth of whom also I took pistlis  
 to britheren; & wente to damask/  
 to bringe fro thennys men boundun in  
 to ierusalem; that thei schulden be peyned/  
 & it was don whyle I 3ede I nei3-  
 ede to damask; at mydday suden-  
 ly fro heuene a greet plente of  
 lizt schoon aboute me; & I felde  
 doun to the erthe; & herde avois fro  
 heuene seyinge to me/ saul saul  
 what pursuwest thou me? it is  
 hard to thee to keke a3ens the pric-  
 ke/ & I answeride/ who art thou lord/  
 & he seide to me/ I am ihesu of na-  
 zareth; whom thou pursuwest/ & thei  
 that weren with me; si3en but the  
 lizt/ but thei herden not the vois  
 of him; that spak with me & I seide/  
 lord what schal I do/ & the lord sei-  
 de to me/ ryse thou & go to dama-  
 sk; & ther' it schal be seid to thee  
 of alle thingis whiche it bihoueth  
 thee to do/ & whanne I si3 not for  
 the clerete of that lizt; I was  
 led bi the hoond of felowis & I  
 cam to damask/ & aman ananye  
 that bi the lawe hadde witnessing  
 of alle Iewis dwellinge in damask;  
 cam to me & stood ny3 . & seide

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to me/ saul brothir bihold/ & I in the same  
 our biheeld into him/ & he seide/ god of oure fa-  
 dris hath bifore ordeyned thee; that thou schuldist kno-  
 we the will' of him/ & schuldist se the ríztful  
 man; & heer' the vois of his mouth/ for thou sch-  
 alt be his wítnesse to alle men of tho thingis  
 that thou hast seyn & herd/ & now what dwellist thou?  
 ryse vp & be baptisid & waische away  
 thi synnes by the name of hym cle-  
 pid to help/ and it was don to  
 to me as I turnede aȝen into ierusalem  
 & preiede in the temple; that I was maad in  
 rauysching of soule/ & I syȝ him sei-  
 ynge to me/ hiȝe thou & go out fas-  
 te of ierusalem; for thei schulen not res-  
 seyue thi witnessing of me/ & I  
 seide lord thei wíten that I was clo-  
 singe to gidre into prisoun . & betinge  
 bi synagogis; hem that bileueden  
 into thee/ & whanne the blood of ste-  
 uene thi wítnesse was sched out;  
 I stood nyȝ & consentide & kepte  
 the clothis of men that slowen him/ &  
 he seide to me/ go thou for I schal  
 sende thee fer to naciouns/ & thei  
 herden hym til this word; & thei reise-  
 den her vois & seiden/ take away  
 fro *the* erthe such amaner man/ for  
 it is not leefful; that he lyue/  
 & whanne thei criden & kesten away  
 her clothis . & threwe dust into  
 the eir; the tribune comaundide him  
 to be led into castels . & to be betun  
 with scourgis . & to be turmentid;  
 that he wiste for what cause thei  
 criden so to him/ and whanne thei had-  
 den boundun him with cordis; poul  
 seide to a centurien stondinge nyȝ  
 to him/ whethir it is leefful to ȝou  
 to scourge a romayn & vndamp-  
 ned? & whanne this thing was herd;  
 the centurie wente to the tribune  
 & telde to him & seide/ what art thou

to doynge? for this man is a ci-  
 teseyn of rome/ & the tribune  
 cam nyȝ; & seide to him/ seie thou  
 to me wher thou art a romayn?  
 & he seide/ ȝhe/ & the tribune an-  
 sweride/ I with moche summe gat  
 this fredom/ & poul seide/ & was  
 born a citeseyn of rome/ therfor  
 anoon thei that schulden haue tur-  
 mentid him; departiden away from him/  
 & the tribune dredde . aftir that he  
 wiste that he was a citeseyn of ro-  
 me; & for he hadde boundun him/ but  
 in the day suyng . he wolde wi-  
 te more diligently for what cause  
 he were accusid of the iewis . &  
 vnboond him/ & comaundide preestis  
 & al the counceil; to come to gidir/  
 and he brouȝte forth poul & sette  
 him among hem //c. xxiii.//  
 And poul biheeld into the  
 counceil; & seide/ britheren . I  
 with al good conscience haue  
 lyued bifore god; til into this day/  
 and ananye prince of prestis; co-  
 maundide to men that stooden nyȝ  
 him that thei schulden smyte his mo-  
 uth/ thanne poul seide to him/ thou whi-  
 tid wal god smyte thee/ thou sittist  
 & demest me bi the lawe; & aȝens  
 the lawe thou comaundist me to  
 be smytun/ & thei that stooden nyȝ; seiden/  
 cursist thou the hiȝeste preest of god?  
 & poul seide/ britheren I wiste not;  
 that he is prince of prestis/ for it is  
 writun/ thou schalt not curse the prin-  
 ce of thi peple/ but poul wiste that  
 oo party was of saduces & theto-  
 thir of farisees; & he cryede in the coun-  
 ceil/ britheren I am a farise . the so-  
 ne of farisees; I am demed of  
 the hope & of aȝenrysing of deed  
 men/ & whanne he hadde seid this thing;

dissencioun was maad bitwixe the  
 farisees & the saducees & the multi-  
 tude was departid/ for saduceis  
 seien that no rysing aȝen of deed men  
 is . nethir aungel nethir spirit/ but  
 farisees knowlechin euereythir/ &  
 a greet cry was maad; & summe  
 of farisees risen vp . & souȝten  
 seyinge/ we fynden no thing of y-  
 uel in this man/ what if a spirit  
 ethir an aungel spak to him? & whan-  
 ne greet dissencioun was maad;  
 the tribune dredde lest poul schul-  
 de be to drawne of hem/ & he comaun-  
 dide knyȝtis to go down; & to ta-  
 ke him fro the myddel of hem . & to le-  
 de him into castels/ & in the nyȝt su-  
 ynge; the lord stood nyȝ to hym  
 & seide/ be thou stidefast/ for as thou  
 hast witnessid of me in ierusalem;  
 so it bihoueth thee to witnesse  
 also at rome/ & whanne the day was  
 come; summe of the iewis gadriden  
 hem . & maden avow & seiden/ that thei sch-  
 ulden nethir ete ne drynke; til thei  
 slowen poul/ and ther weren mo  
 than fourty men that maaden this swe-  
 ryng to gidre/ & thei wenten to  
 the princes of prestis & eldre men  
 & seiden/ with deuocioun we han a-  
 vowid that we schulen not taaste o-  
 ny thing; til we sleen poul/ now  
 therfore make ȝe knowun to the tri-  
 bune with the counceil; that he bringe  
 him forth to ȝou as if ȝe schulden  
 knowe sum thing more certeynli of  
 him/ & we ben redy to sle him; by  
 fore that he come/ & whanne the sone  
 of poulis sistir hadde herd the  
 aspies; he cam & entride into the  
 castels & teelde to poul/ & poul  
 clepide to him oon of the centuriens  
 & seide/ lede this ȝong man to the



tribune; for he hath sum thing to sche-  
 we to him/ and he took him & ledde  
 to the tribune; & seide/ poul that is  
 boundun preiede me; to lede to thee  
 this 3ong man . that hath summe thin-  
 gis to speke to thee/ & the tribune  
 took his hoond; & wente with him  
 a sydishalf & axide him/ what thing  
 is it that thou hast to schewe to me?  
 & he seide/ the Iewis ben acordid  
 to preie thee . that to morwe thou bryn-  
 ge forth poul into the counceil; as  
 if thei schulden enquer' sum thing more  
 certeynly of hym/ but bileue thou  
 not to hem/ for mo than fourty men  
 of hem asprien him; whiche han a-  
 vowid that thei schulen not ete nethir  
 drynke . til thei sleen him/ & now thei  
 ben redy abydinge thi beheeste/  
 therfore the tribune lefte the 3ong  
 man; & comaundide that he schulde spe-  
 ke to no man . that he hadde maad  
 thes thingis knowun to him/ \* he clepi-  
 de to gidre twey centuriens; &  
 he seide to hem/ make 3e redy twey  
 hundrid kny3tis; that thei go to cesa-  
 rie/ & hors men seuenty & sper men  
 twey hundrid; fro the thridde our  
 of ny3t/ & make 3e redy an hors  
 for poul to ryde on to lede him saaf  
 to ffelix the president/ for the tribu-  
 ne dredde lest the Iewis wolden  
 take him bi the weye & sle him; & af-  
 tirward he my3te be chalengid as  
 he hadde take money/ & wroot him  
 a pistle; conteynyng thes thingis/  
 Claudius lisias to the beste felix  
 president; heelthe/ this man that was  
 take of the Iewis & bigan to be  
 slayn; I cam vpon hem with myn  
 oost & deliuerede him fro hem whanne I  
 knew that he was a romayn/ & I wol-  
 de wite the cause . which thei put-



\* &

tiden aȝens him; & I ledde him to the  
 conseil of hem/ & I fond that he was  
 accusid of questiouns of her lawe/  
 but he hadde no cryme worthi the  
 deeth ethir boondis/ & whanne it was  
 teeld me of the asspies that thei aray-  
 den for hym; I sente him to thee/ & I  
 warnede also the accuseris; that  
 thei seye at thee/ fare wel/ and so  
 the knyȝtis as thei weren comaun-  
 did taken poul; & ledden him by nyȝt  
 into antipatriden/ & in the day suyn-  
 ge whanne the hors men weren left that  
 schulden go with him; thei turneden  
 aȝen to the castels/ & whanne thei ca-  
 men to cesarie . thei taken the  
 pistle to the president . & thei setten  
 also poul bifore him/ & whanne he had-  
 de rad & axide of what prouynce  
 he was . & knew that he was of cili-  
 cie; I schal heer' thee he seyde . whan-  
 ne thin accuseris comen/ & he comaun-  
 dide him to be kept in the moot halle  
 of eroude //c. xxiiii.//

And aftir fyue dayes . a-  
 nany prince of prestis cam  
 down with summe eldre men . & Ter-  
 culle a fair speker; whiche wen-  
 ten to the president aȝens poul/ &  
 whanne poul was somenyd; tercul-  
 le bigan to accuse him & seide/ whan-  
 ne in moche pees we doen by  
 thee . & many thingis ben amendid  
 by thi wysdom; euermore & euery  
 wher' thou best felix we han res-  
 seyued with al doying of thankings/  
 but lest I tarie the lenger'; I  
 preye thee schortly . heere us for  
 thi mekenesse/ we han foundun this  
 wickid man stiringe dissencioun to  
 alle iewis in al the world; & auc-  
 tour of dissencioun of the secte of  
 nazarens/ & he also enforside to

defoule the temple/ whom also we  
 taken & wolden deme aftir oure  
 lawe/ but licias the tribune cam  
 with greet strengthe aboue; & de-  
 liuerede him fro our' hondis & comaun-  
 dide his accuseris; to come to thee/  
 of whom thou demynge maist kno-  
 we of alle thes thingis; of whiche we  
 accusen him/ & Iewis putten to & sei-  
 den; that thes thingis hadden hem so/ & po-  
 ul answeride; whanne the president  
 grauntide hym to seye/ of many  
 3eeris I knowe thee that thou art do-  
 mesman to this folk; & I schal do  
 ynow3 for me with good resoun/ for  
 thou maist knowe . for to me ben  
 not more than twelue dayes; si-  
 then I cam vp to worschipe in ie-  
 rusalem/ & nethir in the temple thei founden  
 me disputinge with ony man nethir  
 makeinge concours of peple nethir  
 in synagogis nethir in citee nethir  
 thei moun preue to thee of the whi-  
 che thingis thei now accusen me/  
 but I knowleche to thee this thing;  
 that aftir the secte which thei seyn  
 eresie; so I serue to god the fadir/  
 & I bileue to alle thingis that ben wri-  
 tun in the lawe & profetis/ & I haue  
 hope in god; whiche also thei hem  
 silf abiden the a3enrysing to co-  
 mynge of iust men & wickid/ in this  
 thing I studie with oute hirtyng .  
 to haue conscience to god & to men  
 euermore/ but aftir many 3eeris  
 I cam to do almes deedis to my  
 folk & offringis & auowis; in which  
 thei founden me purified in the tem-  
 ple . not with cumpany nethir with  
 noyse/ & thei cau3ten me & \* cryden  
 & seiden/ take away our' enemy/ &  
 summe Iewis of asie whiche it  
 bihofte to be now present at thee .

\* thei

& accuse if thei hadden ony thing a-  
 zens me/ ethir these hem silf seie  
 if thei founden in me ony thing of  
 wickidnesse; sithen I stonde in  
 the councel/ but oonly of this vois;  
 bi which I cryede stondinge among  
 hem/ for of the a3enrysing of deed  
 men; I am demyd this day of 3ou/  
 sothely felix dilayede hem; and  
 knew moost certeynly of the  
 weye & seide/ whanne lisias the tri-  
 bune schal come down; I schal  
 heer' 3ou/ & he comaundide to a  
 centurien to kepe him & that he had-  
 de reste; nethir to forbede ony man  
 to mynystre of his owne thingis  
 to him/ & aftir summe dayes . felix  
 cam with drussille his wyf that  
 was a Iewesse; & clepide poul &  
 herde of him the feith that is in crist ihesu/  
 & while he disputide of ri3twis-  
 nesse & chastite & of dome to co-  
 mynge; felix was maad tremblinge  
 & answeride/ that perteyneth now go;  
 but in tyme conuenable I schal  
 clepe thee/ Also he hopide; that mo-  
 ney schulde be 3ouun to him of poul/  
 for which thing he clepide hym; &  
 spak with him/ & whanne twey 3ee-  
 ris weren fillid; felix took asuc-  
 cessour porcius ffestus/ & ffelix  
 wolde 3yue grace to Iewis; & lefte  
 poul boundun //c. xxv.//  
 Therefore whanne ffestus cam  
 into the prouynce aftir the  
 thridde day; he wente vp to ieru-  
 salem fro cesarie/ & the princes  
 of preestis & the worthieste of the  
 Iewis wenten to hym a3ens poul;  
 & preiden him & axiden grace a3ens  
 him/ that he schulde comaunde him to be  
 led to ierusalem . & thei settiden aspies  
 to slee him in the weye/ but festus

answeride; that poul schulde be ke-  
 pt in cesarie/ sothely that he him silf  
 schulde procede more ausily/ ther-  
 fore he seide/ thei that in 3ou ben my3-  
 ty; come doun to gidre/ & if ony  
 cryme is in the man; accuse thei  
 him/ & he dwellide among hem *no* more  
 than ei3te ethir ten dayes; & cam  
 doun to cesarie/ & the tothir day he  
 sat for domesman; & comaundide  
 poul to be brou3t/ and whanne  
 he was brou3t forth; Iewis stoden  
 aboute hym whiche camen doun fro  
 ierusalem \* a3ens him many & greuouse  
 causis; whiche thei my3ten not  
 preue/ for poul 3eldide resoun in  
 alle thingis that nethir a3ens the lawe  
 of Iewis nethir a3ens the temple .  
 nethir a3ens the emperour I synnede  
 ony thing/ but festus wolde do  
 grace to the Iewis; & answeri-  
 de to poul . & seide/ wolt thou go up  
 to ierusalem; & ther' be demed of this  
 thingis bifore me/ & poul seide/  
 at the doom place of the Emper-  
 our I stonde; where it bihoueth  
 me to be demyd/ I haue not noy-  
 ed the Iewis; as thou knowist  
 wel/ for If I haue noyed . ethir  
 don ony thing worthi deeth; I forsa-  
 ke not to dye/ but if no thing of  
 tho is . that thei accusen me . no man  
 may 3yue me to hem; I appele to  
 the emperour/ thanne festus spak  
 with the counceil; & answeride/ to  
 the emperour thou hast appellid; to  
 the emperour thou schalt go/ & whanne sum  
 dayes weren passid; Agrippa  
 king & beronyce camen down to  
 cesarie to welcome festus/ &  
 whanne thei dwelliden ther' many  
 dayes; ffestus schewide to the  
 king of poul . & seyde/ a man is



\* puttinge

left boundun of felix . of which whanne  
 I was at ierusalem; princes of pres-  
 tis & the eldre men of Iewis camen  
 to me . & axiden dampnacioun aȝenus  
 hym/ to which I answeride/ that it is  
 not custom to romayns to dampne  
 ony man; bifore that he that is accusid  
 haue his accuseris present . &  
 take place of defending to putte  
 away the crymes that ben put a-  
 ȝens hym/ therfore whanne thei  
 camen to gidre hidir; with outen  
 ony dely in the day suyng . I sat  
 for domesman . & comaundide the  
 man to be brouȝt/ & whanne his accu-  
 seris stooden; thei seiden no cause of  
 whiche thingis I hadde suspicioun  
 of yuel/ but thei hadden aȝens hym  
 sum questiouns of her veyn worschi-  
 pyng; & of oon ihesu deed . whom poul  
 affermyde to lyue/ & I doutide  
 of such maner question; & seide/  
 whethir he wolde go to ierusalem . & there  
 to be demyd of these thingis/ but  
 for poul appellede that he schulde be  
 kept to the knowyng of the emperour;  
 I comaundide him to be kept . til I sen-  
 de him to the emperour/ and agrippa sei-  
 de to festus/ I my silf wolde hee-  
 re the man/ & he seide . to morwe thou  
 schalt heere him/ & on thetothir day  
 whanne agrippa & beronyce camen  
 with greet desir/ and entriden in  
 to the auditorie with tribunes &  
 the principal men of the citee; whanne  
 festus baad poul was brouȝt/  
 & ffestus seide/ king agrippa & alle  
 men that ben with vs; ȝe seen this  
 man of which al the multitude of  
 Iewis preiede me at ierusalem/ & axide  
 & criede; that he schulde lyue no lenger/  
 but I foond that he hadde don no  
 thing worthi of deeth/ & I deme to

sende him to the emperour; for he appeli-  
 de this thing/ of which man; I haue  
 not certeyn . what thing I schal  
 write to the lord/ for which thing  
 I brouȝte him to ȝou . & moost to thee  
 thou king agrippa; that whanne axing  
 is maad . I haue what I schal wri-  
 te/ for it is seyn to me withoute  
 resoun; to sende aboundun man &  
 not to signifye the cause of hym/  
 And agrippa //c. xxvi.//  
 seide to poul/ it is suffr-  
 id to thee; to speke for thi  
 silf/ thanne poul heeld forth the ho-  
 ond; & bigan to ȝelde resoun of al-  
 le thingis in whiche I am accusid  
 of the Iewis/ thou king agrippa I  
 gesse me blessid at thee; whanne I  
 schal defende me this day/ moost  
 for thou knowist alle thingis that  
 ben among Iewis; customs & ques-  
 tiouns/ for which thing I biseche;  
 heere me paciently/ for alle iewis  
 that bifore knewen me fro the bi-  
 gynnyng knowen my lyf fro ȝong-  
 the . that fro the bigynnyng was in  
 my folk in ierusalem . if thei wolen be-  
 re witnessing; that by the moost  
 certeyn secte of oure religioun .  
 I lyuede afarisee/ & now for the  
 hope of repromissioun that is maad  
 to our' fadris of god; I stonde  
 suȝet in doom . in which hope  
 oure twelue lynagis seruyng  
 nyȝt & day hopen to come/ of  
 which hope . sir kyng I am ac-  
 cusid of the Iewis/ what vnbi-  
 leefful thing is demyd at ȝou;  
 if god reisith deed men? & sotheli  
 I gesside that I ouȝte do many con-  
 trarie thingis aȝens the name of  
 ihesu nazarene/ which thing also  
 I dide in ierusalem/ and I encloside

many of seyntis in prisoun; whanne  
 I hadde take power of the princis  
 of prestis/ & whanne thei weren slayn;  
 I brouȝte the sentence/ & by alle  
 synagogis ofte I ponyschide hem;  
 & constraynede to blasfeme/ &  
 more I wax wood aȝens hem; &  
 pursuwede into alyen citees/ in  
 which the while I wente to damask  
 with power & suffryng of princis  
 of prestis; at mydday in the weye  
 I syȝ sir' kyng that fro heuene liȝt  
 schynede aboute me passinge the  
 schynyng of sunne . & aboute hem that  
 weren to gidre with me/ & whanne  
 we alle hadden falle down into the  
 erthe; I herde avois seyinge to me  
 in ebrew tunge/ saul saul what  
 pursuwest thou me? it is hard to thee;  
 to kike aȝens the pricke/ & I seide/  
 who art thou lord/ & the lord seide/ I  
 am ihesus whom thou pursuwest/ but  
 ryse vp & stond on thi feet/ for  
 why to this thing I apperide to thee;  
 that I ordeyne thee mynystr' & wit-  
 nesse of tho thingis that thou hast  
 seyn . & of tho in whoche I schal  
 schewe to thee/ & I schal deliuere  
 thee fro peplis & folkis to whiche  
 now I sende thee to opyne the  
 yȝen of hem; that thei be conuertid fro  
 derknesse to liȝt/ & fro power of  
 sathanas to god; that thei take rem-  
 myssioun of synnes & part among  
 seyntis bi feith that is in me/ wher  
 fore sir' kyng agrippa I was  
 not vnbileefful to the heuenly  
 visioun/ but I tolde to hem that ben  
 at damask first & at ierusalem &  
 by al the cuntre of Iudee & to he-  
 then men; that thei schulden do penaunce .  
 & be conuertid to god . & do worthi  
 werkis of penaunce/ for this cau-



se Iewis token me; whanne I was  
 in the temple to sle me/ but I was  
 holpun bi the help of god into this  
 day; & stonde witnessinge to les-  
 se & to more/ & I seye no thing ellis;  
 than whiche thingis the profetis &  
 moyses spaken that schulen come/  
 if crist is to suffre . if he is the  
 firste of aʒenrysing of deed men .  
 that schal schewe lizt to the peple  
 & to hethen men/ whanne he spak thes  
 thingis . & ʒeldide resoun; ffeustus sei-  
 de with greet voys/ poul thou mad-  
 dist/ many lettris turnen thee to  
 wʊodnesse/ and poul seide/ I mad-  
 de not thou beste festus; but I  
 speke out the wordis of treuthe  
 & of sobrenesse/ for also the king  
 to whom I speke stidefastly; wo-  
 ot of thes thingis/ for I deme that no  
 thing of these is hid fro him/ for nethir  
 in a corner . was ouʒt of thes thin-  
 gis don/ bileuest thou king agrip-  
 pa to profetis? I woot that thou bile-  
 uest/ & agrippa seide to poul/ in  
 lytil thing thou counclist me to be  
 maad a cristen man/ & poul sei-  
 de/ I desire anentis god bothe  
 in litil & in greet . not oonly thee .  
 but alle thes that heeren to day to  
 be maad such as I am; out takun  
 thes boondis/ and the king roos up .  
 & the president & beronyce; & thei  
 that saaten nyʒ to hem/ & whanne thei wen-  
 ten away . thei spaken to gidre &  
 seiden/ that this man hath not don ony  
 thing worthi deeth; nethir boʊndis/ & a-  
 grippa seide to ffeustus/ this man  
 myʒte be delyuerid; if he hadde  
 not appellid to the emperour/  
 Bvt as it was //c. xxvii.//  
 demyd him to schippe into  
 Italye; thei bitoken poul



with othir' keperis to a centurien  
 by name Iulius of the cumpany of  
 knyȝtis of the emperour . & we wen-  
 ten vp into the schip of adrymetis  
 & bigunnen to sayle; & weren born  
 aboute the placis of asye . while  
 aristark of macidonye tessalo-  
 nycence dwellide stille with us/  
 & in the day suwinge we camen to si-  
 don/ and Iulius tretide curteisly  
 poul; & suffride to go to frendis  
 & do his nedis/ & whanne we remoue-  
 den fro thennis; we vndirsayleden  
 to cipre . for that wyndis wern con-  
 trarie/ & we seileden in the see of  
 silicie & panfilie; & camen to listris  
 that is licie/ and ther' the centurien  
 fond a schip of alisaundre seilinge  
 into ytalie; & puttide us ouer into  
 it/ & whanne in many dayes we sai-  
 leden slowly . & vnnethe camen aȝens  
 gwydun . for the wynd lettide us;  
 we seileden to creete bisydis sal-  
 mona/ & vnnethe we seileden bisydis  
 & camen into aplace that is clepid good  
 hauene . to whom the cite tessala  
 was nyȝ/ & whanne moche tyme was  
 passid . & whanne seiling thanne was  
 not sikir . for that fasting was pas-  
 sid; poul coumfortide hem & seide to  
 hem/ men I se that seilyng bigynneth to  
 be with wrong & moche harm .  
 not oonli of charge & of the schip;  
 but also of oure lyues/ but the  
 centurien bileuede more to the go-  
 uernour . & to the lord of the schip; than  
 to these thingis that weren seid of poul/  
 & whanne the hauene was not able  
 to dwelle in wyntur; ful manye  
 ordeyneden counceil . to seile fro  
 thennis/ if on ony maner thei myȝ-  
 ten come to ffenyece; to dwelle  
 in wyntur at the hauene of cre-

te which biholdith to affrik & to cho-  
 rum . & whanne the south blew; thei ges-  
 siden hem to holde purpos/ and  
 whanne thei hadden remoued fro  
 asson; thei seileden to crete/ & not  
 aftir moche . the wynd tifynyk  
 that is clepid northeest; was aȝens  
 it/ & whanne the schip was rauy-  
 schid . & myȝte not enforse aȝens  
 the wynd . whanne the schip was  
 ȝouun to the blowingis of the wynd/  
 we weren born with cours into  
 an yle that is clepid canda; & vnne-  
 the we myȝte gete altil boot/  
 & whanne this was takun up thei vsi-  
 den helpis; girdinge to gidre the schip  
 & dredden lest thei schulden falle in  
 to sondi places/ & whanne the ves-  
 sel was vndersett; so thei weren  
 born/ & for we weren throwen with  
 strong tempest; in the day suyn-  
 ge thei maden casting out/ & the  
 thridde day; with her hondis thei cas-  
 tiden aȝey the instrumentis of the  
 schip/ & whanne the sunne nethir the  
 sterris weren seye by many day-  
 es . & tempest not altil neȝede;  
 now al the hope of oure heelthe  
 was don away/ & whanne moche  
 fasting hadde be; thanne poul sto-  
 od in the myddil of hem & seide/ a men  
 it bihofte whanne ȝe herden me not  
 to haue take away the schip fro  
 crete; & gete this wrong & casting  
 out/ & now I counceile ȝou to be of  
 good coumfort/ for loss of no persoo-  
 ne of ȝou schal be out takun of  
 the schip/ for an aungel of god . whos  
 I am & to whom I serue; stood  
 nyȝ to me in this nyȝt & seideide/  
 poul drede thou not; it bihoueth  
 thee to stonde bifore the emperour/  
 & lo god hath ȝouun to thee . alle

that ben in the schip with thee/ for which  
 thing 3e men be 3e of good coumfort/  
 for I bileue to my god; that so it sc-  
 hal be as it is seid to me/ & it bi-  
 houeth us to come into sum yle/  
 but aftirward that in the fourten-  
 the day the nyȝt cam on vs seilin-  
 ge in the stony see; aboute myd-  
 nyȝt the schipmen supposiden sum  
 kuntre to appere to hem/ & thei cas-  
 ten doun a plommet; & founden twen-  
 ty pasis of depnesse/ & aftir ali-  
 til thei weren departid fro thennis  
 & founden fyftene pasis/ & thei dred-  
 den lest we schulde haue fallun  
 into scharp placis; & fro the laste  
 party of the schip thei senten four'  
 ankres & desireden that the day hadde  
 be come/ & whanne the schipmen  
 souȝten to fle fro the schip . whanne  
 thei hadden sent a litel boot into  
 the see vndir colour as thei schul-  
 den bigynne to strecche forth the  
 ankres fro the former' part of  
 the schip; poul seide to the centuri-  
 en & to the knyȝtis/ but thes dwel-  
 len in the schip; 3e mown not be  
 maad saaf/ thanne knyȝtis kittiden  
 away the coordis of the litil boot;  
 & suffriden it to falle away/ & whan-  
 ne the day was come . poul prei-  
 ede alle men to take mete & seide/  
 the fourtenth day this day 3e a-  
 biden & dwellen fastinge . & taken  
 no thing/ wherfore I preie ȝou to  
 take mete for ȝour' heelthe; for  
 of noon of ȝou the heer of the heed  
 schal perische/ & whanne he hadde  
 seid thes thingis; poul took breed  
 & dide thankings to god in the siȝt  
 of alle men/ & whanne he hadde bro-  
 kun; he bigan to ete/ & alle weren  
 maad of bettr' coumfort; & thei too-

ken mete/ & we weren alle men  
 in the schip; two hundrid seuenti &  
 sixe/ & thei weren fillid with mete;  
 & dischargiden the schip & castiden  
 wheete into the see/ & whanne the  
 day was come; thei knewen no  
 lond/ & thei biheelden an hauene that  
 hadde a watir banke; into whi-  
 ch thei thouȝten if thei myȝten to  
 bringe vp the schip/ & whanne thei  
 hadden take vp the ankris; thei  
 bitooken hem to the see . & slakiden  
 to gidre the ioyntouris of gouernai-  
 lis/ & with altil seil lift vp; bi blo-  
 wyng of the wynd thei wenten to  
 the bank/ & whanne we felden into a  
 place of graauel gon al aboute . with  
 the see; thei hirtliden the schip/ and  
 whanne the former' part was ficchid  
 it dwelde vnmouable; & the laste  
 part was brokun of strengthe of  
 the see/ & counceil of the knyȝtis was;  
 to sle men that weren in warde/ lest  
 ony schulde ascape; whanne he  
 hadde swymmed out/ but the centu-  
 rien wolde kepe poul; & forbeed  
 it to be don/ & he comaundide hem  
 that myȝte swymme; to go into the  
 see & scape & go out to the lond/ &  
 thei baren summe othere on boordis/  
 summe on tho thingis that weren of  
 the schip/ & so it was don; that alle  
 men ascapiden to the lond //c. xxviii.//  
 And whanne we hadden asca-  
 pid; thanne we knewen that  
 the Ile was clepid mylite-  
 ne/ & the heethen men diden to us not  
 litel curtesie/ & whanne a fyer was  
 kyndelid; thei refreschiden us al-  
 le for the reyn that cam & coold/ but  
 whanne poul hadde gederid  
 a quantite of kittingis of vy-  
 nes & leide on the fier; an

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eddir she cam forth fro the heete &  
 took him bi the hond/ & whanne the he-  
 then men of the yle syȝen the beest  
 hangynge in his hond; thei seiden  
 to gidre/ for this man is amanquel-  
 lere/ & whanne he scapide fro the  
 see; goddis veniaunce suffrith him  
 not to lyue in erthe/ but he schook  
 away the beest into the fier; &  
 hadde noon harm/ & thei gessiden  
 that he schulde be turned into swel-  
 lyng; & falle doun sudenly & dye/  
 but whanne thei abiden longe & syȝ-  
 en that no thing of yuel was don in  
 him; thei turneden hem to gidre & sei-  
 den that he was god/ & in tho placis  
 weren maneris of the prince of  
 the yle . puplius bi name; which  
 resseyued vs bi thre dayes benyn-  
 gnely & foond vs/ & it bifel that the  
 fadir of puplius lay trauelid  
 with feueris and bloody flux/ to  
 whom poul entride . & whanne he  
 hadde preied & leid his hondis on  
 him; he heelide him/ & whanne this thing  
 was don . alle that in the yle hadden  
 syknessis; camen & weren heelid/  
 whiche also onouriden us with ma-  
 ny worschipis; & puttiden what  
 thingis weren necessarie to us whan-  
 ne we schippiden/ & aftir thre mo-  
 nethis we schippiden in a schip of  
 alisaundre . that hadde wyntrid in  
 the yle . to which was an excellent  
 signe of castorus/ & while we ca-  
 men to siracusan; we dwelliden  
 ther' thre dayes/ fro thennis we sei-  
 leden aboute; & camen to regyium/  
 & aftir o day while the south blew;  
 in the secunde day we camen to pu-  
 teolos/ wher' whanne we founden  
 britheren; we weren preyed to dw-  
 elle ther' anentis hem . seuene da-

es/ & so we camen to rome/ and  
 fro thennis whanne britheren hadden  
 herd; thei camen to us to the chepin-  
 ge of appius . & to the thre tauernes/  
 & whanne poul hadde seyn hem; he  
 dide thankis to god & took tr-  
 ist/ & whanne we camen to rome;  
 it was suffrid to poul to dwelle  
 bi him silf . with a knyȝt kepinge  
 him/ & aftir the thridde day he cle-  
 pide to gidre the worthieste of  
 the iewis . & whanne thei camen;  
 he seide to hem/ britheren I dide no-  
 thing aȝens the peple ethir custom  
 of fadris; & I was boundun at ie-  
 rusalem & was bitakun into the  
 hondis of romayns/ & whanne thei  
 hadden axid of me; wolden haue  
 delyuerid me . for that no cause of  
 deeth was in me/ but for iewis  
 aȝenseyden; & was constreyned  
 to appele to the emperour not as  
 hauynge ony thing to accuse my  
 peple/ therfore for this cause I prei-  
 de to se ȝou & speke to ȝou/ for . for  
 the hope of israel; I am gird abou-  
 re with *this* chayne/ & thei seiden to him/  
 nethir we han resseyued letteris  
 of thee fro Iudee; nethir ony of bri-  
 theren comynge schewide ethir spak  
 ony yuel thing of thee/ but we prei-  
 en to heer' of thee; what thingis thou  
 feelist/ for of this secte it is kno-  
 wun to us; that euerywhere me aȝen-  
 seith it/ & whanne thei hadden ordey-  
 ned a day to hym; many men  
 camen to him into the yn/ to which  
 he expownede witnessinge the  
 kingdom of god; & councelide hem  
 of ihesu . of the lawe of moyses  
 & profetis . fro the morwe til  
 to euentyd/ & summe bileueden  
 to thes thingis; that weren seid of

poul . summe bileueden not/ &  
 whanne thei weren not consentinge  
 to gidre; thei departiden . & poul sei-  
 de oo word/ for the hooly goost spak  
 wel bi Isaye the profete to our'  
 fadris; & seide/ go thou to this pe-  
 ple; & seye to hem/ with eere 3e sch-  
 ulen heere; & 3e schulen not vn-  
 dirstonde/ & 3e seyng schulen se;  
 & 3e schulen not biholde/ for the her-  
 te of this peple is greetly fattid .  
 & with eeris thei herden heuily . &  
 thei closedyn to gidre her y3en;  
 lest peraenture thei se with y3en  
 & with eeris heer' . & bi herte vn-  
 dirstonde . & be conuertid . & I hee-  
 le hem/ therfore be it knowun to 3ou .  
 that this heelthe of god . is sent  
 to hethen men; & thei schulen heer'/  
 & whanne he hadde seid thes thingis;  
 Iewis wenten out fro him . & had-  
 den moche questioun ethir musing  
 among hem silf/ and he dwellide  
 fulle twey 3eer . in his hyrid pla-  
 ce; & he resseyuede . alle that entriden  
 to him . & prechide the kingdom of god/  
 & tau3te tho thingis that ben of the lord  
 ihesu crist; with all trist withoute  
 forbedyng amen // **Here endith**  
**the dedis of apostlis; & bigynneth**  
**a prolog on cristen feith . that ben se-**  
**uene in ordre/ that is I . Iames . ii of**  
**petr' . iii of Iohn . & I . of Iude . //**  
 The ordre of the seuene epist-  
 lis whiche ben clepid cano-  
 nysid; is n ot so among the  
 greekis . that fully sauoren the feith  
 & sewen the ri3t ordre of the epist-  
 lis . as it is foundun in latyn bookis/  
 for . for as moche as petr' is the  
 firste in the ordre of apostlis; his  
 epistlis ben the firste of hem in or-  
 dre/ but as we *not* longe sithen corec-



tiden the euangelistis to the lyf of tr-  
 euthe; so we han sett thes thurȝ the  
 help of god in her owne ordre/  
 for the firste of hem is an epist-  
 le of Iames; two of petris . thre  
 of Iohnes . & oon of Iudee/ the whi-  
 che epistlis; if thei hadden be treuli  
 turned of the translaturis into  
 latyn speche . as thei weren maad  
 of the apostlis/ they schulden haue  
 maad no doute to the rederis;  
 ne the variaunce of wordis schu-  
 lde not haue impugned it silf/ Na-  
 mely in that place in the firste epis-  
 tle of Iohn; wher' we reden of the  
 oonhede of the trinite/ wher' we  
 fynden that ther hath be greet errour  
 of vntrewe translaturis; fro the  
 treuthe of the feith/ while thei setten  
 in her translaciouns . oonly the names  
 of thre thingis; that is of watir . of bl-  
 od . & of *the* spirit/ & leue<sup>th</sup> the witnes-  
 sing of the fadir; & of the sone . & of  
 the spirit/ in whiche witnessing;  
 of our' comyn bileue is moost st-  
 rengthid/ & it is preued that ther is  
 oon substaunce of godhede of the  
 fadir; & of the sone . & of the hooly  
 spirit/ But in othere epistlis how  
 moche our' translacioun dyuersith fro  
 otheris; I leue to the prudence of the  
 rederis/ but thou goddis mayde  
 Eustachium while thou enquerist bi-  
 sily of me the treuthe of scripture;  
 thou puttist out my elde to be gna-  
 we of enuyous mennis teeth/ whi-  
 che seyen that I am a peyrere of  
 hooly scripturis; but I in such  
 a werk drede not the enuye of  
 of myn enemyes/ ne I schal not  
 denyen to hem; that axen the treuthe  
 of hooly scripture //Ierom in his  
 prolog on thes epistlis & Iames seith this//



Iames the ser- //c. p.//  
 uaunt of god . & of oure  
 lord ihesu crist . to the tw-  
 elue kynredis that ben in  
 scatering abroad; heelthe/ my bri-  
 theren deme 3e al ioye; whanne 3e fal-  
 len into dyuerse temptaciouns/ witin-  
 ge that the preuyng of 3our' feith; wor-  
 chith pacience/ & pacience hath a  
 parfyt werk; that 3e be parfyt &  
 hoole & fayle in no thing/ & if ony  
 of 3ou nedith wysdom; axe he of  
 god/ which 3yueth to alle men lar-  
 gely & vpbreydith not; & it schal  
 be 3ouun to him/ but axe he in feith;  
 & doute no thing/ for he that doutith;  
 is lyk to awawe of the see . which  
 is moued & born aboute of wynd/  
 therfore gesse not the ilke man; that he  
 schal take ony thing of the lord/ a  
 man double in soule; is vnsta-  
 ble in alle his weyes/ & a meke  
 brothir; haue glorie in his enhaun-  
 sing/ & a ryche man in his lownesse/  
 for as the flour of gras he schal  
 passe/ the sunne roos vp with heete;  
 & driede the gras/ & the flour of it  
 fel down; & the fairnesse of his che-  
 r' perischide/ & so a ryche man we-  
 lewith in his weyes/blessid is the man  
 that suffrith temptacioun/ for whanne  
 he schal be preuyd; he schal ressey-  
 ue the crowne of lyf . which god  
 bihi3te to men that louen him/ no man  
 whanne he is temptid seye; that he is  
 temptid of god/ forwhi god is not  
 a temptere of yuele thingis/ for he  
 temptith of no man/ but ech man is temp-  
 tid drawun & stirid of his owne  
 coueityng/ aftirward coueityng  
 whanne it hath conseyued; bryn-  
 gith forth synne/ but synne whanne  
 it is fillid; gendrieth deeth ¶ therefore

my mooste dereworthe britheren; nyle  
 3e erre/ ech good 3ifte & ech parfyt  
 3ifte is from aboue & cometh doun  
 fro the fadir of liztis; anentis w-  
 hom is noon ouerschadowyng of re-  
 ward/ for wilfulli he bigat vs  
 bi the word of treuthe; that we be a  
 bigynnyng of his creature/ wite  
 3e my britheren moost loued/ be  
 ech man swyft to heere . but slow  
 to speke . & slow to wraththe/ for  
 the wraththe of man; worchith not  
 the ri3twysnesse of god/ for whi-  
 ch thing caste 3e awei al vnclen-  
 nesse & plente of malice; & in  
 myldenesse resseyue 3e the word  
 that is plauntid . that may saue 3our'  
 soulis/ but be 3e doeris of the w-  
 ord . & not heereris oonly; dissey-  
 uynge 3ou silf/ for if ony man is an  
 heerer of the word . & not a doer';  
 this schal be liced to aman that  
 biholdith the chere of his birthe in  
 a myroure/ for he biheeld him silf  
 & wente away; & anoon he for3at  
 which he was/ but he that bihol-  
 dith in the lawe of parfyt fredom .  
 & dwellith in it . & is not maad a for-  
 3etful heerer' . but a doer' of w-  
 erk; this schal be blessid in his de-  
 de/ & if ony man gessith him self to  
 be religious & refreyneth not  
 his tunge . but disseyueth his her-  
 te; the religioun of him is veyn/  
 a clene religioun & *an* unwemmed;  
 anentis god & the fadir is this/  
 to visite fadirles & modirles  
 children . & widowis in her tribula-  
 cioun; & to kepe him silf vndefou-  
 lid fro this world //c. ii.//  
 Mi britheren nyle 3e haue the  
 feith of our' lord ihesu crist  
 of glorie in accepcioun of persoones/

for if aman that hath a goldun ring &  
 in afair clothing cometh in 3our' cum-  
 pany & a pore man entrith in a foul  
 clothing & if 3e biholden into him that  
 is clothid with cleer clothing/ & if  
 3e seye to him sitte thou her' wel/ but  
 to the pore man 3e seyen; stonde thou  
 there ethir sitte vnder the stool of  
 my feet/ whethir 3e demen not anen-  
 tis 3ou silf; & ben maad domes-  
 men of wickid thou3tis? heer' 3e  
 my moost dereworthe britheren/  
 whethir god chees not pore men  
 in this world? ryche in feith . & ey-  
 ris of the kingdom that god bihi3te  
 to men that louen him/ but 3e han dispi-  
 sid the pore man/ whethir ryche men  
 oppressen not 3ou bi power? & thei  
 drawen 3ou to domes? whethir  
 thei blasfemen not the good name  
 that is clepid to help on 3ou? nethe-  
 les if 3e perfourmen the kingis la-  
 we . by scripturis . thou schalt lo-  
 ue thi neigebore as thi self; 3e  
 doen wel/ but if 3e taken persoo-  
 nes; 3e worchen synne . & ben repre-  
 ued of the lawe . as trespasseris/  
 & who euere kepith al the lawe . but  
 offendith in oon; he is maad gil-  
 ti of alle/ for he that seide thou schalt  
 do no leccherie; seide also thou sch-  
 alt not sle/ that if thou doist not  
 leccherie . but thou sleest; thou  
 art maad trespassour of \* fredom/  
 forwhy doom withoute mercy;  
 is to him that doith no mercy/ but  
 mercy aboue reisith dom/ my  
 britheren what schal it profite . if  
 ony man seie that he hath feith; but  
 he hath not the werkis/ whethir  
 feith schal mowe saue him? &  
 if a brothir ethir sistir be nakid .  
 & han nede of eche dayes lyflode/

\* the lawe/ thus speke 3e & thus do 3e;  
 as bigynnyng to be demyd by the  
 lawe of

and if ony of ȝou seye to him . go ȝe  
 in pees . be ȝe maad hoot & be ȝe fil-  
 lid/ but if ȝe ȝyuen not to hem tho thin-  
 gis that ben necessarie to body;  
 what schal it profite? so also feith  
 if it hath not werkis; is deed in  
 it self/ but sum man schal seye/ thou  
 hast feith; & I haue werkes/ sche-  
 we thou to me thi feith withoute wer-  
 kis; & I schal schewe to thee my  
 feith of werkis/ thou bileuest that  
 o god is; thou doist wel & deuelis  
 bileuen; & tremblen/ but wolt thou  
 wite thou veyn man; that feith with  
 oute werkis is yuel? whethir  
 Abraham oure fadir was not  
 iustified of werkis; offringe  
 Isaac his sone on the auter? ther-  
 fore thou seest that feith wrouȝte with  
 his werkis; & his feith was fil-  
 lid of werkis/ & the scripture  
 was fillid; seiynge/ Abraham  
 bileuede to god; & it was arettid  
 to him to riȝtwysnesse . & he was  
 clepid the frend of god/ ȝe seen  
 that aman is iustified of werkis; &  
 not of feith oonly in lyk maner/  
 & whethir also raab the hoore was  
 not iustified of werkis . & res-  
 seyuede the messangeris; & sen-  
 te hem out bi anothir weye?  
 for as the body withoute spirit  
 is deed; so also feith withoute wer-  
 kis is deed //c. iii.//  
 MI britheren nyle ȝe be maad  
 many maistris; witinge  
 that ȝe taken *the* more dom/ for alle  
 we offenden in many thingis/ if  
 ony man offendith not in word; this  
 is a parfyt man/ for also he may  
 lede aboute al the body with abri-  
 dil/ for if we putten bridils in  
 to horsis mouthis . for to consente



to us; & we leden aboute al the bo-  
 dy of hem/ and lo schippis whanne thei  
 ben grete . & ben dryuun of stronge  
 wyndis; 3it thei ben born aboute  
 of alytel gouernail . wher' the  
 meuyng of the gouernour wole/ so  
 also the tunge is but a litil membre;  
 & reisith grete thingis/ lo how litil  
 fyer brenneth a ful greet wode/  
 & oure tunge is fier; the vnyuersite  
 of wickidnesse the tunge is ordey-  
 ned in our' membris which defoulith  
 al the body/ & it is enflawmed of  
 helle; & enflawmeth the wheel of  
 our' birthe/ and al the kynde of be-  
 estis & of foulis & of serpentis  
 & of othere is chastisid & tho ben maad  
 tame of mannys kynde/ but no man  
 may chastise the tunge/ for it is an  
 vnpesible yuel & ful of deedly ve-  
 nym/ in it we blessen god the fadir;  
 & in it we cursen men . that ben maad  
 to the lyknesse of god/ of the same  
 mouth passith forth blessing & cur-  
 sing/ my britheren it bihoueth not  
 that thes thingis be don so/ whethir a wel-  
 le of the same hole bringith forth swe-  
 te & salt watir/ my britheren whe-  
 thir a fyge tre may make gra-  
 pis . ethir a vyne fygis? So nethir  
 salt watir may make swete  
 watir/ who is wyis & tau3te a  
 mong 3ou? schewe he of good  
 lyuyng his worching in myldenes-  
 se of his wyldom/ that if 3e han bit-  
 tir enuye & stryuyngis ben in 3oure  
 hertis; nyle 3e haue glorie & be-  
 lyeris a3ens the treuthe/ for this  
 wysdom is not fro aboue comyn-  
 ge down . but ertheli & beestly & fend-  
 ly/ for wher' is enuye & stryf; there  
 is vnstidefastnesse . & al schrewid  
 werk/ but wysdom that is fro abo-

ue . first it is chast . aftirward pesible .  
 mylde . able to be councelid . consentin-  
 ge to goode thingis . ful of mercy . &  
 of goode fruytis . demynge withou-  
 te feynyng/ & the fruytis of riȝtwis-  
 nesse is sowun in pees; to men that  
 maken pees //c. iiii.//

Wherof ben batels & cheestis  
 a mong ȝou? whethir not of  
 ȝour' couetises; that fiȝten in ȝoure  
 membris? ȝe coueiten & ȝe han not/  
 ȝe sleen & ȝe han enuye; & ȝe moun  
 not gete/ ȝe chiden & maken batel;  
 & ȝe han not for ȝe axen not/ ȝe  
 axen yuele; as ȝe schewen open-  
 ly in ȝour' couetysis/ auowtreris  
 witen not ȝe . that the frenschip of this  
 world is enemy to god/ therfore who  
 euere wole be frend of this world;  
 is maad the enemy of god/ whethir  
 ȝe gessen that the scriptur' seith veynli?  
 the spirit that dwellith in ȝou co-  
 ueytith to enuye; but he ȝyueth  
 the more grace/ for which thing  
 he seith/ god withstondith proude  
 men; but to meke \* he ȝyueth grace/  
 therfore be ȝe suget to god/ but withston-  
 de ȝe the deuel; & he schal fle fro ȝou/  
 neiȝe ȝe to god; & he schal neiȝe to  
 ȝou/ ȝe synneris clense ȝe the hondis;  
 & ȝe double in soule purge ȝe the her-  
 tis/ be ȝe wrecchis & weyle ȝe/ ȝour'  
 leiȝyng be turned into wepyng .  
 & ioye into sorwe of herte/ be ȝe  
 mekid in the siȝt of the lord; & he  
 schal enhaunce ȝou/ my britheren  
 nyle ȝe bacbyte ech othir/ he that  
 bacbytith his brothir . ethir that demeth  
 his brothir; bacbitith the lawe . &  
 demeth the lawe/ & if thou demest  
 the lawe; thou art not a doere of the  
 lawe . but a domesman/ but oon  
 is maker' of the lawe & Iuge; that

\* men

may leese & delyuer' / & who art thou  
 that demest thi neigebore? lo now 3e  
 that seyen . to day ethir to morwe we  
 schulen go into thilke citee; & there we  
 schulen dwelle a3eer/ & we schulen  
 make marchaundise/ & we schu-  
 len make wynnyng; whiche witen  
 not what is to 3ou in the morwe/  
 for what is 3oure lyf/ as smoke  
 apperinge at alitil; & aftirward  
 it schal be wastid/ therfore that 3e seie/  
 if the lord wole . & if we lyuen;  
 we schulen do this thing ethir that  
 thing/ & now 3e maken fulout ioie  
 in 3our' pridis/ euery such ioying is  
 wickid/ therfore it is synne to hym  
 that kan do good; & doith not //c. v.//  
 Doith now 3e riche men;  
 wepith 3e 3ellinge in 3our'  
 wrecchidnesses that schulen  
 come to 3ou/ 3our' richessis ben  
 rotun; & 3oure clothis ben etun of  
 mou3tis/ 3our' gold & siluer hath  
 rustid/ & the rust of hem schal be to  
 3ou into wytnessing . & schal ete  
 3our' fleischis as fyer/ 3e han tre-  
 sourid to 3ou wraththe in the laste  
 dayes/ lo the hyre of 3our' werk  
 men . that repiden 3oure feeldis . whi-  
 ch is fraudid of 3ou; cryeth/ & the  
 cry of hem hath entrid; into the ee-  
 ris of the lord of oostis/ 3e han ete  
 on the erthe; & in 3our' leccheries  
 3e han norischid 3our' hertis/ in  
 the day of sleyng 3e brou3ten &  
 slown the iust man; & he a3en  
 stood not 3ou/ therfore britheren be  
 3e pacient til to the comyng of the  
 lord/ lo an erthe tilier . abidith pre-  
 cious fruyt of the erthe; pacient-  
 ly suffringe til he resseyue tide-  
 ful & lateful fruyt/ & be 3e paci-  
 ent & conferme 3e 3our' hertis;



for the comyng of the lord schal neiȝe/  
 britheren nyle ȝe be sorwful ech to  
 othir; that ȝe be not demyd/ lo the Iu-  
 ge stondith nyȝ bifore the ȝate ¶  
 Britheren take ȝe ensauple of y-  
 uel goyng out & of long abiding  
 & trauel & of pacience; the profe-  
 tis that spaken to ȝou in the name  
 of the lord/ lo we blessen hem that  
 suffriden/ ȝe herden the suffring  
 ethir pacience of Iob . and ȝe sy-  
 zen the ende of the lord; for the lord  
 is merciful & doynge mercy/ bi-  
 fore alle thingis my britheren nyle  
 ȝe swere . nethir by heuene nethir  
 by erthe; nethir bi what euer othir  
 ooth/ but be ȝour' word ȝhe ȝhe .  
 nay nay; that ȝe falle not vndir  
 dom/ & if ony of ȝou is sorewful;  
 preie ȝe with pacient soule . & seie  
 he a psalm/ if ony of ȝou is syk;  
 leede he yn prestis of the chirche/  
 & preye thei for him . & anoynte with  
 oyle in the name of the lord; & the  
 preier of feith schal saue the syk  
 man/ & the lord schal make him lizt/  
 & if he be yn synnes; thei schulen  
 be forȝouun to him/ therfore knowle-  
 che ȝe ech to othir ȝour' synnes .  
 & preie ȝe ech for othir; that ȝe be  
 saued/ for the contynuel preier  
 of a iust man; is moche worth/ E-  
 lie was a deedly man lyk us . &  
 in preier he preide that it schulde  
 not reyne on the erthe/ & it reyn-  
 nede not thre ȝeeris & sixe mo-  
 nethis/ & eft soone he preiede; &  
 heuene ȝaf reyn & the erthe ȝaf  
 his fruyt/ And britheren if ony of  
 ȝou errith fro treuthe . & ony con-  
 uertith him; he owith to wite/ that  
 he that makith a synner to be tur-  
 ned fro the errour of his weye;

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schal saue the soule of him fro deeth .  
 & keuerith the multitude of synnes/  
**¶ //Here endith the pistle of Iames; &  
 bigynneth the first pistle of petr'//**  
 Petre apostle //c. p.//  
 of ihesu crist . to the cho-  
 sun men to the comelingis  
 of scatering abroad . of  
 ponte of galathie . of capadosie of  
 asie & bitynye . bi the biforknowing  
 of god the fadir . in halewing of spi-  
 rit . bi obedience & sprengyng of  
 the blood of ihesu crist; grace & pees  
 be multiplied to 3ou/ blessid be god  
 & the fadir of our' lord ihesu crist;  
 which by his greete mercy bigat  
 vs a3en into lyuyng hope by the a3en-  
 rysing of ihesu crist fro deeth/ into eri-  
 tage vncorruptible . & vndefoulid  
 & that schal not fade that is kept in  
 heuenes for 3ou that in the vertue of god  
 ben kept bi the feith; into heelthe &  
 is redy to be schewid in the laste ty-  
 me/ in which 3e schulen make ioie;  
 thou3 it bihoueth now alytil . to be  
 sory in dyuers temptacioun . that the pre-  
 uying of 3our' feith be moche more  
 precious than gold . that is preuyd  
 bi fyre/ & be foundun into heriying  
 & glorie & honour; in the reuelaci-  
 oun of ihesu crist/ whom whanne 3e  
 han not seyn; 3e louen/ into whom  
 also now 3e not seyng; bileuen/  
 but 3e that bileuen schulen haue  
 ioie & gladnesse that may not be  
 teeld out/ & 3e schulen be glorified  
 & haue the ende of 3our' feith . the  
 heelthe of 3our' feith . the heelthe of  
 3oure soulis/ of which heelthe profe-  
 tis sou3ten & enserchiden; that profecieden  
 of the grace to comynge in 3ou/ & sou3-  
 ten which euer what maner tyme the  
 spirit of crist signyfiede in hem; & bi-

fore telde tho passiouns that ben in crist .  
 & the latter' glories/ to whiche it was  
 schewid . for not to hem silf . but to  
 3ou thei mynstriden tho thingis that  
 now ben teld to 3ou bi hem that prechi-  
 den to 3ou bi the hooly gost sent fro  
 heuene into whom aungels desyren  
 to biholde/ for which thing be 3e gi-  
 rd the leendis of 3our' soule . sobre  
 parfyt . & hope 3e into the ilke grace  
 that is profrid to 3ou bi the schewyng  
 of ihesu crist/ as sones of obedyence .  
 not maad lyk to the former' desy-  
 ris of 3our' vnkunnyngnesse/ but  
 lyk him that hath clepid 3ou hooly;  
 that also 3e silf be hooly in al lyuyng/  
 for it is writun/ 3e schulen be holy;  
 for I am hooly/ & if 3e inwardly clepen  
 him fadir. which demeth withouten  
 accepcioun of persoones by the werk  
 of ech man; lyue 3e in drede in the ty-  
 me of 3our' pilgrymage/ witinge  
 that not bi corruptible gold ethir  
 siluer; 3e ben bou3t a3en of 3our'  
 veyn lyuyng of fadris tradicioun;  
 but bi the precious blood as of the  
 lomb/ vndefoulid & vnspottid crist  
 ihesu/ that was knowun bfore the ma-  
 king of the world; but he is sche-  
 wid in the laste tymes for 3ou  
 that by him ben feithful in god/ that rei-  
 side hym fro deeth . & 3af to him euer-  
 lastinge glorie; that 3our' feith & ho-  
 pe were in god/ & make 3e chast  
 3our' soulis in obedience of cha-  
 rite; in loue of britherhod . of sym-  
 ple herte loue 3e to gidre more  
 bisyly/ & be 3e borun a3en . not of  
 corruptible seed bi the word of  
 lyuyng god & dwellinge into with  
 outen ende/ for ech fleisch is hey;  
 & al the glorie of it is as a flour of  
 hey/ the hey driede vp; & his flour fel-  
 de doun/ but the word of the lord dwellith

withouten ende/ & this *is* the word; that is prechid  
 Therefore ¶ to ȝou //c. ii.//  
 putte ȝe away al malice  
 & al gyle & feynynge & en-  
 vies & alle bacbitingis as now  
 borun ȝonge children . resonable .  
 withoute gile . coueite ȝe mylk;  
 that in it ȝe wexe into heelte/ if  
 netheles ȝe han taastid that the lord  
 is swete/ & neize ȝe to him that is a ly-  
 unge stoon & repreuyd of men; but  
 chosun of god . & honourid/ & ȝe silf  
 as quyke stoonys be ȝe aboue bil-  
 did into spiritual housis & an hooly  
 preesthod to offre spiritual sacrifi-  
 cis acceptable to god by ihesu crist/  
 for which thing the scripture seith/  
 lo I schal sette in syon the hiȝeste  
 corner stoon chosun & precious/  
 & he that schal bileue in him; schal  
 not be confoundid/ therfore to ȝou  
 that bileuen/ but to men that bileuen  
 not; the stoon whom the bilderis  
 repreuyden . this is maad into the  
 heed of the corner/ & the stoon of  
 hirting & stoon of sclandre; to hem  
 that offenden to the word . nethir bile-  
 uen it in which thei ben sett/ but  
 ȝe ben a chosun kyn . akyndly  
 presthod . hooly folk . a peple of  
 purchasyng; that ȝe telle the ver-  
 tues of him that clepide ȝou fro  
 derknessis into his wondirful  
 lyȝt/ Whiche sum tyme weren  
 not a peple of god; but now  
 ȝe ben the peple of god/ which  
 hadden not mercy; but now ȝe  
 han mercy/ moost dere I bisech'  
 ȝou as comelyngis & pilgrymes  
 to absteine ȝou fro fleischly de-  
 siris that fiȝten aȝens the soule  
 & haue ȝe ȝour' conuersacioun good  
 among hethene men/ that in that thing that

thei bacbite of 3ou as of mysdoeris;  
 thei biholden 3ou of good werkis  
 & glorifien god in the day of visita-  
 cioun/ be 3e suget to ech creatu-  
 r' for god/ ethir to the king as to  
 him that is hizere in staat/ ethir to du-  
 kis; as to thilke that ben sent of  
 him/ to the veniaunce of mysdoe-  
 ris & to the preising of good men/  
 for so is the wille of god; that 3e do  
 wel & make the vnkunnyngnesse  
 of vnprudent men to be doumb/ as  
 fre men & not as hauynge lyuyng/  
 but as the seruauntis of god/  
 honoure 3e alle men . loue 3e brither-  
 hood . drede 3e god . honowre 3e the  
 kyng/ seruauntis be 3e sugetis  
 in al drede to lordis . not oonly to  
 goode & to mylde but also to tri-  
 uauntis for this is grace; if for con-  
 science of god . ony man suffrith  
 heuynesses & suffrith vniustly/ for  
 what grace is it; if 3e synnen &  
 ben buffatid & suffren/ but if  
 3e doen wel & suffren paciently;  
 this is grace anentis god/ for to  
 this thing 3e ben clepid/ for also crist  
 suffride for us & lefte ensauple  
 to 3ou; that 3e folwe the steppis of  
 him which dide not synne; nethir gyle  
 was foundun in his mouth/ & whanne  
 he was cursid . he curside not/ whan-  
 ne he suffride; he manaside not/  
 but he bitook him silf to him that demy-  
 de hym vniustly/ & he him silf baar  
 oure synnes in his body on a tree  
 that we be deed to synnes & lyue to  
 rigtwysnesse . by whos wan wo-  
 unde 3e ben helid/ for 3e weren as  
 scheep erringe; but 3e ben now  
 turned to the scheparde & bischop  
 of 3our' soulis //c. iii.//  
 Also wymmen be thei suget  
 to her hosebondis/ that if ony



man bileue not to the word; bi the  
 conuersacioun of wymmen . thei be w  
 wonnun withoute word . & biholde  
 3e in drede 3oure hooly conuersacioun/  
 of whiche ther be not withouteforth  
 curious ournyng of heer . ethir  
 doying aboute of gold . ethir ournyng  
 of clothis; but thilke that is the  
 hid man of herte in vncorrupti-  
 oun & of mylde spirit . which is  
 riche in the siȝt of god/ for so sum  
 tyme hooly wymmen hopeinge in  
 god ourneden hemsilf; & weren  
 suget to her owne hosebondis/ as  
 sare obeiede to Abraham; & clepi-  
 de him lord/ of whom 3e ben douȝtris  
 wel doynge; & dredynge ony pertur-  
 bacioun/ also men dwelle to gidre &  
 bi kunnyng 3yue 3e honour to the wom-  
 mannis freelte as to the more feble  
 & as to euene eiris of grace & of  
 lyf; that 3our' preieris be not lettid/  
 & in feith al of oon wille . in preier  
 be 3e ech suffringe with othir . louteris  
 of britherhed . merciful . mylde meke/  
 not 3eldinge yuel for yuel . nethir  
 cursing for cursing; but aȝenwa-  
 rd blessinge/ for in this thing 3e ben  
 clepid that 3e welde blessing bi eri-  
 tage/ for he that wole loue lyf & se  
 good dayes; constreyne his tunge  
 fro yuel . & hise lippis that thei speke  
 not gile/ & bowe he fro yuel &  
 do good; seke he pees & parfitly  
 sue it/ for the yȝen of the lord ben  
 on iust men; & his eeris on the prei-  
 eris of hem/ but the cheer' of the  
 lord is on men that doen yuels/ & who  
 is it that schal anoye 3ou; if 3e ben sueris  
 & louteris of goodnesse/ but also  
 if 3e suffren ony thing for riȝtwis-  
 nesse; 3e ben blessid/ but drede 3e  
 not the drede of hem; that 3e be not  
 disturblid/ but halwe 3e the lord

crist in 3oure hertis . & euermore be  
 3e redi \* to ech man axynge 3ou re-  
 soun of that feith & hope that is in 3ou/  
 but with myldenesse & drede; ha-  
 uynge good conscience/ that in that  
 thing that thei bacbyten of 3ou; thei  
 ben confoundid . whiche chalengen  
 falsly 3our' good conuersacioun  
 in crist/ for it is bettr' that 3e do  
 wel & suffre if the wille of god  
 wole; than doynge yuele/ for al  
 so crist oonys diede for oure syn-  
 nes . he iust for vniust . that he sch-  
 ulde offre to god vs maad deed  
 in fleisch . but maad quyk in spirit/  
 for which thing he cam in spirit &  
 also to hem that weren closid to gidre  
 in prisoun; prechide/ whiche weren sum  
 tyme vnbileefful whanne thei abi-  
 diden the pacience of god in the daies  
 of noe/ whanne the schip was maad;  
 in which a fewe that is to seie ei3te  
 soulis weren maad saaf bi watir/  
 & so bapty m of lyk fourme ma-  
 kith vs saaf/ not the putting away  
 of the filthis of fleisch; but the ax-  
 yng of a good conscience in god/  
 bi the a3en rysing of our' lord ihesu  
 crist that is in the ri3thalf of god . &  
 swolewith deeth; that we schulden be  
 maad eiris of euerlastinge lyf/ he  
 3ede into heuene; & aungels & po-  
 weris & vertues ben maad suget-  
 tis to hym //c. iiii.//  
 Therefore for crist suffride  
 in fleisch; be 3e also aar-  
 med bi the same thenking/ for he  
 that suffride in fleisch; ceesside fro  
 synnes/ that that is leeft now in flei-  
 sch; lyue not now to the desiris of  
 men/ but to the wille of god/ for  
 the tyme that is passid is y now to  
 the wille of hethen men to be een-

did; whiche walkiden in leccheries .  
 & lustis . in moche drynking of wyn .  
 in vnmesurable eetyngis & drynkin-  
 gis & vnleefful worschipping of  
 mawmetis in whiche now thei  
 ben astonyed/ in which thing thei  
 wondren for 3e rennen not to gi-  
 dre into the same confusioun of lec-  
 cherie & blasfemen/ & thei schulen  
 3yue resoun to him; that is redy to de-  
 me the quyke & the deede/ forwhi  
 for this thing it is prechid also to  
 deed men; that thei be demyd by men  
 in fleisch & that thei lyue bi god in  
 spirit/ for the ende of alle thingis  
 schal neize/ therfore be 3e prudent;  
 & wake 3e in preieris/ bifore alle  
 thingis haue 3e charite ech to othir  
 in 3ou silf . algatis lastinge; for  
 charite keuerith the multitude of  
 synnes/ holde 3e ospitalite to gi-  
 dre withoute grucching/ ech man  
 as he hathe resseyued grace . my-  
 nystringe it into ech othir; as goo-  
 de dispenderis of the manyfold  
 grace of god/ if ony man spekith;  
speke he as the wordis of god/  
 if ony man mynistrith \* that god be  
 honowrid in alle thingis by ihesu  
 crist our' lord/ to whom is glorie  
 & lordschip into worldis of worldis  
 amen ¶ Moost dere britheren nyle 3e  
 go in pilgrimage in feruour that is maad  
 to 3ou to temptacioun; as if ony  
 newe thing bifalle to 3ou/ but co-  
 myne 3e with the passiouns of crist  
 & haue 3e ioye; that also 3e be glad  
 & haue 3e ioye in the reuelacioun  
 of his glorie/ if 3e ben dispisid  
 for the name of crist; 3e schulen  
 be blessid/ for that that is of the ho-  
 nour & of the glorie & of the ver-  
 tu of god . & the spirit that is his;

\* as of the vertu which  
god ministrith .



schal reste on 3ou/ but no man of  
 3ou suffre as a man sleer' ethir a  
 thief . ethir curser' . ethir a desirer' of  
 othere mennis goodis/ but if *as* a cristen  
 man; schame he not/ but glorifie  
 he god in this name/ for tyme  
 is that doom bigynne at goddis hous/  
 & if it bigynne first at vs; what  
 ende schal be of hem that bileuen  
 not to the gospel? & if a iust man  
 vnnethe schal be saued; wher' schu-  
 len the vnfeithful man & the synner'  
 appere/ therfore & thei that suffren bi  
 the wille of god; bitaken her sou-  
 lis in good deedis . to the feithful  
 maker of nouȝt //c. v.//  
 Therfore I an euene eldre  
 man . & a witnesse of cristis  
 passiouns/ which also am a co-  
 myner of that glorie . that schal be  
 schewid in tyme to comynge/ bise-  
 che 3e the eldre men that ben among  
 3ou/ fede 3e the floc of god; that is a  
 mong 3ou/ & purueye 3e not as  
 constreyned but wilfulli bi god/  
 not for loue of foul wynnyng;  
 but wilfully/ nethir as hauynge lord-  
 schip in the clergie; but that 3e be  
 maad ensauple of the floc of wil-  
 le of soule/ and whanne the prince of  
 schepherdis schal appere . 3e schu-  
 len resseyue the crowne of glori-  
 e; that may neuere vade ¶ Also 3e 3on-  
 ge men be 3e suget to eldre men/  
 & alle schewe 3e to gidre meke-  
 nesse/ for the lord withstondith prou-  
 de men; but he 3yueth grace to me-  
 ke men/ therfore be 3e mekid vn-  
 dir the myȝty hond of god/ that he rey-  
 se 3ou in the tyme of visitacioun/ &  
 caste 3e al 3our' bisynesse into him;  
 for to hym is cure of 3ou/ be 3e  
 sobre & wake 3e . for 3oure aduer-

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sarie the deuēl as a rorynge lyoun  
 goith aboute . sechinge whom he schal  
 deuour' / whom aȝenstonde ȝe stron-  
 ge in the feith; witinge that the same  
 passioun is maad to thilke britherhod  
 of ȝou that is in the world / & god of  
 al grace that clepide ȝou into his e-  
 uerlastinge glorie ȝou suffringe aly-  
 til he schal parforme & schal confer-  
 me & schal make sad / to hym be glorie  
 & lordschip into worldis of worldis  
 amen ¶ By siluan feithful brothir  
 to ȝou as I deme / I wroot schortly  
 bisechinge & witnessinge that this is  
 the very grace of god in which ȝe  
 stonden / the chirche that is gederid  
 in babylonye & markus my sone;  
 gretith ȝou wel / greete ȝe wel to  
 gidre in hooly cos / grace be to ȝou  
 alle that ben in crist amen ¶ // **Here endith  
 the firste pistle of petre & bigyn-  
 neth the secunde c. p. //**  
 Symount petre seruaunt  
 & apostle of ihesu crist;  
 to hem that han take with  
 us the euene feith in the riȝtwysnes-  
 se of our' god & sauyour ihesu crist /  
 grace & pees be fillid to ȝou; bi  
 the knowyng of our' lord ihesu crist /  
 how alle thingis of his godlich ver-  
 tu . that ben to lyf & pite ben ȝouun  
 to us by the knowyng of hym that  
 clepide us fro his owne glorie  
 & vertu; bi whom he ȝaf to us  
 most precious biheestis / that  
 by thes thingis ȝe schulen be maad  
 felowis of goddis kynde; & fle  
 the corrupcioun of that couetise  
 that is in the world / & brynge ȝe yn  
 al bisynesse; & mynystre ȝe in ȝou-  
 re feith . vertu & kunnyng / in kunnyng  
 abstinence . in abstynence pacien-  
 ce / in pacience pite / in pite loue

of britherhed/ & in loue of britherhod  
 charite/ for if these ben with 3ou &  
 ouercomen; thei schulen not make  
 3ou voide . nethir withoute fruyt  
 in the knowyng of oure lord ihesu  
 crist/ but to whom thei ben not  
 redy; he is blynd . & gropith with  
 his hond . & for3etith the purgyng  
 of his elde trespassis/ wherfore  
 britheren be 3e more bisy; that by go-  
 ode werkis 3e make 3our' cleping  
 & chesyng certeyn/ for 3e doynge  
 thes thingis; schulen not do synne  
 ony tyme/ for thus the entring in  
 to euerlastinge kingdom of our' lord  
 & sauour ihesu crist; schal be  
 mynystrid to 3ou plenteuousli/  
 for which thing I schal bigynne to  
 moneste 3ou euermore of thes thin-  
 gis/ & I wole that 3e be kunnyng &  
 confermyd in this present treuthe/  
 forsothe I deme iustly as longe  
 as I am in this tabernacle to rei-  
 se 3ou in monesting/ & I am certeyn  
 that the putting away of my taber-  
 nacle is swyft; bi this that our' lord  
 ihesu crist hath schewid to me/ but  
 I schal 3yue bisynesse & ofte aftir  
 my deeth 3e haue mynde of thes thin-  
 gis/ for we not suyng vnwyse  
 talis han maad knowun to 3ou ther  
 vertu & the bifore knowyng of  
 our' lord ihesu \*; but we weren maad  
 biholderis of his gretnesse/ for  
 he took of god the fadir honour  
 & glorie; by such maner vois sly-  
 dun down to hym fro the greet glorie/  
 this is my loued sone . in whom I  
 haue plesid to me; heer' 3e him/ &  
 we herden this vois brou3t fro he-  
 uene; whanne we weren with him  
 in the hooly hil/ & we han a sadder'  
 word of profecie; to which 3e 3y-

\* crist

uynge tent don wel . as to alanter-  
 ne that 3yueth lizt in a derk place .  
 til the day bigynne to 3yue ly3t .  
 & the day sterre sprynge in 3our'  
 hertis/ & first vndirstonde 3e this  
 thing . that ech profecie of scripture;  
 is not maad by propre interpretaci-  
 oun/ for profecie was not brou3t  
 ony tyme by mannys wille; but  
 the hooly men of god inspirid with the  
 hooly goost spaken //c. ii.//  
 Bvt also false profetis weren  
 in the peple as in 3ou schu-  
 len be maistir ly3eris . that  
 schulen brynge yn sectis of perdi-  
 cioun/ & thei denyen thilke lord that  
 bou3te hem . & bryngen on hem silf  
 hasty perdicoun/ & many schulen  
 sue her leccheries; by whiche the  
 weye of treuthe schal be blasfemed .  
 & thei schulen make marchaundie  
 of 3ou in couetise by feyned wor-  
 dis/ to which' doom now awhile  
 ago ceessith not; & the perdicoun of  
 hem nappith not/ for if god sparide  
 not aungels synnyng . but bitook  
 hem to be turmentid & to be drawun  
 dowun with boondis of helle into hel-  
 le; to be kept into dom/ & sparide  
 not the firste world . but kepte noe  
 the ei3tthe man the bifore goer' of  
 riztwysnesse; & brou3te yn the gr-  
 eet flood to the world of vnfeithful  
 men/ & he drof into poudre the citees  
 of men of s — & of men of gommor  
 & dampnyde — turnyng vpsodoun .  
 & putte hem the ensauple of hem that  
 weren to doynge yuele/ & delyuer-  
 ede the iust loth oppressid of the wr-  
 ong & of the leccherous conuersa-  
 cioun of cursid men/ for in si3t & hee-  
 ring he was iust/ & dwellide among  
 hem that fro day into day turmentiden

with wickid werkis a iust soule/  
 for the lord kan delyuere pitouse  
 men fro temptacioun; & kepe wic-  
 kid men into the day of doom to  
 be turmentid/ but more hem that  
 walken aftir the fleisch in couei-  
 tinge of vnclennesse; & dispisen  
 lordschiping/ & ben boold plesinge  
 hem silf; & dreden not to bryn-  
 ge yn sectis blasfemynge/ whe-  
 re aungels whanne thei ben more in  
 strengthe & vertu; beren not that  
 was the execrable dom aȝens  
 hem/ but thes ben as vnresona-  
 ble beestis kyndely into takyng  
 & into deeth; blasfemynge in thes  
 thingis that thei knowen not/ & schu-  
 len perische in her corrupcioun;  
 & resseyue the hyre of vnriȝtwys-  
 nesse/ and thei gessen delices of de-  
 foulung & of wemme; to be lykingis  
 of day/ flowynge in her feestis  
 with delicias doynge leccherie with  
 ȝou; & han yȝen ful of auowtrie &  
 vnceessinge trespas/ disseyuynge  
 vnstidefast soulis . & han the her-  
 te exercisid to couetyse/ the sones  
 of cursyng that forsaken the riȝt  
 wey; & erriden suyng the weye  
 of balaam of bosor/ which louede  
 the hyre of wickidnesse/ but he had-  
 de repreuyng of his woodnesse/  
 a dounb beast vnder ȝok that spak  
 with vois of man that forbeed the  
 vnwysdom of the profete ¶ thes ben  
 wellis withoute watir . & mystis  
 dryuun with whirling wyndis; to  
 whiche the thicke myst of derknes-  
 sis is reserued/ & thei speken in pri-  
 de of vanyte; & disseyuen in desy-  
 ris of \* leccherie . hem that scapen a-  
 lytil/ whiche lyuen in errour &  
 beheten fredom to hem; whanne

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\* fleisch of

thei ben seruauntis of corrupciun/ for  
 of whom ony man is ouercomun;  
 of him also he is seruaunt/ for if men  
 forsaken the vnclennesis . of the wo-  
 rld . bi the knowyng of oure lord &  
 sauour ihesu crist . & eft soone ben  
 wlappid in these & ben ouercomun;  
 the lattere thingis ben maad to hem  
 worse than the formere/ for it was  
 bettere to hem to not knowe the weie  
 of riȝtwysnesse; than to turne  
 aȝen aftir the knowing . fro that hoo-  
 ly maundement that was bitakun to  
 hem/ for thilke very prouerbe bifel-  
 de to hem . the hound turnede aȝen  
 to his castyng . and a sowe is wai-  
 schun in walwyng in fenne //c. iii.//  
 Lo ȝe moost dereworthe  
 britheren I write to ȝou this  
 secunde epistle . in which  
 I stire ȝour' clere soule by mones-  
 tyng to gidre; that ȝe be myndeful  
 of tho wordis that I bifore seide of  
 the hooly profetis . & of the maunde-  
 mentis of the hooly apostlis of the  
 lord & sauour/ first wite ȝe this  
 thing that in the laste dayes disseyue-  
 ris schuleln come in disseit; goyn-  
 ge aftir her owne coueitingis . sei-  
 ynge wher' is the biheeste or the  
 comyng of him/ for sithen the fadris  
 dieden; alle thingis lasten fro the  
 bigyng of creatur'/ but it is hid  
 fro hem willinge this thing; that heue-  
 nes were bifore . & the erthe of  
 watir . was stondinge by watir  
 bi goddis word . bi which that ilke  
 world clensid thanne bi ~~watir~~ by  
 watir perischide/ but the heuenes  
 that now ben . & the erthe ben kept  
 by the same word & ben reseruyd  
 to fier into the day of dome & per-  
 dicioun of wyckid men/ but ȝe mo-

ost dere this o thing be not hid to 3ou/  
 that o day anentis god; is as a thou-  
 send 3eeris/ & a thousand 3eeris ben  
 as o day/ the lord tarieth not his by-  
 heest as summe gessen; but he doith  
 paciently for 3ou/ & wole not that ony  
 men perische . but that alle turne a3en  
 to penaunce/ for the day of the lord  
 schal come as a thief; in which  
 heuenes with greet bire schulen  
 passe . & elementis schulen be dissol-  
 ued biheeste/ & the erthe & alle the wer-  
 kis that ben in it; schulen be brent/  
 therfore whanne alle thes thingis schu-  
 len be dissolued what maner men  
 bihoueth it 3ou to to be in hooly  
 lyuyngis & pitees abidinge & hi3ynge  
 into the comyng of the day of oure  
 lord ihesu crist/ bi whom heuenes bren-  
 nyng schulen be dissolued & elemen-  
 tis schulen fayle by brenyng of fier/  
 also we abiden by hise biheestis ne-  
 we heuenes & newe erthe; in whi-  
 che ri3twysnesse dwellith/ for whi-  
 ch thing 3e moost der' abidinge thes  
 thingis be 3e bisye; to be foundun to  
 him in pees vnspottid \*/ & deme 3e  
 long abidyng of oure lord ihesu  
 crist; 3our' heelthe/ as also oure  
 moost dere brother poul wroot  
 to 3ou; by wysdom 3ouun to hym/ as  
 and in alle epistlis he spekith in hem  
 of thes thingis/ in whiche ben summe  
 harde thingis to vndirstonde/ whi-  
 che vnwyse & vnstable men depra-  
 uen as also thei doen othere scriptu-  
 ris to her owne perdicioun/ therfore  
 3e britheren bfore witynge kepe  
 3ou silf lest 3e be disseyued by  
 errour of vnwyse men & falle awei  
 fro 3our' sadnesse/ but wexe 3e in  
 the grace & the knowyng of oure  
 lord ihesu crist & our' sauyour/ to hym

\* & vndefoulid

be glorie now & into the day of  
 euerlastingnesse . amen //Here en-  
**dith the secunde pistle of petre;**  
**& bigynneth the firste pistle of iohn//**  
 That thing that //c. p.//  
 was fro the bigynnyng  
 which we herden wh-  
 ich we syȝen with our'  
 Iȝen/ which we biheelden & our' hon-  
 dis touchiden of the word of lyf;  
 and the lyf is schewid/ & we sayȝen  
 & we witnessen . & tellen to ȝou  
 the euerlastinge lyf; that was anentis  
 the fadir & apperide to us/ therfore  
 we tellen to ȝou that thing that we  
 syȝen & herden; that also we haue  
 felouschipe with us . & our' felow-  
 schip be with the fadir & with his so-  
 ne ihesu crist/ & we writen this thing  
 to ȝou; that ȝe haue ioȝe . & that ȝour'  
 ioȝe be ful/ & this is the telling that  
 we herden of hym & tellen to ȝou;  
 that god is lyȝt . & ther ben no derknes-  
 sis in hym/ if we seȝen that we han  
 felouschip with him . & we wandren  
 in derknessis; we ben & doen not  
 treuthe/ but if we walken in  
 lyȝt . as also he is in lyȝt; we han  
 felouschip to gidre/ & the blood  
 of ihesu crist his sone; clensith us  
 fro al synne/ if we seȝen that we  
 han no synne; we disseyuen us  
 silf . & treuthe is not in us/ if we  
 knowlechen our' synnes; he is feith-  
 ful & iust . that he forȝyue to us our'  
 synnes . & clense us fro al wickid-  
 nesse/ & if we seȝen that we han not  
 synned; we maken hym a lyer' &  
 his word is not in us //c. ii.//  
 Mi lytle sones I write to  
 ȝou thes thingis; that ȝe synne  
 not/ but if ony man syn-  
 ne; we han an aduocat anen-



tis the fadir ihesu crist . & he is the for-  
 zyuenes for our' synnes/ & not oon-  
 ly for oure synnes; but also for the  
 synnes of al the world/ & in this thing  
 we witen that we knowen hym; if we  
 kepen his comaundementis/ he that  
 seith that he knowith god . & kepith  
 not hise comaundementis; is a ly-  
 er' & treuthe is not in him/ but the  
 charite of god is parfyt verily  
 in hym; that kepith his word/ in this  
 thing we witen that we ben in him; if  
 we ben parfyt in hym/ he that seith  
 that he dwellith in him; he owith for to  
 walke as he walkide/ moost der'  
 britheren I write to 3ou not anewe  
 maundement; but the elde maunde-  
 ment that 3e hadden fro the bigynnyng/  
 the elde maundement; is the word that  
 3e herden ¶ Eftsoone I write to  
 3ou a newe maundement . that is tre-  
 we bothe in hym & 3ou; for derknes-  
 sis ben passid . & very li3t schy-  
 neth now/ he that seith that he is in li3t .  
 & hatith his brother; is in derknesse  
 3it/ he that loueth his brother; dwellith  
 in li3t & sclaundre is not in hym/  
 but he that hatith his brother; is in derk-  
 nessis/ & wandrith in derknessis  
 & woot not whidur he goith; for  
 derknessis han blyndid his y3en/  
 lytle sones I write to 3ou; that 3our'  
 synnes ben for3ouun to 3ou for his  
 name/ fadris I write to 3ou for  
 3e han knowun hym that is fro the by-  
 gynnyng ¶ 3onge men I write to  
 3ou; for 3e han ouercomun the wickid/  
 I write to 3ou 3onge children; for  
 3e han knowe the fadir/ I write  
 to 3ou britheren; for 3e han knowun  
 him that is fro the bigynnyng ¶ I wri-  
 te to 3ou 3onge men . for 3e ben stron-  
 ge/ & the word of god dwellith in 3ou;



& 3e han ouercomun the wickid/ ny-  
 le 3e loue the world; ne tho thingis that  
 ben in the world/ if ony man loueth  
 the world; the charite of the fadir  
 is not in hym/ for al thing that is in  
 the world . is couetyse of fleisch . &  
 couetyse of y3en & pride of lyf/ wh-  
 ich is not of the fadir; but it is of  
 the world/ & the world schal passe; &  
 the couetyse of it/ but he that doith the  
 wille of god; dwellith withouten  
 ende/ my lytle sones the laste our  
 is/ & as 3e han herd that anticrist co-  
 meth; now many anticristis ben  
 maad/ wherfore we witen; that it is  
 the laste our/ thei wenten forth fro  
 us; but thei weren not of us/ for if  
 thei hadden be of us; thei hadden dw-  
 elt with us/ but that thei be knowun;  
 that thei ben not of us/ but 3e han an-  
 oynting of the hooly goost; & kno-  
 wen alle thingis/ I wroot not to 3ou .  
 as to men that knewen not treuthe;  
 but as to men that knewen it/ & for  
 ech leesyng is not of treuthe/ who  
 is a lyere; but this that denyeth that ihesu  
 is not crist/ this is anticrist; that denyeth  
 the fadir & the sone/ so ech that denyeth  
 the sone; hath not the fadir/ but he  
 that knowlechith the sone; hath also the  
 fadir/ that thing that 3e herden at the bi-  
 gynnyng; dwelle it in 3ou/ for if that  
 thing dwellith in 3ou; which 3e herden  
 at the bigynnyng; 3e schulen dwelle  
 in the sone & in the fadir/ & this is  
 the biheeste; that he bihi3te to us .  
 euerlastinge lyf/ I wroot to 3ou thes  
 thingis of hem that disseyuen 3ou/ & that  
 the anyntyng which 3e resseyueden  
 of him; dwelle in 3ou/ & 3e han not  
 nede that ony man teche 3ou; but as  
 his anynting techith 3ou of alle  
 thingis/ & it is trewe; & it is not

leesyng/ & as he tauȝte ȝou; dwel-  
 le ȝe in hym/ & now ȝe lytle sones dw-  
 elle ȝe in hym; that whanne he schal ap-  
 pere . we haue a trust & be not con-  
 foundid of him in his comyng/ if ȝe wi-  
 ten that he is iust; wite ȝe also that ech that  
 doith riȝtwysnesse is born of hym/  
 Se ȝe what maner //c. iii.//  
 charite the fadir ȝaf to us;  
 that we be named the sones  
 of god & be his sones/ for this thing  
 the world knew not us; for it knew  
 not him/ moost der' britheren now we  
 ben the sones of god; & ȝit it apperi-  
 de not what we schulen be/ we  
 witen that whanne he schal apper'; we  
 schulen be lyk hym . for we schu-  
 len se him as he is/ & ech man that hath  
 this hope in him; makith him silf ho-  
 oly as he is hooly/ ech man that do-  
 ith synne; doith also wickidnesse . &  
 synne is wickidnesse/ & ȝe witen  
 that he apperide to do away synnes;  
 & synne is not in him/ ech man that dw-  
 ellith in him; synneth not/ & ech that  
 synneth; seeth not him . nethir knew  
 him/ litil sones; no man disseyue ȝou/  
 he that doith riȝtwysnesse; is iust . as  
 also he is iust/ he that doith synne;  
 is of the deuel . for the deuel synneth  
 fro the bigynnyng/ in this thing the  
 sone of god apperide; that he vn-  
 do the werkis of the deuel/ ech man  
 that is born of god; doith not synne/  
 for the seed of god dwellith in him;  
 & he may not do synne . for he is bo-  
 run of god/ in this thing the sones of  
 god ben knowun; & the sones of  
 the fend/ ech man that is not iust .  
 is not of god; & he that loueth not  
 his brother/ for this is the telling that  
 ȝe herden at the bigynnyng; that ȝe lo-  
 ue ech othir/ not as caym that was

of the yuele; & slouȝ his brother/ &  
 for what thing slouȝ he him? for his  
 werkis weren yuele; & his brotheris  
 iust ¶ Britheren nyle ȝe wondre;  
 if the world hatith ȝou/ we witen  
 that we ben translatid fro deeth to  
 lyf . for we louen britheren/ ~~for~~ he that  
 loueth not; dwellith in deeth/ ech  
 man that hatith his brothir; is a  
 mansleer'/ & ȝe witen that ech man-  
 sleer' hath not euerlastinge lyif dwel-  
 linge in him/ in this thing we han kno-  
 wun the charite of god . for he put-  
 tide his liif for us; & we owen  
 to putte our' lyues for our' brither-  
 en/ he that hath the catel of this world .  
 & seeth that his brothir hath nede & clo-  
 sith his entrayls fro hym; how dwel-  
 lith the charite of god in him? ¶  
 My litle sones . loue we not in wo-  
 rd nethir in tunge; but in werk &  
 treuthe/ in this thing we knowen .  
 that \* ben of treuthe . & in his siȝt we  
 monesten our' hertis/ for if our'  
 herte repreueth us; god is more  
 than our' herte & knowith alle  
 thingis/ moost der' britheren if our'  
 herte repreueth not us; we han  
 trist to god/ & what euer we schu-  
 len axe; we schulen resseyue  
 of him/ for we kepen hise comaun-  
 dementis; & we doen tho thingis that  
 ben plesaunt bifore him/ & this is the  
 comaundement of god; that we bile-  
 ue in the name of his sone ihesu crist/  
 & that we loue ech othir; as he ȝaf  
 heeste to us/ & he that kepith his co-  
 maundementis dwellith in hym . & he  
 in him/ & in this thing we witen that he  
 dwellith in us; bi the spirit whom  
 he ȝaf to us //c. iiii.//  
 Moost dere britheren nyle ȝe  
 bileue to ech spirit; but

\* we

preue 3e spiritis if thei ben of  
 god/ for many false profetis; wen-  
 ten out into the world/ in this thing  
 the spirit of god is knowun/ ech  
 spirit that knowlechith that ihesu crist  
 hath come in fleisch; is of god/ &  
 ech spirit that fordoith ihesu; is not  
 of god/ & this is anticrist . of whom  
 3e herden that he cometh/ & ri3t now  
 he is in the world/ 3e lytle sones  
 ben of god . & 3e han ouercomun  
 him/ for he that is in 3ou is more; than  
 he that is in the world/ thei ben of  
 the world; therfore thei speke of the  
 world . & the world heerith hem/ we  
 ben of god/ he that knowith god;  
 heerith us/ he that is not of god; hee-  
 rith not us/ in this thing . we kno-  
 wen the spirit of treuthe; & the  
 spirit of errour ¶ Moost der'  
 britheren loue 3e to gidre; for cha-  
 rite is of god/ & ech that loueth his  
 brothir; is born of god . & knowith  
 god/ he that loueth not; knowith  
 not god . for god is charite/ in  
 this thing the charite of god app-  
 eride in us . for god sente his  
 oon bigetun sone into the world;  
 that we lyue by him/ in this thing is  
 charite . not as we hadden lo-  
 ued god; but for he first loue-  
 de us . & sente his sone for3yue-  
 nesse for our' synnes/ 3e moost  
 der' britheren if god louede us;  
 we owen to loue ech othir/ no  
 man say3 euere god/ if we louen  
 to gidre; god dwellith in us . &  
 the charite of him is parfyte in  
 us/ in this thing we knowen . that  
 we dwellen in him & he in us;  
 for of his spirit he 3af to us/  
 & we sy3en & witnessen; that the  
 fadir sente his sone sauyour

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of the world/ who euere knowle-  
 chith that ihesu is the sone of god; god  
 dwellith in him & he in god/ & we ha  
 han knowun; & bileuen to the cha-  
 rite that god hath in us/ god is cha-  
 rite/ & he that dwellith in charite;  
 dwellith in god & god in him/ in this  
 thing is the parfyt charite of god  
 with vs; that we haue trist in the day  
 of dom/ for as he is; also we ben  
 in this world/ drede is not in charite;  
 but parfyt charite puttith out  
 drede/ for drede hath peyne/ but  
 he that dredith; is not parfyt in cha-  
 rite/ therfore loue we god; for he  
 louede us bifore/ if ony man seith  
 that I loue god . & hatith his brothir;  
 he is a lyer'/ for he that loueth  
 not his brothir which he seeth;  
 how may he loue god whom he  
 seeth not? & we han this comaun-  
 dement of god; that he that loueth god  
 loue also his brothir //c. v.//  
 Ech man that bileueth that ihesus is  
 crist; is born of god/ & ech  
 man that loueth him that gendride; lo-  
 ueth him that is born of him/ in this thing  
 we knowen . that we louen the children  
 of god; whanne we louen god . &  
 don his maundementis/ for this is  
 the charite of god; that we kepe  
 hise maundementis/ & his maun-  
 dementis ben not heuy/ for al thing  
 that is born of god; ouercometh the wo-  
 rld/ and this is the victorie that ouer-  
 cometh the world; our' feith/ and  
 who is he that ouercometh the world;  
 but he that bileueth that ihesus is the sone  
 of god/ this is ihesus crist that cam bi  
 watir & blood/ \* & the spirit is he  
 that witnessith; that crist is treuthe/  
 for thre ben that zyyuen witnessing in  
 heuene/ the fadir the sone & the hoo-

\* not in watir oonly; but in  
watir & blood

ly gost; & thes thre ben oon/ and thre  
 ben that ȝyuen witnessing in erthe/  
 the spirit; watir & blood; & thes thre  
 ben oon/ if we resseyuen the witnes-  
 sing of men; the witnessing of god  
 is more/ for this is the witnessing  
 of god . that is more; for he witnes-  
 side of his sone/ he that bileueth in  
 the sone of god; hath the witnessing  
 of god in him/ he that bileueth *not* to the  
 sone; makith him alyer'/ for he bile-  
 ueth not in the witnessing that god  
 witnesside of his sone/ & this is the wit-  
 nessing . for god ȝaf to ȝou euerlastin-  
 ge lyf . & this lyf is in his sone/ he  
 that hath the sone of god; hath also lyf/  
 he that hath not the sone of god; hath  
 not lyf ¶ I write to ȝou thes thin-  
 gis; that ȝe witen that ȝe han euerlastinge  
 lyf which bileuen in the name of  
 goddis sone/ & this is the trist wh-  
 ich we han to god . that what euer  
 thing we axen aftir his wille he  
 schal heere us/ and we witen that  
 he heerith us; what euer thing we  
 axen/ we witen that we han the ax-  
 yngis; whiche we axen of hym/  
 he that woot that his brothir synneth .  
 a synne not to deeth; axe he &  
 lyf schal be ȝouun to hym . that synneth  
 not to deeth/ ther is a synne to deeth;  
 not for it I seie that ony man preie/  
 ech wickidnesse is synne; & ther \* synne to  
 deeth/ we witen that ech man that is  
 borun of god; synneth not/ but the  
 generacioun of god kepith him; & the  
 wickid touchith him not/ we witen  
 that we ben of god; & al the world is  
 sett in yuel/ & we witen that the sone  
 of god cam in fleisch . & ȝaf to us  
 witt; that we knowe verry god . &  
 be in the verri sone of hym/ this is verri  
 god; & euerlastinge lyf/ my lytle

\* is

sones kepe 3e 3ou fro mawmetis/  
 //Here endith the firste pistle of iohn;  
 & bigynneth the secunde//  
 The eldre man to the //c. p.//  
 chosun lady & to her  
 children; whiche I  
 loue in treuthe/ & not I aloone; but  
 also alle men that knowen treuthe/ for  
 the treuthe that dwellith in 3ou; & with  
 3ou schal be withouten ende/ grace  
 be with 3ou mercy & pees of god the  
 fadir . & of ihesu crist the sone of the  
 fadir in treuth & charite ¶ I ioy-  
 ede ful myche for I fond of thi so-  
 nes goynge in treuthe; as we res-  
 seyueden maundement of the fadir/ &  
 now I preie thee lady . not as wri-  
 tyng a newe maundement to thee;  
 but that that we hadden fro the bigynnyng  
 that we loue eche othir/ & this is cha-  
 rite; that we wake aftir his maun-  
 dementis/ for this is the comaunde-  
 ment; that as 3e herden at the bigyn-  
 nyng walke 3e in him/ for many dis-  
 seyueris wenten out into the world;  
 whiche knowlechen not that ihesu crist  
 hath come in fleisch/ this is a dissey-  
 uere & anticrist/ se 3e 3ou silf; lest  
 3e leesen the thingis that 3e han wrou3t;  
 that 3e resseyue ful meede/ wytinge  
 that ech man that goith bfore . & dwellith  
 not in the teching of crist; hath not  
 god/ he that dwellith in the teching; hath  
 bothe the sone & the fadir/ if ony man  
 cometh to 3ou . & bryngith not this  
 teching; nyle 3e resseyue him into  
 hous . nethir seye to him heyl/ for he  
 that seith to him heil; comyneth with  
 his yuel werkis/ lo I bfore seide  
 to 3ou; that \* be not confoundid in the day  
 of our' lord ihesu crist/ I haue mo thin-  
 gis to write to 3ou . & I wolde  
 not by parchemyn & enke/ for I

\* 3e



hope that I schal come to 3ou . & speke  
 mouth to mouth; that 3our' ioye be ful/  
 the sones of thi chosun sistir greeten  
 thee wel/ the grace of god be with thee  
 Amen //Her' endith the secunde pi-  
 stle of iohn; & bigynneth the thridde//  
 The eldre man to //c. p.//  
 gayus moost der' bro-  
 thir; whom I loue in treu-  
 the/ moost der' brothir of al-  
 le thingis I make preier . that  
 thou entre & fare welefully;  
 as thi soule doith welefuli/ I  
 ioyede gretly . for britheren camen  
 & baren witnessing to thi treuth;  
 as thou walkist in treuthe/ I haue  
 not more grace of these thingis; than  
 that I heer' my sones walken in treu-  
 the/ moost dere brothir thou doist feith-  
 fully; what euer thou worchist in bri-  
 theren/ and that into pilgryms; whi-  
 che 3eldiden witnessing to thi chari-  
 te in the sizt of the chirche/ whiche  
 thou ledist forth . & doist wel worthi-  
 ly to god/ for thei wenten forth for  
 his name; & tooken no thing of he-  
 then men/ therfore we owen to ressey-  
 ue siche/ that we be euene worche-  
 ris of treuthe/ I hadde write per-  
 auentur' to the chirche; but this di-  
 otrepes that loueth to ber' primacie  
 in hem . resseyueth not us/ for this  
 thing if I schal come; I schal mo-  
 neste his werkis whiche he do-  
 ith chidinge a3ens us with yuele  
 wordis/ & as if thes thingis suffi-  
 sen not to him; nethir he resseyueth  
 britheren & forbedith hem that resseyuen .  
 & puttith out of the chirche/ mo-  
 ost dere brothir nyle thou suwe y-  
 uel thing; but that that is good thing/  
 he that doith wel; is of god/ he that  
 doith yuel/ seeth not god/ witnes-

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sing is ȝoldun to demetrye of alle  
 men; & of treuthe it silf/ but also  
 we beren witnessing/ & thou knowist  
 that our' witnessing is trewe/ I had-  
 de many thingis to write to thee;  
 but I wolde not write to thee by  
 enke & penne / for I hope soone to  
 se thee; & we schulen speke mouth  
 to mouth/ pees be to thee/ frendis  
 greeten thee wel/ greeete thou wel fren-  
 dis bi name // **Here endith the thrid-**  
**de piste of Iohn; & bigynneth the**  
**pistle of Iudas c. p.**//  
 Iudas the seruaunt of  
 ihesu crist . & brothir of Iames  
 to these that ben loued that  
 ben in god the fadir . & to hem that ben cle-  
 pid & kept of ihesu crist; mercy & pees  
 & charite be fillid to ȝou/ moost de-  
 re britheren I doynge al bisynesse  
 to write to ȝou of ȝour' comyn  
 heelthe; hadde nede to write to ȝou .  
 & preye to stryue strongly for  
 the feith that is onys takun to seyntis/  
 for summe vnfeithful men priuely  
 entriden . that sum tyme weren by-  
 fore writun into this doom/ & ouer  
 turnen the grace of our' god into  
 leccherie . & denyen hym that is oon-  
 ly alord our' lord ihesu crist/ but I wo-  
 le monest ȝou oonys that witen  
 alle thingis/ that ihesus sauede his peple  
 fro the lond of egipt; & the secun-  
 de tyme loste hem that bileueden not/  
 & he reseruede vnder derknesse  
 aungels that kepten not her prinshod .  
 but forsoken her hous; into the doom  
 of the greet god into euerlastinge bon-  
 dis/ as sodom & gomorre & the nyȝ  
 coostid citees that in lyk maner diden  
 fornyacioun . & ȝeden a wey aftir  
 othir fleisch; & ben maad ensaumple .  
 suffringe peyne of euerlastinge fyer;

in lyk maner also these that defoulen the  
 fleisch . & dispisen lordschip . & blas-  
 femen mageste/ whanne myȝhel ar-  
 chaungel disputide with the deuel  
 & stroof of moyses body; he was  
 not hardy to brynge yn doom of  
 blasfemye/ but seide; the lord coma-  
 undide to thee/ but thes men blasfe-  
 men; what euer thingis thei knowen  
 not/ for what euer thingis thei knowen  
 kyndely as doumbe beestis; in these  
 thei ben corrupt //c. ii.//

Wo to hem that wenten the weie  
 of caym/ & that ben sched out  
 by errour of balaam for mede/ &  
 perischeden in the aȝenseying of chore/  
 thes ben in her metis festinge to gidre to  
 filthe withoute drede fedinge hem  
 silf/ thes ben cloudis withoute wa-  
 tir; that ben born aboute of the wyn-  
 dis/ heruest trees withoute fru-  
 yt; twies deed drawun up bi the  
 roote/ wawis of the woode see fo-  
 mynge out her confusiouns/ erringe  
 steeris; to whiche the tempest  
 of derknessis is kept withouten  
 ende/ but enoch the seuenthe fro a-  
 dam profeciede of these; & seide/ lo  
 the lord cometh with his hooly thou-  
 sandis; to do doom aȝens alle men/  
 & to repreue alle vnfeithful men .  
 of alle the werkis of the wickid-  
 nesse of hem; bi which thei diden  
 wickidly/ & of alle the harde wor-  
 dis; that wickid synneris han spoke  
 aȝens god/ thei ben gruccheris  
 ful of pleyntis wandringe aftir  
 her desiris; & the mouth of hem spe-  
 kith pride/ worschippinge persones  
 bi cause of wynnyng/ & ȝe moost  
 deer' britheren be myndeful of the  
 wordis whiche ben bifore seid  
 of apostlis of our' lord ihesu crist/

whiche seiden to 3ou . that in the laste  
 tymes ther schulen come gylours .  
 wandringe aftir her owne desy-  
 ris . not in pitee/ these ben whiche  
 depararten hem silf; beestly men  
 not hauynge spirit/ but 3e mooste  
 der' britheren . aboue bilde 3ou silf .  
 on 3oure moost hooly feith . & preie  
 3e in the hooly gost . & kepe 3ou silf  
 in the loue of god . & abyde 3e the mer-  
 cy of oure lord ihesu crist into lyf  
 euerlastinge/ & repreue 3e thes men  
 that ben demyd; but saue 3e hem .  
 & take 3e hem fro the fyer/ & do 3e  
 mercy to other men in the drede of  
 god . & hate 3e also thilke defoulid  
 coote . which is fleischly/ but to  
 him that is myȝty . to kepe 3ou withou-  
 te synne . & to ordeyne bifore the  
 sigt of his glorie 3ou vnwemmyd  
 in fulout ioie . in the comyng of ou-  
 re lord ihesu crist . to god aloone our'  
 sauour bi ihesu crist our' lord; be  
 glorie & magnyfyng empire  
 & power bifore alle worldis & now  
 & into alle worldis of worldis amen/  
**//Here endith the pistle of Iudas; &  
 bigynneth the prolog on apocalips//**  
 Alle men that wolen lyue meke-  
 li in crist . as the apostle se-  
 ith; suffren persecucioun aftir that/  
 thou sone that neiȝest to the seruise  
 of god; stonde thou in riȝtwysnes .  
 & in drede . & make redy thi soule  
 to temptacioun/ for temptacioun is  
 a mannis lyf; on the erthe/ but that  
 feithful men fayle not in hem; the  
 lord coumfortid hem & confermeth  
 seiynge/ I am with 3ou vnto the  
 ende of the world; & lital floc . ny-  
 le 3e drede/ therfore god the fadir  
 seyng the tribulaciouns . whiche  
 hooly chirche was to suffren;

that was foundid of the apostlis on  
crist the stoon / disposid with the so-  
ne & the hooly gost to schewen hem .  
that me drede hem the lasse/ & al the  
trinite schewide it crist in his man-  
hod; & crist to Iohn by an aungel .  
& iohn to hooly chirche . of which  
reuelacioun iohn made this book/  
wherfore this book is seid apoca-  
lips; that is to seye reuelacioun/ for  
her' it is conteyned that god sche-  
wide to Iohn; & ioon to holy chir-  
che/ how grete thingis hooly chir-  
che suffride in the firste tyme; &  
now suffreth & schal suffre in the  
laste tymes of anticrist/ whanne tri-  
bulacioun schal be so greet; that if it  
mowe be . thei that beth chosun . be mo-  
nyd/ and whiche meedis sche sch-  
al resseyue for thes tribulaciouns .  
now & tyme to come; that meedis  
that beth bihoote maken hem glad/  
whom the tribulaciouns that ben  
teeld makith aferd/ therfore this bo-  
ok among othere scripturis of the  
newe testament; is clepid bi the  
name of profecie/ & it is more ex-  
cellent than profetis/ for as the ne-  
we testament is worthier than the  
olde; & the gospel than the lawe/ so this  
profecie passith the profecies of the  
olde testament . for it schewith sa-  
cramentis that beth now aparty ful-  
fillid of crist & of hooly chirche/ or  
ellis for to othere is oon maner profe-  
cie; but to this is thre maner profecie  
3oue to gidre/ that is of that that is  
passid; & of that that is present . &  
of that that is to come/ & to confer-  
me the autorite of it . ther cometh  
the autorite of him that sendith . & of  
him that berith; & of him that resseyueth/  
he that sendith is the trinite; he that



berith the aungel . he that resseyueth ion/  
 but whanne thes thingis ben schewid  
 to iohn in visioun/ & ther ben thre kyn-  
 dis of visioun . it is to seen vndir  
 which kynde this be contenyd/ for  
 sum visioun is bodily; as whanne we  
 seen ony thing with bodily I3en/  
 sum is spiritual or Imaginarie;  
 as whanne we seen slepinge or wa-  
 kinge . we biholden the ymagis of thin-  
 gis by whiche sum othir thing is sig-  
 nyfied/ as farao slepinge sy3 ee-  
 ris of corn; & moyses wakinge sy3  
 the buysch brenne/ anothir visioun is  
 of vndirstonding . as whanne thur3  
 reuelacioun of the hooly gost; thur3  
 vndirstonding of thou3t . we conse-  
 uen the treuthe of mysteries/ as  
 iohn sau3 tho thingis/ that beth contey-  
 ned in this book/ for not oonly he  
 sai3 in spirit the figuris; but also  
 he vndirstood in thou3t . the thingis  
 that weren signyfied bi hem/ Iohn sy3  
 & wroot in the yle of pathmos;  
 whanne he was exilid of domician  
 the moost wicked prince/ & a cause  
 compellide him to write/ for while he  
 was holdun in outlawrye of domy-  
 cian in the yle of pathmos; in the  
 chirchis that he hadde gouerned ther  
 were spronge many vices & di-  
 uerse eresies/ ffor ther weren summe  
 eretikis ther' that seiden; that crist  
 was not tofore marie/ for as mo-  
 che as he was in tyme borun of  
 hir; whiche eretiks iohn in the  
 bigynnyng of his gospel; vndir-  
 nymeth & seith/ in the bigynnyng was  
 the sone; & in this book whanne he  
 seith/ I am alpha & oo . that is the bi-  
 gynnyng & the ende/ summe also sei-  
 den that hooly chirche schulde ende;  
 tofore the ende of the world for

charge of tribulaciouns/ & that it schul-  
 de not vndirfonge for her tra-  
 ueyl; euerlastinge meede/ therfore ion  
 willinge to distrie the erroures  
 of these; scheweth that crist was bi-  
 gynnynge & ende/ wherfore Isaye  
 seith tofore me was no god four-  
 med; & aftir me ther schal not be/ &  
 that hooly chirche thurȝ exercyse of  
 tribulaciouns; schal not be endid/  
 but schal profiten; & for hem res-  
 seyuen an euerlastinge meede/ Iohn  
 writith to the seuene chirchis of asye;  
 & to her seuene bischopis of the forseid  
 thingis/ enfourmyng & techinge bi hem al  
 the general hooly chirche/ & so the mater  
 of iohn in this werk is; specialy of the  
 chirche of asye . & also of al hooly chir-  
 che what she schal suffre in this pre-  
 sent tyme & what she schal vndir  
 fonge in tyme to come/ & his entent  
 is to stir' to pacience . which is to be  
 kept/ for the traueil is schort; & the  
 meede greet/ the maner of his tetryng  
 is sich; first he sette bfore a prolog  
 & a salutacioun/ wher' he makith the hee-  
 reris benyngne . & takinge wel tent; &  
 whanne he hath sett it to fore . he cometh  
 to the telling/ but to fore his telling he  
 schewith; that crist is euere withoute bigynnynge  
 & withouten ende/ rehersinge him that spekith;  
 I am alpha & oo . bigynnynge & ende/ aftirw-  
 ard he cometh to his telling; & departith  
 it into seuene visiouns/ & whanne thei ben  
 endid; this book is endid/ he settith to fore the  
 prolog & seith; the apocalips of ihesu crist vn-  
 dirstonde that this is as it is in other; the visioun  
 of Isaye . & also the parablis of salamon/  
**//Ierom in his prolog on this apocalips**  
**seith al this c. p.//**  
 Apocalips of ihesu crist . wh-  
 ich . god ȝaf to hym to ma-  
 ke opyn to his seruau-

tis; whiche thingis it bihoueth to be  
 maad soone/ & \* signyfiede sendinge  
 bi his aungel to his seruauunt iohn/  
 which bar witnessing to the word  
 of god/ & witnessing of ihesu crist in  
 thes thingis what euer thingis he saiz/  
 blessid is he that redith & he that heerith  
 the wordis of this profecie; & kepith tho  
 thingis that ben writun *in it*/ for the tyme  
 is nyȝ/ Iohn to seuene chirchis that  
 ben in asie; grace & pees to ȝou .  
 of him that is . & that was . & that is to comyn-  
 ge/ & of the seuene spiritis/ that ben  
 in the siȝt of his trone/ & of ihesu crist .  
 that is a feithful wittenesse; the firste bi-  
 getun of deed men . & prince of kingis  
 of the erthe/ whiche louede us & wai-  
 schide us fro our' synnes in his blood;  
 & made us a kingdom & prestis to  
 god & to his fadir/to him be glorie  
 & empire; into worldis of worl-  
 dis amen ¶ lo he cometh with clow-  
 dis . & ech yȝe schal se him; & thei that  
 prickiden hym/ & alle the kynredis of  
 the erthe; schulen biweyle hem silf  
 on him . ȝhe amen ¶ I am alpha & oo .  
 the bigynnyng & the ende seith the lord  
 god . that is & that was; & that is to comyn-  
 ge almyȝty ¶ Iohn ȝour' brothir  
 & partener in tribulacioun & kingdom  
 & pacience in crist ihesu . was in an yle  
 that is clepid pathmos; for the word  
 of god . & for the witnessing of ihesu .  
 I was in spirit in the lordis day/ &  
 I herde bihynde me a greet vois  
 as of a trumpe seiynge to me/ write  
 thou in abook that thing that thou seest .  
 & senide to the seuene chirchis that ben  
 in asie . to Efesus . to Smyrna . & to  
 pergamus . & to Tiatyra . & to Sardis .  
 & to Philadelfia . & to Laodicia/ and  
 I turnede that I schulde se the vois that  
 spak with me/ & I turnede & I sayȝ



seuene candelstickis of gold . & in  
 the myddel of the seuene candelstic-  
 kis golden; oon lyk to the sone of  
 man clothid with along garnement  
 & gird at the teetis with a golden  
 girdil/ and the heed of him & his hee-  
 ris . weren whiit as whiit wolles;  
 & as snow/ & the yzen of him as flaw-  
 me of fyer; & his feet lyk to la-  
 toun as in a brennyng chymenei/  
 & the vois of him; as the vois of  
 many watris/ & he hadde in his  
 riȝthond seuene sterris; & a  
 swerd scharp on euereithir side wen-  
 te out of his mouth/ & his face;  
 as the sunne schyneth in his vertu/  
 & whanne I hadde seyn him; I fel-  
 de doun at his feet as deed / & he  
 puttide his riȝthond on me; &  
 seide/ nyle thou drede/ I am the fir-  
 ste & the laste; & I am alyue & I  
 was deed/ & lo I am lyuyng into  
 worldis of worldis/ & I haue the  
 keyes of deeth & of helle/ therfore  
 write thou whiche thingis thou hast  
 seyn; & whiche ben . & whiche it  
 bihoueth to be don aftir thes thingis/  
 the sacrament of the seuene ster-  
 ris . whiche thou syȝest in my riȝ-  
 thond; & the seuene goldun candil-  
 stickis/ the seuene sterris; ben aun-  
 gels of the seuene chirchis/& the  
 seuene candilstickis; ben se-  
 uene chirchis //c. ii.//

And to the aungel of the  
 chirche of efesus; wri-  
 te thou/ thes thingis seith he that holdith  
 the seuene sterris in his riȝthond;  
 which walkith in the myddel of the  
 seuene goldun candilstickis/ I wo-  
 ot thi werkis & trauel . & thi paci-  
 ence; & that thou maist not suffre  
 yuel men/ & thou hast asayd hem that

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seien that thei ben apostlis & ben  
 not; & thou hast founde hem lieris/  
 & thou hast pacience; & thou hast suffrid  
 for my name . & failedist not/ but  
 I haue aȝens thee afewe thingis;  
 that thou hast left thi firste charite/  
 therfore be thou myndeful fro whennus  
 thou hast falle; & do penaunce . & do  
 the firste werkis ethir ellis; I co-  
 me to thee soone . & I schal moue  
 thi candilsticke fro his place;  
 but thou do penaunce/ but thou hast  
 this good thing . that thou hatidest the de-  
 dis of nycholaytis the whiche al-  
 so I hate/ he that hath eeris heere he .  
 what the spirit seith to the chirchis/  
 to hym that ouercometh I schal ȝyue to  
 ete of the tre of lyf; that is in the pa-  
 radiis of my god ¶ And to the aun-  
 gel of the chirche of Smyrna wri-  
 te thou/ thes thingis seith the firste &  
 the laste; that was deed & lyueth/ I  
 woot thi tribulacioun . & thi pouert;  
 but thou art ryche/ & thou art bla-  
 sfemed of hem that seyen that thei ben  
 iewis & ben not; but ben the sy-  
 nagoge of sathanas/ drede thou  
 no thing of thes thingis whiche thou  
 schalt suffre/ lo the deuel schal sen-  
 de summe of ȝou into prisoun; that ȝe  
 be temptid/ & ȝe schulen haue tribu-  
 lacioun; ten dayes/ be thou feithful  
 to the deeth . & I schal ȝyue to thee a  
 crowne of liif/ he that hath eeris  
 heer' he; what the spirit seith to  
 the chirchis/ he that ouercometh; schal  
 not be hirt of the secunde deeth ¶ And  
 to the aungel of the chirche of per-  
 gamus; write thou/ thes thingis seith  
 he that hath the swerd scharp on  
 ech syde/ I woot wher' thou dwel-  
 list; wher' the seete of sathanas  
 is/ & thou holdist my name & deny-

edist not my feith/ & in tho daies  
 was antifas my feithful witnes-  
 se that was slayn at 3ou; wher' sa-  
 thanas dwellith/ but I haue a3ens  
 thee a fewe thingis; for thou hast ther'  
 men holdinge the teching of balaam/  
 which tau3te balaac; for to sende  
 sclaudre bifore the sones of israel/  
 to ete of sacrifices of Idolis . &  
 to do fornyacioun/ so also thou hast  
 men holdinge the teching of nycholai-  
 tis/ also do thou penaunce/ if ony  
 thing lesse I schal come soone to thee/  
 & I schal figte with hem; with the  
 swerd of my mouth/ he that hath ee-  
 ris heere he; what the spirit seith  
 to the chirches/ to hym that ouercometh;  
 I schal 3yue aungel mete hid/ & I  
 schal 3yue to hym a whiit stoon;  
 & in the stoon a newe name writun/  
 which no man knowith; but he that  
 takith ¶ And to the aungel of the chir-  
 che of tyatira; write thou/ thes thin-  
 gis seith the sone of god/ that hath y3en  
 as flawme of fyer . & hise feet  
 lyk latoun/ I knowe thi werkis &  
 feith & charite & thi seruyse & thi  
 pacience; & thi laste werkis mo  
 than the former'/ but I haue a-  
 3ens thee a fewe thingis/ for thou  
 suffrist the womman Iesabel which  
 seith that she is a profetesse; to te-  
 che & disseyue my seruauntis/ to  
 do leccherie; & to ete of thingis of-  
 frid to Idols/ & I 3af to hir tyme  
 that she schulde do penaunce; & she  
 wolde not do penaunce of her for-  
 nycacioun/ & lo I sende hir into  
 abed/ & thei that doen leccherie with  
 hir . schulen be in moost tribula-  
 cioun; but thei do penaunce of  
 her werkis/ & I schal sle her so-  
 nes into deeth/ & alle chirchis sch-

ulen wite; that I am serchinge rey-  
 nes & hertis/ & I schal ȝyue to  
 ech man of ȝou aftir his werkis/  
 & I seie to ȝou & to othere that ben  
 at tiatire . who euere han this te-  
 ching . & that knewen not the hiȝnesse  
 of sathanas . how thei seyen I sch-  
 al not sende on ȝou anothir char-  
 ge/ netheles holde ȝe that that ȝe han;  
 til I come/ & to hym that schal ouercome .  
 & that schal kepe til into the ende  
 my werkis; I ~~schal ȝyue werkis;~~  
 I schal ȝyue power on folkis . & he  
 schal gouerne hem in an yrun ȝerd/  
 & thei schulen be brokun to gidre;  
 as a vessel of a potter'/ as also  
 I resseyuede of my fadir/ & I sch-  
 al ȝyue to hym a morwe sterr'/ he  
 that hath eeris heer' he; what the spi-  
 rit seith to the chirchis //c. iii.//  
 And to the aungel of the chir-  
 che of sardis; wryte thou/  
 thes thingis seith he that hath  
 the seuene spiritis of god; & the  
 seuene sterris/ I woot thi werkis .  
 for thou hast a name that thou luest;  
 & thou art deed/ be thou wakinge; and  
 conferme thou othere thingis that weren to  
 diyngē/ for I fynde not thi werkis  
 fulle bfore my god/ therfore haue  
 thou in mynde how thou resseyue-  
 dest & herdest; & kepe & do penaun-  
 ce/ therfore if thou wake not; I schal  
 come as a nyȝt theef to thee/ & thou  
 schalt not wite in what our I sch-  
 al come to thee/ but thou hast a fe-  
 we names in sardis; whiche han  
 not defoulid her clothis/ & thei schu-  
 len walke with me in white clothis;  
 for thei ben worthi/ he that ouercometh;  
 schal be clothid thus with white clo-  
 this/ & I schal not do away his na-  
 me fro the book of lyf; & I schal

knowleche his name bifore my  
 fadir . & bifore hise aungels/ he that  
 hath eeris heer' he; what the spi-  
 rit seith to the chirchis ¶ And to  
 the aungel of the chirche of filadel-  
 fie; wryte thou/ thes thingis seith the  
 hooly & trewe . that hath the keye of  
 dauith/ which openith; & no man  
 closith/ he closith; & no man opyneth/  
 I woot thi werkis/ & lo I ʒaf bifore  
 thee a dore opened; which no man  
 may close/ for thou hast altil ver-  
 tu; & hast kept my word . & deny-  
 est not my name/ lo I schal ʒyue  
 to thee of the synagoge of sathanas;  
 whiche seien that thei ben iewis & ben  
 not; but lyen/ lo I schal make hem;  
 that thei come & worschipe bifore thi  
 feet/ & thei schulen wite . that I louede  
 thee; for thou kepʒist the word of my  
 pacience/ & I schal kepe thee fro  
 the our of temptacioun . that is to comyn-  
 ge into al the world to tempte men  
 that dwellen in erthe/ lo I come soone/  
 holde thou that that thou hast; that no man  
 take thi crowne/ & him that schal ouer-  
 come; I schal make a piler in the  
 temple of my god . & he schal no mo-  
 re go out/ & I schal write on hym  
 the name of my god . & the name of  
 the citee of my god/ of the newe ie-  
 rusalem that cometh doun fro heuene of  
 my god . & my newe name/ he  
 that hath eeris heer' he . what the spi-  
 rit seith to *the* chirchis ¶ And to the  
 aungel of the chirche of laodice;  
 write thou/ these thingis seith amen . the  
 feithful wnesse & trewe; which  
 is bigynnyng of goddis creatur'/  
 I woot thi werkis . for nethir thou  
 art coold nethir thou art hoot/ I wolde  
 that thou were coold ethir hoot/ but  
 for thou art lewe . & nethir coold ne-



thir hoot; I schal bigynne to caste  
 thee out of my mouth/ for thou seist  
 that I am ryche & ful of goodis; & I  
 haue nede of no thing/ & thou woot  
 not that thou art awrecche . & wrec-  
 cheful & pore & blynd & nakid/ I coun-  
 cele thee to bye of me brend gold &  
 preued; that thou be maad ryche/ &  
 be clothid with white clothis; that the  
 confucioun of thi nakidnesse be not  
 seene/ & anoynte thyn y3en with  
 acollerie; that thou se/ I repreue &  
 chastise; whom I loue ¶ therefore  
 suwe thou good men; & do penaunce/  
 lo I stonde at the dore; & knocke/  
 if ony man heerith my vois . & ope-  
 neth the 3ate to me; I schal entre  
 to him; & he with me/ I schal 3yue to  
 him that schal ouercome; to sitte with me  
 in my trone/ as also I ouercam; &  
 saat with my fadir in his trone/  
 he that hath eeris heer' he; what the  
 spirit seith to *the* chirchis //c. iiiii.//  
 Aftir thes thingis I say3; & lo  
 a dore was openyd in he-  
 uene/ & the firste vois that  
 I herde; was as of a trumpe spe-  
 kinge with me . & seide/ sti3e thou  
 vp . hidur; & I schal schewe to thee .  
 whiche thingis it bihoueth to be don  
 soone aftir thes thingis/ anoon I was  
 in spirit/ & lo a seete was sett in  
 heuene; & vpon the seete oon sit-  
 tinge/ & he that saat . was lyk the sizt  
 of astoon Iaspis & to sardyn/ & a  
 reynbowe was in cumpas of the  
 seete; lyk the sizt of smaragdyn/  
 & in the cumpas of the seete; weren  
 xxiiii smale seetis/ & aboue the  
 trones four' & twenty eldre men  
 sittinge . hilid aboute with white  
 clothis; & in the heedis of hem gol-  
 dun crownes/ & leitis & voyces &

thundrynges camen out of the tro-  
 ne/ & seuene laumpis brennynge bi-  
 fore the trone; whiche ben the se-  
 uene spiritis of god/ & bfore the  
 seete as a see of glass lyk a cristal  
 / And in the myddil of the seete & in  
 the cumpas of the seete; four' bees-  
 tis ful of yzen bfore & byhynde/  
 & the firste beest lyk a lyoun/ & the  
 secunde beest; lyk a calf/ & the thrid-  
 de beest; hauynge a face as of a  
 man/ & the fourthe beest . lyk an e-  
 gle fleynge/ and the four' bees-  
 tis haden euery of hem sixe wyn-  
 gis & al aboute & with ynne thei  
 weren ful of yzen/ & thei hadden  
 not reste . day & nyȝt seiynge .  
 hooly hooli hooli the lord god al-  
 myȝty/ that was & that is; & that is to  
 comynge/ & whanne the four' bees-  
 tis ȝauen glorie & honour & bles-  
 sing to him that saat on the trone . that  
 lyueth into worldis of worldis;  
 the four' & twenty eldre men fel-  
 den down bfore him that saat on the  
 trone . & worschipiden him that lyueth  
 into \* worldis/ & thei casten her crow-  
 nes bfore the trone; & seiden/ thou  
 lord oure god art worthi to take  
 glorie & honour & vertu; for thou  
 madist of nouȝt alle thingis/ & for  
 thi wille tho weren ; & ben maad of nouȝt/  
 And I saiȝ in the riȝt //c. v.//  
 hond of the sattere on the  
 trone; abook writun with  
 ynne & withoute . & seelid with se-  
 uene seelis/ & I sayȝ a strong aun-  
 gel; preching with a greet voys/  
 who is worthi to opyne the book;  
 & to vndo the seelis of it/ & noon in  
 heuene . nethir in erthe nethir vnder erthe . myȝte  
 opyne the book; nethir biholde it/  
 & I wepte moche; for noon was

\* worldis of

founden worthi to opyne the book  
 nethir to se it/ & oon of the eldre men  
 seide to me/ wepe thou not/ lo a  
 lyoun of the lynage of Iuda . the  
 roote of dauith; hath ouercomun  
 to opyne the book/ & to vndon the  
 seuene sealis of it/ and I sayȝ  
 & lo in the myddel of the trone . &  
 of the four' beestis . & in the myd-  
 dil of the eldre men a lomb ston-  
 dinge as slayn . that hadde seuene  
 hornes & seuene yȝen; whiche  
 ben seuene spiritis of god . sent  
 into al the erthe/ and he cam &  
 took of the riȝthond of the sitter'  
 in the trone; the book/ & whanne he  
 hadde openyd the book; the four'  
 beestis & the four' & twenty eldre  
 men . felden doun bfore the lomb/ &  
 hadden ech of hem harpis . & goldun  
 violis . ful of odours . whiche ben  
 the preieris of seyntis/ & thei syn-  
 gen a newe song . & seiden/ lord  
 our' god thou art worthi to take  
 the book; & to opyne the seelis of  
 it/ for thou were slayn . & aȝen  
 bouȝtist us to god in thi blood;  
 of ech lynage & tunge & peple  
 & nacioun; & madist us a kingdom  
 & prestis to our' god . & we schu-  
 len regne on erthe/ & I sayȝ & her-  
 de the vois of many aungels al  
 aboute the trone; & of the beestis  
 & of the eldre men/ & the noumbre of  
 hem was thousandis of thousandis;  
 seiyng with a greet vois/ the  
 lomb that was slayn is worthi to  
 take vertu & godhede & wysdom  
 & strength & honour & glorie  
 & blessing; & ech creature that is  
 in heuene . & that is on erthe & vndir  
 erthe/ & the see; & whiche thingis ben  
 in it/ I herde alle seyinge to hym



that sat in the trone; & to the lomb/  
 blessing & honour & glorie & po-  
 wer into worldis of worldis/  
 & the four' beestis seiden amen/  
 and the four' & twenty eldre  
 men felden doun on her faces; &  
 worschipiden him that lyueth into wor-  
 ldis of worldis //c. vi.//  
 And I saiȝ that the lomb had-  
 de openyd oon of the seue-  
 ne seelis; & I herde oon of the fo-  
 oure beestis seiyng as a vois  
 of thundir/ come & se/ & I sayȝ/ &  
 lo a whit hors; & he that saat on him  
 hade a bowe; & a crowne was  
 ȝouun to him/ & he wente out ouerco-  
 mynge that he schulde ouercome ¶ and  
 whanne he hadde openyd the secun-  
 de seel; I herde the secunde beest  
 seiyng/ come thou & se/ & anothir re-  
 ed hors wente out/ & it was ȝo-  
 uun to him that saat on him; that he schul-  
 de take pees fro the erthe . & that  
 thei sle to gidre hem silf/ & a gre-  
 et swerd was ȝouun to him ¶ And  
 whanne he hadde openyd the thrid-  
 de seel; I herde the thridde beest  
 seiyng/ come thou & se/ & lo ablac  
 hors; & he that sat on him hadde a  
 balaunce in his hond/ & I herde  
 as a vois in the myddel of the fou-  
 re beestis; seiyng/ a bilibre  
 of wheete . for o peny; & thre bi-  
 libris of barly for a peny/ & hir-  
 te thou not wyn ne oyle ¶ And  
 whanne he hadde openyd the four-  
 the seel; I herde a vois of the fou-  
 re beestis . seiyng/ come thou  
 & se/ & lo a paal hors; & the na-  
 me was deeth to him that sat on him .  
 & helle sude him/ and pouwer  
 was ȝouun to him on four' par-  
 tis of the erthe; for to sle with



swerd & with hungir & with deeth  
 & with beestis of the erthe ¶ And  
 whanne he hadde openyd the fyue-  
 the seel; I sayȝ vnder the auter  
 the soulis of men slayn for the  
 word of god . & for the witnessing  
 that thei hadden/ & thei cryden with a  
 greet vois . & seyde/ how long  
 thou lord that art hooly & trewe  
 demest not; & vengist not our'  
 blood of thes that dwellen in the  
 erthe? & white stoolis for ech sou-  
 le a stoole weren ȝouun to hem/ & it  
 was seid to hem that thei schulden res-  
 te . ȝit alitil tyme; til to the noum-  
 bre of her felowis & of her bri-  
 theren be fulfillid/ that ben to be slayn  
 as also thei ¶ And I sayȝ whanne  
 he hadde openyd the sixte seel;  
 & lo a greet erthe mouyng was  
 maad/ & the sunne was maad blac  
 as a sak of heyre . & al the moone  
 was maad as blood/ & the sterris  
 of heuene felden down on the erthe;  
 as a fige tre sendith vnrype fi-  
 gis . whanne it is mooued of a gre-  
 et wynd/ & heuene wente away  
 as a book wlapid yn; & alle moun-  
 teyns & ylis weren moued fro her  
 placis/ & kingis of the erthe & prin-  
 ces & tribunes & riche & stronge .  
 & ech boond man & fre man hidden  
 hem in dennes & stoonis of hillis;  
 & thei seien to hillis & to stoonis/  
 falle ȝe on us & hide ȝe us fro the  
 face of him that sittith on the trone;  
 & fro the wraththe of the lomb . for  
 the greet day of her wraththe co-  
 meth; & who schal mowe stonde/  
 Aftir thes thin- //c. vii.//  
 gis I saiȝ four' aungels  
 stondinge on the foure  
 corneris of the erthe . holdinge fou-

re wyndis of the erthe; that thei ble-  
 wen not on the erthe . nethir on the  
 see . nethir on ony tre/ & I sayȝ an  
 othir aungel stiȝynge fro the risyng  
 of the sunne; that hadde a signe of  
 the lyuyng god/ & he criede with a  
 greet vois to the four' aungels .  
 to whiche it was ȝouun to noye  
 the erthe & the see . & seide/ nyle ȝe  
 noye the erthe & see nethir trees; til  
 we marken the seruauntis of our'  
 god in the forheedis of hem/ And  
 I herde the nounbre of men that we-  
 ren markid . an hundrid thousand  
 & four' & fourty thousand markid;  
 of euery lynage of the sones of is-  
 rael/ of the lynage of Iuda; tw-  
 elue thousand markid/ of the ly-  
 nage of ruben; twelue thousand  
 markid/ of the lynage of gad; tw-  
 elue thousand markid/ of the ly-  
 nage of aser; twelue thousand  
 markid/ of the lynage of nepta-  
 lym; twelue thousand markid/  
 of the lynage of manasse; twel-  
 ue thousand markid/ of the lyna-  
 ge of symeon; twelf thousand  
 markid/ of the lynage of leuy;  
 twelue thousande markid/ of the  
 lynage of Isachar; twelue thou-  
 sand markid/ of the lynage of sa-  
 bulon; twelue thousande mar-  
 kid/ of the lynage of Ioseph; tw-  
 elue thousand markid/ of the ly-  
 nage of beniamyn; twelue thou-  
 sande markid ¶ Aftir thes thingis  
 I saiȝ a greet peple; whom no man  
 myȝte noumbre of alle folkis &  
 lynagis & peplis & langagis  
 stondinge bifore the trone . in the  
 sizt of the lomb/ & thei weren clo-  
 thid with white stoolis; & palmes  
 weren in the hondis of hem/ & thei cri-  
 eden with greet vois; & seiden/ heelthe to  
 our' god that sittith on the trone; & to  
 the lomb/ & alle aungels stoodden al a-

bouthe the trone; & the eldre men & the  
 four' beestis/ & thei felden down in the  
 sizt of the trone on her facis; & worsc-  
 hipiden god & seiden amen/ blessing &  
 clernesse & wysdom & doying of thankin-  
 ges . & honour & vertu & strengthe; to ou-  
 r' god . into worldis of worldis amen/ & oon  
 of the senyours answeride; and  
 seide to me/ who ben these that ben  
 clothid with white stoolis; & fro  
 whennis camen thei? & I seide to him/  
 my lord thou woost/ & he seide to  
 me/ these ben thei that camen fro gre-  
 et tribulacioun; & waischiden her  
 stoolis & maden hem white in the  
 blood of the lomb/ therfore thei ben bi-  
 fore the trone of god; & seruen to  
 him day & nyȝt in his temple/ & he  
 that sittith in the trone; dwellith on  
 hem/ thei schulen no more hungre ne  
 thirste; nethir sunne schal falle on  
 hem ne ony heete/ for the lomb that is  
 in the myddel of the trone; schal  
 gouerne hem . & schal lede forth hem  
 to the wellis of watris of lyf/ &  
 god schal wyepe a wey ech teer;  
 fro the yȝen of hem //c. viii.//  
 And whanne he hadde ope-  
 nyd the seuenthe seel . a sy-  
 lence was maad in heuene as  
 half an our/ & I sayȝ seune aun-  
 gels standinge in the sizt of god;  
 & seune trumpis weren ȝouun to  
 hem/ & anothir aungel cam & stood  
 bifore the auter; & hadde a goldun  
 censer/ & many encensis weren  
 ȝouun to him; that he schulde ȝyue of  
 the preieris of alle seintis on the  
 goldun auter . that is bifore the tro-  
 ne of god/ & the smoke of encensis  
 of the preieris of the hooly men stiȝ-  
 ede up; fro the aungels hond bifore  
 god/ & the aungel took the censer;  
 & fillide it of the fier of the auter .

& castide into erthe/ & thundris & voi-  
 ces & leitingis weren maad; & a gre-  
 te erthe mouyng/ & the seuene aun-  
 gelis that hadden seuene trumpis;  
 maden hem redy that thei schulden  
 trumpe ¶ & the firste aungel trumpi-  
 de; & hail was maad/ & fier meynd  
 to gidre in blood; & it was sent  
 into erthe/ & the thridde part of  
 the erthe was brent . & the thridde  
 part of trees was brent; & al  
 the grene gras was brent ¶ And  
 the secunde aungel trumpide; & as  
 a greet hil brennyng with fyer was  
 cast into the see/ & the thridde part  
 of the see was mad blood; & the thrid-  
 de part of creatur' was deed . that  
 hadden lyues in the see/ & the thrid-  
 de part of schippis perischide ¶ &  
 the thridde aungel trumpide; & a gre-  
 et sterre brennyng as a litil brond  
 felde fro heuene/ & it felde into the  
 thridde part of floodis; & into the  
 wellis of watris/ & the name of  
 the sterr' is seid wermod/ & the thr-  
 idde part of watris was maad  
 into wermod/ & many men weren  
 deed of the watris . for tho weren  
 maad bittir ¶ And the fourthe  
 aungel trumpide; & the thridde part  
 of the sunne was smytun/ & the thrid-  
 de part of the moone; & the thridde  
 part of sterris/ so that the thridde part  
 of hem was derkid; & the thridde  
 part of the day schynede not/ & al  
 so of the nyȝt ¶ and I seiȝ & herde  
 the vois of an egle fleyng bi the  
 myddil of heuene & seiynge with a greet  
 vois/ wo wo wo to men that dwellen in  
 erthe/ of the othere voices of thre aungels;  
 that schulen trumpe aftir //c. ix.//  
 And the fyfthe aungel trumpi-  
 de/ & I sayȝ that a sterre hadde



falle doun fro heuene into erthe; &  
 the keye of the pitt of derknesse was  
 ʒouun to it/ & it openyde the pitt of  
 depnesse; & a smoke of the pitt stiz-  
 ede vp . as the smoke of a greet  
 furneis/ & the sunne was derkid & the  
 eyr of the smoke of the pitt/ & locus-  
 tis wenten out of the smoke of the  
 pitt into erthe; & power was ʒouun  
 to hem . as scorpiouns of the erthe  
 han power/ & it was comaundid  
 to hem; that thei schulden not hirte the  
 gras of the erthe . nethir ony gre-  
 ne thing/ nethir ony tree/ but onely  
 men; that han not the singne of god  
 in her forhedis/ & it was ʒouun to  
 hem . that thei schulden not sle hem; but  
 that thei schulden be turmentid fyue  
 monethis/ & the turmenting of hem .  
 as the turmenting of a scorpioun; ⁊  
 whanne he smyth aman/ & in tho day-  
 es men schulen seke deeth; & thei schu-  
 len not fynde it/ & thei schulen  
 desyre to dye; & deeth schal fle fro  
 hem/ & the licesse of locustis; ben  
 lyk horsis maad redy into bateil/  
 & on the heedis of hem as crownes  
 lyk gold; & the facis of hem as the fa-  
 cis of men/ & thei hadden heeris as  
 heeris of wymmen; & the teeth of  
 hem weren as teeth of lyouns/ & thei  
 hadden haburiouns; as Irun habur-  
 iouns/ & the voices of her whyngis  
 as the vois of charis of many  
 horsis rennyng into bateil/ & thei ha-  
 den taylis lyk scorpiouns; & pric-  
 kis weren in the taylis of hem/ & the  
 myȝt of hem was to noye men  
 fyue monethis/ & thei hadden on hem  
 aking the aungel of depnesse . to  
 whom the name bi ebrew . is laa-  
 badon/ but bi greek apollioun . &  
 bi latyn he hath a name extermi-

nans that is distrier'/ O wo is pas-  
 sid; & lo 3it comen twey woos ¶ af-  
 tir thes thingis also the sixte aungel  
 trumpide/ and I herde a vois fro  
 foure corneris of the goldun auter  
 that is bfore the y3en of god/ & seyde  
 to the sixte aungel that hadde a trum-  
 pe/ vnbynde thou four' aungels .  
 that ben bounden in the greet flood  
 eufrates/ & the four' aungels weren  
 vnboundun; whiche weren redy in  
 to our & day & monethe & 3eer to  
 slee the thridde part of men/ & the  
 noumbre of the oost of horsmen was  
 twenty thousand sithis ten thous-  
 and/ I herde the noumbre of hem/ & so  
 I sai3 horsis in visioun/ & thei that  
 saaten on hem; hadden firy haburiouns  
 & of iacynct & of brymstoon/ & the  
 heedis of the horsis weren as hee-  
 dis of lyouns; & fyer & smoke &  
 brymstoon cometh forth of the mo-  
 uth of hem/ of thes thre plagis; the  
 thridde part of men was slayn . of  
 the fier & of the smoke ~~& of the smo~~  
~~ke~~ & of the brymston that camen out  
 of the mouth of hem/ for the power  
 of the horsis is in the mouth of hem;  
 & in the taylis of hem/ for the taylis  
 of hem ben lyk to serpentis . ha-  
 uynghe heedis; & in hem they noyen/  
 & thetothir men that weren not slayn  
 in thes plagis/ nethir diden penaun-  
 ce of the werkis of her hondis; that  
 thei worschipiden not deuelis & sy-  
 mylacriss of gold & of siluer & of  
 bras & of stoon & of tree/ whiche  
 nethir moun se; nethir heer' nethir wan-  
 dre/ & diden not penaunce of her  
 mansleyngis; nethir of her wicchecraf-  
 tis . nethir of her fornyacioun . nethir  
 of her theftis; were slayn/  
 And I sai3 anothir //c. x.//

strong aungel comynge doun fro  
 heuene clothid with a clowde; &  
 the reynbowe on his heed/ & the  
 face of him was as the sunne ; &  
 the feet of hym as a piler of fy-  
 er/ & he hadde in his hond altil  
 book openyd/ & he sette his riȝt  
 foot on the see; & the leftfoot on  
 the erthe/ & he criede with a gre-  
 et vois; as a lyoun whanne he ro-  
 rith/ & whanne he hadde cried . the  
 seuene thundris spaken her voices/  
 & whanne the seuene thundris hadden  
 spoken her voices; I was to wri-  
 tinge/ & I herde a voyce fro heue-  
 ne; seyinge/ marke thou what thin-  
 gis the seuene thundris spaken;  
 & nyle thou wryte hem/ & the aungel  
 whom I sayȝ stondinge aboue the  
 see . & aboue the erthe; lifte vp his  
 hond to heuene/ & swoor bi hym that  
 lyueth into worldis of worldis;  
 that made of nouȝt heuene & tho  
 thingis whiche ben in it/ & the erthe;  
 & tho thingis that ben in it/ & the see;  
 & tho thingis that ben in it/ that tyme  
 schal no more be; but in the dayes of the vois  
 of the seuenthe aungel . whanne he  
 schal bigynne to trumpe; the mysterie  
 of god schal be endid . as he prechi-  
 de by his seruauntis profetis/ & I her-  
 de a vois fro heuene . eftsoone  
 spekinge with me ƿ seyinge/ go thou  
 & take the book that is openyd fro the  
 hoond of the aungel that stondith abo-  
 ue the see; & on the lond/ & I wente  
 to the aungel & seide to him; that he sch-  
 ulde ȝyue me the book/ & he seide  
 to me/ take the book & deuour' it .  
 & it schal make thi wombe to be  
 bittir; but in thi mouth it schal be  
 swete as hony/ & I took the book  
 of the aungels hond & deuouride



it; & it was in my mouth as swe-  
 te hony/ & whanne I hadde deuourid  
 it; my wombe was bittir/ & he  
 seide to me/ it bihoueth thee eftsoo-  
 ne to profecie to hethen men; &  
 to peplis & langagis & to many kingis/  
 And a reed lyk a //c. xi.//  
 zerd was zouun to me; &  
 it was seid to me/ ryse thou  
 & mete the temple of god & the auter;  
 & men that worschipe in it/ but caste  
 thou out the forzerd that is withoute the  
 temple & mete not it; for it is zo-  
 uun to hethen men/ & thei schulen de-  
 foule the hooly citee; bi fourty  
 monethis & tweyne/ & I schal zy-  
 ue to my tvey witnessis; & thei  
 schulen profecie a thousand dayes  
 two hundrid & sixty . & schulen be  
 clothid with sackis/ these ben twey-  
 ne olyues; & tvey candelstickis/  
 & thei stonden in the sizt of the lord  
 of the erthe/ & if ony man wole a-  
 noye hem; fier schal go out of the  
 mouth of hem & schal deuour' her  
 enemyes/ & if ony wole hirte hem;  
 thus it bihoueth hym to be slayn/  
 thes han power to close heuene;  
 that it reyne not in the dayes of her  
 profecie/ & thei han power on watirs  
 to turne hem into blood/ & to smy-  
 te the erthe with euery plage;  
 & as ofte as thei wolen/ & whanne  
 thei schulen ende her witnessing;  
 the beest that stizeth vp fro depnes-  
 se . schal make batel azens hem/  
 & schal ouercome hem; & schal sle  
 hem/ & the bodies of hem schulen  
 ligge in the streetis of the greet  
 citee that is clepid goostly sodom  
 & egipt; wher' the lord of hem was  
 crucified/ & summe of lynagis &  
 of peplis & of langagis & of he-

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there men; schulen se the bodies of  
 hem by thre dayes & an half/ & thei  
 schulen not suffre the bodies of  
 hem; to be putt in biriels/ & men en-  
 habitinge the erthe schulen haue  
 ioie on hem/ & thei schulen make my-  
 rie . & schulen sende ȝiftis to gidre  
 for thes twey profecies turmentiden  
 hem that dwellen on the erthe/ & aftir  
 thre dayes & anhalf; the spirit of  
 lyf of god entride into hem/ &  
 thei stooden on her feet; & greet  
 drede felde on hem that syȝen hem;  
 & thei herden a greet vois fro heue-  
 ne; seyinge to hem/ come vp hidur/  
 & thei stiȝeden into heuene in a clou-  
 de; & the enemyes of hem syȝen hem/  
 & in that our a greet erthemouyng  
 was maad; & the tenthe part of  
 the citee felde doun/ & the names  
 of men seuene thousand weren  
 slayn in the erthe mouyng; & the  
 tothir weren sent into drede . & ȝa-  
 uen glorie to god of heuene ¶ the  
 secunde wo is gon; & lo the thridde  
 wo schal come soone/ & the seuenthe  
 aungel trumpide; & grete voicis  
 weren maad in heuene & seiden/ the  
 rewme of this world is maad our'  
 lord and of crist his sone/ & he sch-  
 al regne into worldis of worldis  
 amen/ & the four' & twenti eldre  
 men that saten in her seetis in the siȝt  
 of the lord; felden on her faces .  
 & worschipiden god & seiden/ we don  
 thankingis to thee lord god almyȝty .  
 which art . & which were . & wh-  
 ich art to comynge; whiche hast  
 takun thi græte vertu . & hast  
 regned/ & folkis ben wroth . & thi  
 wraththe cam . & tyme of dede men  
 to be demed . & to ȝelde meede to  
 thi seruauntis & profetis & halowis

& dredinge thi name . to smale & to  
 grete/ & to distrye hem that corrup-  
 piden the erthe //c. xii.//  
 And the temple of god in he-  
 uene was openyd; & the  
 arke of his testament was seyn  
 in his temple/ & leitingis weren maad;  
 & voices & thundris & erthe mouyng  
 & greet hail/ & a greet signe appe-  
 ride in heuene/ a womman clothid  
 with the sunne . & the moone vndir  
 hir feet . & in the heed of hir a cro-  
 wne of twelf sterris/ & she had-  
 de in wombe . & she crieth in tra-  
 uelinge of childe . & is turmentid;  
 that she ber' child/ & anothir signe was  
 seyn in heuene/ & lo a greet reed  
 dragun that hadde seuene heedis &  
 ten hornes; & in the heedis of him  
 seuene diademes/ & the tail of  
 him drouȝ the thridde part of ster-  
 ris of heuene; & sente hem into the  
 erthe/ & the dragoun stood bifore the  
 womman that was to beringe child;  
 that whanne she hadde born child . he  
 schulde deuour hir sone/ & she  
 baar a knaue child . that was to  
 reulinge alle folkis in an Irun ȝe-  
 rde/ & hir sone was rauyschid  
 to god; & to his trone/ & the wom-  
 man fleiȝ into wildirnesse . wher'  
 she hath a place maad redy of god;  
 that he fede hir ther' a thousynd day-  
 es two hundrid & sixty/ & agre-  
 et batel was maad in heuene;  
 & myȝel & hise aungels fouȝten with  
 the dragoun/ & the dragoun fauȝte  
 & hise aungels; & thei hadden not  
 myȝt . nethir the place of hem was  
 foundun more in heuene/ & thilke  
 dragoun was cast down . the greet  
 olde serpent . that is clepid the deuyl  
 & sathanas that disseyueth al the

world/ he was cast doun into the  
 erthe; & hise aungels weren sent with  
 him/ & I herde a greet vois in heuene;  
 seiynge/ now is maad heelthe & ver-  
 tu & kingdom of our' god; & the po-  
 wer of his crist/ for the accuser of  
 our' britheren . is cast doun; which  
 accuside hem bfore the siȝt of our'  
 god . day & nyȝt/ & thei ouercam him  
 for the blood of the lomb . & for the  
 word of his witnessing; & thei lo-  
 ueden not her lyues til to deeth/  
 therfore ȝe heuenes be ȝe glad; &  
 ȝe that dwellen in hem/ wo to the erthe  
 & to the see; for the fend is come  
 doun to ȝou/ & hath greet wraththe;  
 witynge that he hath lytil tyme/ &  
 aftir that the dragoun siȝ that he was  
 cast doun to \* erthe; he pursuwe-  
 de the womman that bar the knaue  
 child/ & tway wengis of a gre-  
 et egle weren ȝouun to the wom-  
 man; that she schulde fle into desert  
 into hir place/ wher' sche is fed .  
 bityme & tymes & half a tyme  
 fro the face of the serpent/ & the ser-  
 pent sente out of his mouth aftir  
 the womman . watir as a flood; that  
 he schulde make hir to be drawun  
 of the flood/ & the erthe helpide the  
 womman/ & the erth' openyde his  
 mouth; & soop vp the flood that  
 the dragoun sente of his mouth/  
 the dragoun was wrooth aȝens  
 the womman; & he wente to ma-  
 ke batel with othere of hir seed/ that  
 kepen the maundementis of god .  
 & han the witnessing of ihesu crist;  
 & he stood on the grauel of the see/  
 And I saiȝ a be- //c. xiii.//  
 est stiȝynge vp of the see;  
 hauynge seuene heedis .  
 ten hornes/ & on his hornes ten

\* the

diademys; & on his heedis the na-  
 mes of blasfemye/ & the beest whom  
 I say3; was lyk a parde/ & his feet  
 as the feet of abere; & his mouth  
 as the mouth of alyoun/ & the dragoun  
 3af his vertu & greet power to him/  
 & I sai3 oon of his heedis; as slayn  
 into deeth/ & the wounde of his deeth  
 was curid; & al erthe wondride  
 aftir the beest/ & thei worschipiden  
 the dragoun; that 3af power to \* the be-  
 est; & who schal mowe figte with  
 it/ & amouth spekinge greet thingis  
 & blasfemyes ws 3ouun to it/ &  
 power was 3ouun to it; to do two  
 & fourty monethis/ & it openy-  
 de his mouth into blasfemyes to  
 god; to blasfeme his name . & his  
 tabernacle . & hem that dwellen  
 in heuene/ & it was 3ouun to him; in  
 to ech lynage & peple & langa-  
 ge & folk/ & alle men worschipiden  
 it . that dwellen in erthe; whos na-  
 mes ben not writun in the book of  
 lyf of the lomb . that was slayn fro  
 the bigynnyng of the world/ if o-  
 ny man hath eeris; heer' he/ he  
 that ledith into caytifte; schal  
 go into caytifte/ he that sleeth with  
 swerd; it bihoueth hym to be sl-  
 ayn with swerd/ this is the pa-  
 cience & the feith of seyntis/ & I  
 sai3 anothis beest sti3ynge vp fro  
 the erthe/ & it hadde two hornes  
 lyk the lomb; & it spak as the dra-  
 goun/ & dide al the power of the former  
 beest; in his si3t/ & it made the er-  
 the . & men dwellinge in it; to worschi-  
 pe the firste beest . whos wounde  
 of deeth was curid/ & it dide gre-  
 te signes; that also it made fier to  
 come down fro heuene into erthe .  
 in the si3t of alle men/ & it dissey-



\* the beest/ & thei  
 worschipiden the  
 beest; & seiden/  
 who is lyk to

ueth men that dwellen in erthe; for sig-  
 nes whoche ben zouun to it to do in  
 the siȝt of the beest/ seiynge to men  
 dwellinge in erthe; that thei make  
 an ymage of the beest that hath the  
 wounde of swerd . & lyuede/ & it  
 was zouun to him; that he schulde ȝyue  
 spirit to the Image of the beest  
 & that the Image of the beest speke/  
 & he schal make that who euere honou-  
 ren not the ymage of the beest;  
 be slayn/ & he schal make alle  
 smale & greete . & riche & pore .  
 & fre men & bond men; to haue a  
 carecter' in her riȝthond . ethir in her  
 forhedis/ that *no* man may bye ethir selle;  
 but thei han the carecter ethir the na-  
 me of the beest . ethir the noumbre of  
 his name/ heer' he wysdom/ he  
 that hath vndirstonding/ acounte the  
 noumbre of the beest/ for it is the  
 noumbre of man; & his noumbre is .  
 sixe hundrid sixti & sixe //c. xiiii.//  
 And I saiȝ; & lo a lomb stood  
 on the mount of syon/ and  
 with him an hundrid thousen-  
 de & four & fourty thousand ha-  
 uyng his name; & the name of  
 his fadir . writun in her forhedis/  
 & I herde avois fro heuene . as ~~the~~  
 the vois of many watris; & as  
 the vois of a greet thundir/ & the vois  
 which is herd; was as of many  
 harperis harpinge in her harpis  
 & thei sungen *as* a newe song . bifore  
 the seete of god; & bifore the four'  
 beestis & senyours/ & no man myȝ-  
 te seie the song; but thei anhundrid  
 thousand & four' & fourty thousand  
 that ben bouȝt fro the erthe/ these  
 it ben; that ben not defoulid with  
 wymmen/ for thei ben virgyns/ thes  
 suwen the lomb; whidur euer

he schal go/ thes ben bouȝt of alle  
 men the firste fruytis to god & to  
 the lomb; & in the mouth of hem lee-  
 sing is not foundun/ for thei ben with  
 oute wem; bifore the trone of  
 god ¶ And I syȝ anothir aungel fle-  
 ynge by the myddil of heuene .  
 hauynge an euerlastinge gospel; that  
 he schulde preche to men sittinge  
 on erthe/ & on ech folc & lynage  
 & langage & peple; & seide with a  
 greet vois/ drede ȝe the lord; & ȝy-  
 ue ȝe to him honour for the our of  
 his doom cometh/ & worschipe ȝe  
 him that made heuene & erthe; the see  
 & alle thingis that ben in hem . & the  
 wellis of watris/ & anothir aungel  
 suwede seiynge/ thilke greet ba-  
 biloyne fel doun fel doun; which  
 ȝaf drynke to alle folkis of the  
 wyn of wraththe of her fornyca-  
 cioun/ & the thridde aungel suwede  
 hem; & seide with a greet vois/ if o-  
 ny man worschipe the beest . & the I-  
 mage of it . & takith the carecter  
 in his forheed ethir in his hoond; this  
 schal drynke of the wyn of goddis  
 wraththe/ that is meynd with clere  
 wyn in the cuppe of his wraththe/  
 & schal be turmentid with fyer &  
 brymston in the siȝt of hooly aunge-  
 lis; & bifore the siȝt of the lomb/ &  
 the smoke of her turmentis; schal  
 stiȝe vp into the \* worldis/ nethir  
 thei han reste day & nyȝt; which  
 worschipiden the beest & his yma-  
 ge . & if ony man take the carecter  
 of his name/ her' is the pacience  
 of seyntis; whiche kepen the ma-  
 undementis of god & the feith of ihesu/  
 ¶ And I herde a vois fro heuene;  
 seiynge to me/ write thou . blessid  
 ben deed men; that dyen in the lord/

\* worldis of

fro hennis forth . now the spirit  
 seith; that thei reste of her trauels/  
 for the werkis of hem suwen hem/  
 and I sayȝ & lo a whit cloude;  
 & aboue the cloude a sattere liik  
 the sone of man/ hauynge in his heed  
 a goldun crowne; & in his hond  
 a scharp sikil/ and anothir aungel  
 wente out of the temple; & crye-  
 de with greet vois to him that sat on  
 the cloude/ sende thi sikil & repe;  
 for the our cometh that it be ropun .  
 for the corn of the erthe is rype/  
 & he that sat on the cloude; sente his  
 sikil into the erthe . & raap the er-  
 the ¶ And anothir aungel went out  
 of the temple that is in heuene; & he  
 also hadde a scharp sykil/ And  
 anothir aungel wente out fro  
 the auter; & hadde power on fier  
 & watir/ & he criede with agre-  
 et vois . to him that hadde the scharp  
 sikil; & seide/ sende thi scharp sy-  
 kel; & kitte away the clustris  
 of the vynȝerd of the erthe . for  
 the grapis of it ben rype/ & the  
 aungel sente his sikil into the erthe . \*  
 the; & sente into the \* lake of god-  
 dis wraththe/ & the lake was trodun  
 withoute the citee; & the blood wen-  
 te out of the lake til to the bride-  
 lis of horsis . bi furlongis a thou-  
 sand & sixe hundrid //c. xv.//  
 And I siȝ anothir signe in  
 heuene greet & wonder-  
 ful; seuene aungelis ha-  
 uynge the laste veniaunces/ for the  
 wraththe of god is endid in hem/  
 & I saiȝ as a glasun see meynd  
 with fier; & hem that ouercam the  
 beest & his ymage & the noumbre  
 of his name/ stondinge aboue the  
 glasun see . hauynge the harpis

\* & gadride gra-  
 pis of the vynes-  
 3erd of the er-  
 \* greet



of god & singynge the song of mo-  
 yses the seruaunt of god . & the so-  
 ng of the lomb & seiden/ grete &  
 wondirful ben thi werkis . lord  
 god almyȝty; thi weyes ben iust  
 & trewe lord king of worldis/ lo-  
 rd who schal not drede thee; & ma-  
 gnyfie thi name? for thou aloo-  
 ne art merciful/ for alle folkis  
 schulen come & worschipe in thi  
 sizt/ for thi domes ben opyne  
 ¶ And aftir thes thingis I saiz ; &  
 lo the temple of the tabernacle of  
 witnessing was openyd in heue-  
 ne/ & seuene aungels hauynge  
 seuene plagis; wente out of  
 the temple/ & weren clothid with a-  
 stoon clene & whyt; & weren bi-  
 fore gird with goldun girdils a-  
 bout the brestis/ & oon of the fou-  
 re beestis . ȝaf to the seuene aun-  
 gels; seuene goldun violis ful  
 of the wraththe of god . that lyueth  
 into worldis of worldis/ & the  
 temple was ful of smoke of the  
 mageste of god; & of the vertu of  
 him/ & no man myȝte entre into the  
 temple; til the seuene plagis of  
 seuene aungels weren endid/  
 And I herde //c. xvi.//  
 a greet vois fro heue-  
 ne; seiynge to the seuene  
 aungels/ go ȝe & schede out the se-  
 uene violis of goddis wraththe;  
 into the erthe/ & the firste aungel  
 wente & schedde out his viol into  
 the erthe/ & awounde feers & worst  
 was maad on alle that hadden the ca-  
 recter of the beest; & on hem that worschi-  
 piden the beest & his ymage ¶ And  
 the secunde aungel schedde out his  
 viol into the see/ & the blood was  
 maad as of a deed thing/ & ech man

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lyuyng; was deed in the see ¶ And  
 the thridde aungel schedde out his vi-  
 ol on the floodis & on the wellis of  
 watris; & seide/ iust art thou lord  
 that art & that wer' hooly; that demest thes  
 thingis/ for thei schedden out the blood  
 of halewis & profetis; & thou hast 3o-  
 uun to hem blood to drynke/ for thei  
 ben worthi/ & I herde anothir seiynge/  
 3he lord god almy3ti; trewe & iust  
 ben thi domes ¶ And the fourthe aun-  
 gel schedde out his viol into the sun-  
 ne; & it was 3ouun to hym to turmen-  
 te men with heete & fier/ & men swali-  
 den with greet hete/ & blasfemi-  
 den the name of god hauynge po-  
 wer on thes plagis/ nethir thei diden  
 penaunce; that thei schulden 3yue glo-  
 rie to him ¶ And the fyfthe aungel  
 schedde his vyol; on the seete of  
 the beest/ & his kingdom was maad  
 derk/ & thei eten to gidre her tun-  
 gis for sorwe/ & thei blasfemyden  
 god of heuene for sorwis of her  
 woundis . & thei diden not penaunce  
 of her werkis ¶ And the sixte  
 aungel schedde out his viol . in that  
 ilke greet flood eufrates . & drie-  
 de the watir of it; that weye were  
 maad redy to kingis fro the sunne  
 risyng/ & I say3 the vnclene spi-  
 ritis bi the maner of froggis  
 go out of the mouth of the dragoun .  
 & of the mouth of the beest . & of the  
 mouth of the fals profete/ for thei ben  
 spiritis of deuelis; makeinge sing-  
 nes/ & thei goon forth to kingis of  
 al erthe; to gadre hem into a ba-  
 tel to the greet day of almy3ti god/  
 lo I come as a ny3t thief/ blessid  
 is he that wakith & kepith his clothis;  
 that he wandre not nakid . & that  
 thei se not the filthhede of him/ & he

schal gadre hem into a place; that is  
 clepid in ebrew hermedon ¶ &  
 the seuenthe aungel schedde out his  
 viol into the eir; & a greet vois  
 wente out of heuene fro the tro-  
 ne. & seide/ it is don/ & leityngis we-  
 ren maad & voices & thundris/ & a  
 greet erthe mouyng was maad;  
 which maner neuere was sithen men  
 weren on erthe . such erthe mouyng  
 so greet/ \* citee was maad into thre  
 parties; & the citees of hethen men  
 felden doun/ & greet babiloyn cam  
 into mynde bifore god; to 3yue  
 to it the cuppe of indignacioun of  
 his wraththe/ & ech yle fley away;  
 & hillis ben not foundun/ & greet  
 hail as a talent; cam doun fro he-  
 uene into men/ & men blasfemy-  
 den god for the plage of hail; for  
 it was maad ful greet/  
 And oone of the //c. xvii.//  
 seuene aungels cam . that  
 hadde seuene viols; & spak with  
 me & seide/ come thou . I schal sche-  
 we to thee the dampnacioun of the  
 greet hoore . that sittith on many  
 watris . with which . kyngis of er-  
 the diden fornycacioun/ & thei that  
 dwellen in the erthe ben maad drun-  
 kun of the wyn of hir leccherie/  
 & he took me into desert in spi-  
 rit/ & I siȝ a womman sittinge on  
 a reed beest ful of names of blasfe-  
 mye; hauynge seuene heedis  
 & ten hornes/ & the womman was  
 enuyround with purpur & reed . & ouer  
 gild with gold . & precious stoon  
 & peerlis . hauynge a goldun cup-  
 pe in hir hond ful of abhomy-  
 naciouns . & vnclennesse of her  
 fornycacioun/ & a name writun  
 in the forheed of hir; mysterie/

\* & the greet

babiloyn the greet modir of for-  
 nycaciouns; & of abhomynaciouns  
 of erthe/ & I sayȝ a womman drunke  
 of the blood of seyntis; & of the  
 blood of martris of ihesu/ & whanne  
 I saiȝ hir; I wondride with gre-  
 et wondring/ & the aungel seide to  
 me/ why wondrist thou/ I schal seie  
 to thee the sacrament of the womman .  
 & of the beest that berith hir; that hath  
 seuene heedis & ten hornes/ the  
 beest which thou siȝest; was &  
 is not/ & sche schal stiȝe fro dep-  
 nesse; & sche schal go into perisch-  
 yng/ & men dwellinge in erthe  
 schulen wondre; whos names  
 ben not writun in the book of lyf .  
 fro the makyng of the world/ se-  
 ynge the beest that was . & is not/  
 & this is is the witt; who that hath wys-  
 dom/ the seuene heedis ben seuene  
 hillis; on whiche the womman sit-  
 tith/ & kingis seuene ben/ fyue han  
 feld down; oon is . & anothir cometh  
 not ȝit/ & whanne he schal come .  
 it bihoueth him to dwell a schort  
 tyme/ & the beest that was & is not .  
 & she is the eiȝthe . & is of the se-  
 uene . & schal go into perisching/  
 & the ten hornes . whiche thou hast  
 seyn; ben ten kingis . that ȝit han  
 not take kyngdom/ but thei schu-  
 len take power as kingis; oon  
 our aftir the beest/ these han a  
 counceil; & schulen bitake her ver-  
 tu & power to the beest/ thes schu-  
 len fiȝte with the lomb; & the lomb  
 schal ouercome hem . for he is lord  
 of lordis . & king of kingis/ & thei that  
 ben with him; ben clepid chosun & fe-  
 ithful/ & he seide to me/ the watris  
 whiche thou hast seyn . where  
 the hoore sittith; ben peplis & fol-

kis & langagis/ & the ten hornes  
 that thou hast seyn in the beest; thes  
 schulen make hir desolat & nakid/  
 & schulen ete the fleischis of hir;  
 & schulen brenne to gidre hir with  
 fier/ for god 3af into the hertis  
 of hem; that thei do that that is plesaunt  
 to him/ that thei 3yue her kyngdom to  
 the beest; til the wordis of god ben  
 endid/ & the womman whom thou  
 hast seyn; is the greet cite that  
 hath kingdom on kingis of the erthe/  
 And aftir thes //c. xviii.//  
 thingis I siz anothir aungel  
 comynge doun fro heuene  
 hauynge greet power . & the erthe  
 was li3tned of his glorie/ & he  
 criede with strong vois; & seide/  
 greet babiloyne felde doun felde doun;  
 & is maad the habitacioun of deue-  
 lis/ & the kepyng of ech vnclene  
 spirit . & the keping of ech vnclene  
 foul/ & hateful; for alle folkis  
 drunken of the wraththe of fornyca-  
 cioun of hir/ & kingis of the erthe &  
 marchauntis of the erthe; diden for-  
 nycacioun with hir/ & thei ben maad  
 ryche of the vertu of delicis of  
 hir/ & I herde anothir vois of heue-  
 ne; seyinge/ my peple go 3e out  
 of it . & be 3e not parceneris of  
 the trespassis of it; & 3e schulen  
 not resseyue of the woundis of  
 it/ for the synnes of it camen til  
 to heuene; & the lord hadde mynde  
 of the wickidnesse of hit/ 3elde 3e  
 to it . as she 3eldide to 3ou; & dou-  
 ble 3e double thingis . aftir her wer-  
 kis/ in the drynke that she medlide  
 to 3ou/ meynge 3e double to hir/  
 as moche as sche glorifiede hir  
 silf & was in delicis; so moche  
 turment 3yue to hir & weylyng/



for in hir herte she seith/ I sitte a  
 queene & I am not a widowe; &  
 I schal not se weylyng/ & therfore  
 in o day hir woundis schulen come .  
 deeth & mornyng & hungir; & she sch-  
 al be brent in fyer/ for god is str-  
 ong; that schal deme hir/ & the kingis  
 of the erthe schulen by wepe & bi-  
 weyle hem silf on hir . whiche di-  
 den fornyacioun with hir & lyue-  
 den in delyces; whanne thei schulen  
 se the smoke of the brennyng of  
 it/ stondinge fer for drede of the  
 turmentis of it; & seyinge wo . wo .  
 wo . thilke greet citee babiloyne .  
 & thilke stronge citee; for in oon  
 our thi doom cometh/ & marchaun-  
 tis of the erthe schulen wepe on  
 it & morne; for no man schal bie  
 more the marchaundise of hem/  
 the marchandies of gold & of sil-  
 uer & of precious stoon . & of pe-  
 erl & of bies & of purpur & of silk .  
 & cotyn/ & ech tre thymus . & alle  
 vessels of yuer & alle vesels of  
 precious stoon . & of bras & of irun  
 & of marbil/ & canel & amonye  
 & of swete smellinge thingis &  
 oynementis & encense & of wyn  
 & of oyle & of flour & of wheete  
 & of werkbeestis & of scheep  
 & of horsis & of cartis & of ser-  
 uauntis & othir lyues of men/ &  
 thin applis of the desyr of thi lyf  
 wenten away fro thee; & alle fatte  
 thingis & ful clere perisheden fro  
 thee/ & marchaundis of thes thingis  
 schulen no more fynde tho thingis/  
 thei that ben maad ryche of it;  
 schulen stonde fer for drede of tur-  
 mentis of it . wepynge & mor-  
 nyng & seyinge/ wo wo thilke  
 greet citee . that was clothid with

biis & purpur & reed scarlet . & was  
 ouer gild with gold & precious sto-  
 on & margaritis; for in oon our  
 so many richessis ben destitute/  
 & ech gouernour & alle that sailen by  
 schip \* & marmeris & that worchen  
 in the see; stooden fer & criden/ seyn-  
 ge the place of the brennyng of it;  
 seiynge/ what is lyk this greet  
 citee/ & thei casten poudir on her  
 heedis; & crieden wepinge & mor-  
 nyng & seyinge/ wo wo thilke  
 greet citee in which alle that han  
 schippis in the see ben maad ry-  
 che of prises of it; for in oon our  
 it is desolat/ heuene & hooly apos-  
 tles & prophetis . make 3e ful out  
 ioye on it; for god hath demyd zou-  
 re dom of it/ and o strong aungel  
 took vp a stoon as a greet myl-  
 ne stoon; & keste into the see . & sei-  
 de/ in this bire thilke greet citee  
 babiloyn schal be sent; & now it  
 schal no more be foundun/ & the vo-  
 ys of harpis . & of men of musyk .  
 & singynge with pipe & trumpe;  
 schal no more be \* foundun in it/ &  
 the vois of mylne stoon schal no  
 more be herd in thee; & the lyzt  
 of lanterne schal no more schi-  
 ne to thee/ & the vois of the hose-  
 bonde & of the wyf schal no mo-  
 re 3it be herd in thee . for thi mar-  
 chauntis weren princis of the erthe/  
 for in thi wicchecraftis . alle folkis  
 erriden; & the blood of profetis &  
 seyntis is foundun in it . & of alle  
 men that ben slayn in erthe //c. xix.//  
 Aftir thes thingis I herde . as  
 a greet vois of many trum-  
 pis in heuene; seyinge alle-  
 luya/ heriinge & glorie & vertu is

\* into place

\* herd in it/ & ech crafti man & ech  
craft, schal no more be

to our' god . for trewe & iust ben  
 the domes of him/ which demyde of  
 the greet hoore that defoulide the  
 erthe in hir leccherie/ & vengide  
 the blood of his seruauntis; of the  
 hoondis of hir/ & eft thei seiden al-  
 leluya/ & the smoke of if stizeth  
 vp; into the worldis of worldis/  
 & the foure & twenty senyours .  
 & four' beestis felden down . & wor-  
 schipiden god sittinge on the trone .  
 & seiden amen . alleluya/ & a vois wen-  
 te out of the trone; & seide/ alle the  
 seruauntis of our' god seye 3e he-  
 ryingis to our' god/ & 3e that dreden  
 god . smale & grete/ & I herde a  
 vois of a greet trumpe; as the vois  
 of many watris . & as the vois  
 of grete thundris seiynge aleluya;  
 for our' lord god almy3ty hath reg-  
 ned/ Ioye we & make we myrthe;  
 & 3yue glorie to him/ for the weddin-  
 gis of the lomb camen; & the wyf  
 of him made redy hir silf/ & it is  
 3ouun to hir; that she keuer' hir  
 with whyt bissyn schynynge/ for  
 whi bissyn is iustifyngis of  
 seyntis/ & he seide to me/ write thou .  
 blessid ben thei that ben clepid to the  
 soper of weddingis of the lomb/  
 & he seide to me/ thes wordis of  
 god ben trewe/ & I felde down bi  
 fore his feet; to worschipe hym/  
 & he seide to me/ se thou that thou do  
 not/ I am a seruaunt with thee &  
 of the britheren; hauynge the wites-  
 sing of ihesu/ worschipe thou god/  
 for the witnessing of ihesu; is spirit  
 of profecie/ and I say3 heuene ope-  
 nyd/ & lo a whyt hors/ & he that sat  
 on him was clepid feithful & sothfast .  
 & with riztwysnessis he demeth &



fiȝtith/ & the yȝen of him weren as fla-  
 wme of fyer; & in his heed ma-  
 ny diademes/ & he hadde a name  
 writun . which no man knew; but  
 he/ & he was clothid in a cloth sp-  
 reynt with blood; & the name of  
 him was clepid the sone of god/ &  
 the oostis that ben in heuene; sueden  
 hym on whyte horsis . clothid with  
 bissyn whyt & clene/ & a swerd  
 scharp on ech syde cam forth of  
 his mouth; that with it he smyte  
 folkis/ & he schal reule hem with  
 an yrun ȝerd/ & he tredith the pressour  
 of wyn of strong veniaunce of the  
 wraththe of almyȝti god/ & he hath  
 writun in his cloth & in the hemme;  
 king of kyngis & lord of lordis/  
 ¶ And I sayȝ an aungel stondinge in  
 the sunne; & he criede with greet vois/  
 & seide to alle briddis that flowen by  
 the myddel of heuene/ come ȝe &  
 be ȝe gaderid to the greet soper  
 of god; that ȝe ete the fleisch of kingis .  
 & fleisch of tribunes . & fleisch of  
 stronge men & fleisch of horsis &  
 of tho that sittith on hem/ & the fleisch  
 of alle fre men & bonde men; & of  
 smale & of grete/ & I saiȝ the be-  
 est & the kyngis of erthe . & the oostis  
 of hem gaderid; to make batel with  
 him that saat on the hors & with his oost/  
 & the beest was cauȝt; & with hir  
 the fals profete . that made singnes by-  
 fore hir/ in whiche he disseyuede  
 hem that tooken the carect of the beest;  
 & that worschipiden the ymage of it/  
 thes tweyne weren sent quyke  
 into the pool of fyer brennynge  
 with brymston / & the othere weren  
 slayn with the swerd of hym that  
 saat on the hors that cometh forth

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of the mouth of hym . & alle briddis  
 weren fillid with the fleisch of hem/  
 And I sayȝ an //c. xx.//  
 aungel comynge doun fro  
 heuene . hauynge the keye  
 of depnesse; & a greet chayne in his  
 hond/ and he cauȝte the dragoun the  
 elde serpent . that is the deuel & satha-  
 nas; & and he boond him bi a thousand  
 ȝeeris/ and he sente him into dep-  
 nesse & closide on him; that he disseyue  
 no more the folkis . til a thousand ȝe-  
 eris be fillid/ aftir thes thingis it bi-  
 houeth hym to be vnboundun a litil  
 tyme/ ¶ And I saiȝ seetis . & thei  
 saten on hem; & doom was ȝouun  
 to hem/ & the soulis of men biheedid  
 for the witnessing of ihesu; & for the  
 word of god/ & hem that worschipiden  
 not the beest . nethir the Image of  
 it; nethir tooken the carect of it in  
 her forheedis nethir in her hondis/  
 & thei lyueden; & regneden with crist a  
 thousand ȝeeris/ othere of deed men  
 lyueden not; til a thousand ȝeeris  
 ben endid/ this is the firste aȝenry-  
 sing/ blessid & hooly is he that hath pa-  
 rt in the first aȝen rying/ in thes  
 men; the secunde deeth hath not power  
 but thei schulen be profitis of god &  
 of crist; & thei schulen regne with  
 him a thousynd ȝeeris/ & whanne a  
 thousand ȝeeris schulen be endid;  
 sathanas schal be vnboundun of  
 his prisoun/ & he schal gon out &  
 schal disseyue folkis . that ben on  
 four' corneris of the erthe; gog  
 & magog/ and he schal gadre hem  
 into batel; whos noumbre is as  
 the grauel of the see/ & thei stizeden  
 vp . on the broodnesse of erthe; &  
 enuyrowned the castels of seyn-

tis & the loued citee/ & fier cam doun  
 of god fro heuene; & deuouride hem/  
 & the deuēl that disseyuede hem; was  
 sent into the pool of fier & of brym-  
 stoon/ wher' bothe the beest & false  
 profetis schulen be turmentid day  
 & nyȝt; into worldis of worldis  
 amen ¶ And I saiȝ a great whit  
 trone . & oon sittinge on it; fro wh-  
 os siȝt erthe fledde & heuene & the  
 place is not foundun of hem/ and I  
 syȝ deede men grete & smale ston-  
 dinge in the siȝt of the trone . & boo-  
 kis weren openyd; & deede men we-  
 ren demyd of thes thingis that weren  
 writun in the bookis aftir the wer-  
 kis of hem/ & the se ȝaf hise deede  
 men; that weren in it/ & deeth & helle  
 ȝauen her deede men; that weren  
 in hem/ & it was demyd of ech; af-  
 tir the werkis of hem/ & helle & deeth  
 weren sent into the pool of fier/  
 this is the secunde deeth/ & he that was  
 not foundun writun in the book of  
 lyf; was sent into the pool of fier/  
 And I saiȝ ne- //c. xxi.//  
 we heuene & newe erthe/  
 for the firste heuene & the  
 firste erthe wente away; & the see  
 is not now/ & I Iohn saiȝ the hooli  
 citee ierusalem newe . comynge doun  
 fro heuene maad redy of god .  
 as awyf ourned to hir hosebon-  
 de ¶ And I herde a greet vois  
 fro the trone; seyinge/ lo the ta-  
 bernacle of god is with men/ &  
 he schal dwelle with hem/ & thei  
 schulen be his peple; & he god  
 with hem schal be her god/ & god  
 schal wye away ech teer fro the  
 yȝen of hem/ & deeth schal no more  
 be . nethir mornyng nethir crynge;

nethir sorwe schal be ouer; whiche  
 firste thingis wenten away/ & he  
 seide that sat in the trone/ lo I ma-  
 ke alle thingis newe/ & he seide to  
 me/ write thou for thes wordis ben  
 moost feithful & trewe/ & he sei-  
 de to me/ it is don/ I am alpha  
 & oo . the bigynnyng & ende/ I schal  
 ʒyue frely of the welle of quyke  
 watir; to him that thirstith/ he that  
 schal ouercome; schal welde thes  
 thingis/ & I schal be god to him; & he  
 schal be sone to me/ but to ferd-  
 ful men & vnbileueful & cursid  
 & manquelleris & fornycatours .  
 & to wicchis & worschippers of y-  
 dols & to alle lyeris; the part of  
 hem schal be in the pool brennyng  
 with fier & brymston/ that is the se-  
 cunde deeth ¶ And oon cam of the  
 seuene aungels hauynge violis  
 fulle of the laste seuene veniaun-  
 ces/ & he spak with me & seide/ co-  
 me thou & I schal schewe to thee  
 the spousesse the wyf of the lomb/  
 & he took me vp in spirit; into  
 a greet hil & hiʒ/ & he schewide to  
 me the hooly citee ierusalem comynge  
 doun fro heuene of god; hauynge  
 the clerete of god/ & the lizt of it  
 lyk a precious stoon; as the stoon Ias-  
 pis . as cristal/ & it hadde a walle  
 greet & hiʒ; hauynge twelue ʒatis/  
 & in the ʒatis of it twelue aungels;  
 & names of twelue lynagis of the  
 sones of israel/ fro the eest thre ʒa-  
 tis . & fro the north thre ʒatis . & fro  
 the south thre ʒatis . & fro the west  
 thre ʒatis/ & the walle of the citee  
 hadde twelue fundamentis; & in hem  
 the twelue names of twelue a-  
 postlis & of the lomb/ & he that spak

with me hadde a goldun mesur' of  
 a rehed; that he schulde mete the  
 citee & the ȝatis of it & the wal/  
 & the citee was sett in a squar'/  
 and the lengthe of it is so moche .  
 as moche as is the brede/ & he  
 that maat the citee with the rehed  
 bi furlongis twelue thousyndis/  
 & the hiȝthe & the lengthe & brede  
 of it; ben euene/ & he maat the  
 wallis of it of an hundrid fou-  
 re & fourty cubits; bi mesure  
 of man that is of an aungel/ and the  
 bilding of the wal therof was of  
 the stoon Iaspis/ & the citee it silf  
 was clene gold lyk clene glas/  
 & the fundementis of the wal of the  
 citee; weren ourned with al pre-  
 cious stoon/ the firste foundement;  
 Iaspis/ the secunde; safyris/ the  
 thridde calsedonyus/ the fourthe;  
 smaragdus/ the fyuethe; sardo-  
 ny/ the sixte; sardius/ the seuen-  
 the; crisolitus/ the eiȝthe berillus/  
 the nynthe; topasius/ the tenthe cri-  
 sopassus/ the enleuenthe; Iacynctus/  
 the twelfthe; amatistus/ and twel-  
 ue ȝatis ben twelue margari-  
 tis . by ech/ & ech ȝate was of ech  
 margarite ¶ And the stretis of  
 the cite weren clene gold; as of  
 glas ful schynynge/ & I sayȝ no  
 temple in it/ for the lord god almyȝ-  
 ty & the lombe; is temple of it/  
 & the citee hath no nede of sunne  
 nethir moone; that thei schyne in it/  
 for the clerete of god schal liȝt-  
 ne it . & the lomb is the lanterne  
 of it/ and folkis schulen walke  
 in liȝt of it; & the kingis of erthe .  
 schulen bringe her glorie & honour  
 into it/ & the ȝatis of it schulen

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not be closid bi day/ & nyȝt schal  
 not be there/ & thei schulen bringe  
 the glorie & honour of folkis into  
 it/ nethir ony man defoulid in doyn-  
 ge abhomynacioun & leesyng; sc-  
 hal entre into it/ but thei that ben  
 writun; in the book of lyf & of the  
 lomb //c. xxii.//

And he schewide to me  
 a flood of quyke watir  
 schynyng as cristal; comyng fo-  
 rth of the seete of god & of the lomb/  
 in the myddil of the street of it/  
 & on ech side of the flood/ the tree  
 of lyf bryngyng forth twelue fr-  
 uytis; ȝeldinge his fruyt by ech  
 monethe/ & the leeuys of the tree;  
 ben to hælthe of folkis/ & ech cur-  
 sid thing schal no more be; but the  
 seetis of god & of the lomb schulen  
 be in it/ & the seruauntis of him/ sch-  
 ulen serue to him/ & thei schulen se  
 his face & his name in her forhe-  
 dis/ & nyȝt schal no more be . & thei  
 schulen not haue nede to the liȝt  
 of lanterne; nethir to lyȝt of sunne/  
 for the lord god schal liȝtne hem/ & thei  
 schulen regne into worldis of wor-  
 ldis/ & he seide to me/ thes wordis  
 ben most feithful & trewe/ & the lord  
 god of spiritis of profetis . sente his  
 aungel; to schewe his seruauntis .  
 what thingis it bihoueth to be don  
 soone/ and lo I come swyftly/ bles-  
 sid is he; that kepith the wordis of pro-  
 fecie of his book/ & I am Iohn; that  
 herde & syȝ thes thingis/ and afir-  
 ward that I hadde herd & seyn . I fel-  
 de down; to worschipe bifore the feet  
 of the aungel that schewide to me thes  
 thingis/ & he seide to me; se thou that  
 thou do not/ for I am seruaunt with thee

& of thi britheren profetis . & of hem that  
 kepen the wordis of profecie of this  
 book/ worschipe thou god/ and he sei-  
 de to me/ signe ethir seele thou not  
 the wordis of profecie of this book/  
 for the tyme is nyȝ/ he that noyeth;  
 noye he ȝit/ and he that is in filthis;  
 were foul ȝit/ & a iust man; be ius-  
 tified ȝit/ & the hooly be halewid  
 ȝit/ lo I come soone . & my meede  
 with me; to ȝelde to ech man aftir  
 his werkis/ I am alpha and oo; the  
 firste & the laste . bigynnyng & ende/  
 blessid be thei that waischen her sto-  
 lis; that the power of hem be in the  
 tree of lyf . & entr' bi the ȝatis in  
 to the citee/ for withoute forth . houn-  
 dis & wicchis & vnchast men & man-  
 quelleris . & seruyng to Idols . &  
 ech that loueth & makith leeing/ I ihesus  
 sente myn aungel to witnesse to ȝou  
 thes thingis in chirchis/ I am the roo-  
 te & kyn of dauith; & the schynynge  
 morwe sterr' / & the spirit & the spou-  
 sesse; seyen . come thou/ and he that  
 heerith; seye come thou/ & he that  
 thirstith come/ & he that wole; take  
 he freely the watir of lyf/ & I wit-  
 nesse to ech man; heeringe the wordis  
 of profecie of this book/ if ony man  
 schal putte to thes thingis; god sch-  
 al putte on hym . the veniauncis wri-  
 tun in this book/ & if ony man do a-  
 wey of the wordis of the book of pious  
 profecie; god schal take a wey the  
 part of him fro the book of lyf/ & fro  
 the hooly citee; & fro thes thingis that ben  
 writun in this book/ he seith that berith wit-  
 nessing of thes thingis; ȝhe amen/ I co-  
 me soone amen/ come thou lord ihesu/ the  
 grace of our' lord ihesu crist; be with ȝou  
 alle amen ¶ //Her' endith apocalips  
 of iohn the ende of the newe testament//